Links to Everything or Topical_Index

TO THE GLORY OF THE FATHER, SON AND HOLY SPIRIT THE ONE GOD

THE RUDDER (PEDALION)

OF THE METAPHORICAL SHIP OF THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH OF ORTHODOX CHRISTIANS

All the holy and divine canons of the holy and renowned Apostles, of the Holy Synods, ecumenical as well as regional, and of individual divine fathers, as embodied in the original Greek text, for the sake of authenticity, and explained in the vernacular by way of rendering them more intelligible to the less educated

By
AGAPIOS, A HIEROMONK AND
NICODEMOS, A MONK

and diligently redacted at the instance of His Superlative All-Holiness and of the Sacred and Holy Synod by Seignior Dorotheos, an Erudite Teacher and Preacher

1977

\

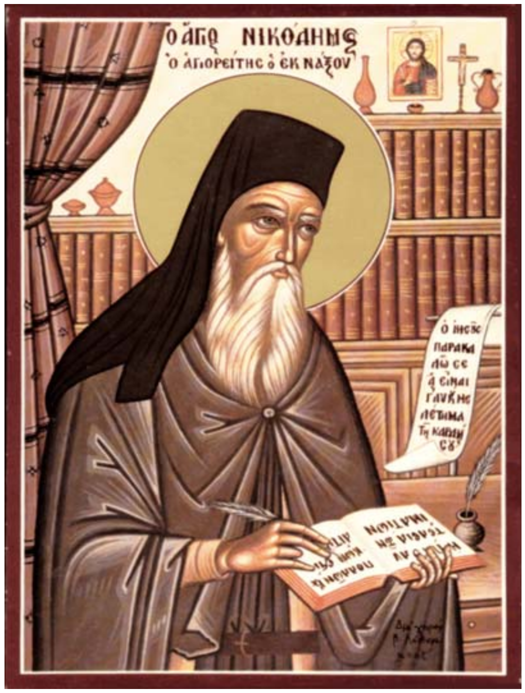


[LINKS] **or** **[Topical_Index]**

This ship symbolizes the Catholic Church of Christ. Its keel represents the Orthodox Faith in the Holy Trinity. Its beams and planks represent the dogmas and traditions of the Faith. Its mast represents the Cross; its sail and rigging represent Hope and Love. The Master of the vessel is our Lord Jesus Christ, whose hand is on the helm. The mates and sailors are the Apostles, and the successors of the Apostles, and all clergymen, secretaries and notaries, and occasional teachers. The passengers comprise all Orthodox Christians. The sea symbolizes present life. A gentle and zephyr-like breeze signifies whiffs and graces of the Holy Spirit wafting the vessel on its course. Winds, on the other hand, are temptations baffling it. Its Rudder, whereby it is steered straightforwardly to the heavenly harbor is the present Book of the Holy Canons.

Note that divine Chrysostom also likens the Church to a ship (see Volume VI, page 426, line 10, and Volume VII, page 502, line 20 of the Etonian edition).

[LINKS](#) or [Topical_Index](#)



Saint Nicodemos the Hagiorite
Born in 1749 in Naxos, Aegean Islands.
With Agapios the Hiermonk

COMPILERS OF THE RUDDER

\

LINKS or Topical_Index

THE ORIGINAL CREED OR SYMBOL OF FAITH
As Formulated By The Seven Ecumenical Synods

I. I believe in one God, Father Almighty, Creator of heaven and earth and of all things visible and invisible.

II. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all the ages, Light of Light, true God, of true God begotten, not created, co-essential with the Father, and through whom all things are created.

III. Who for us men and for our salvation came down from heaven, and became incarnate of the Holy Spirit and the Virgin Mary, and became man.

IV. And was crucified for us under Pontius Pilate, and suffered, and was buried.

V. And rose on the third day according to the Scriptures.

VI. And ascended into heaven, and sits at the right hand of the Father**.**

VII. And he shall come again with glory to judge the living and the dead, whose kingdom shall have no end.

VIII. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshiped and glorified, and who spoke through the prophets.

IX. In one, holy, catholic, and apostolic Church.
X. I confess one baptism, for the remission of sins.
XI. I look to the resurrection of the dead.

XII. And life in the age to come. Amen.

FIRST PRINTED AND PUBLISHED (1800 A.D.)

By Permission and Exhortation and Order of the Superlatively All-Holy and Ecumenical Patriarch and of the Holy Synod, under the Supervision of Theodore (At.) of Ioannina, one among the Hieromonks. The Whole Now Faithfully Translated into English, From the Fifth Edition Published by John Nicolaides (Kesisoglou the Caesarean) in Athens, Greece, 1908.

Originally translated into English by Denver Cummings, 1957
Orthodox Christian Education Society, Chicago, Illinois
Reprinted 1983

Edited with major translation and other corrections,
Including extraneous sections not found in the original Greek text
By Ralph J Masterjohn

Artwork Christ and Apostles in ship
By Nicholas R. Masterjohn
Grammar Consultant
Dr. George Christakis

280 New Braintree Road P.O. BOX 287
West Brookfield, Massachusetts 01585
Victor Masterjohn 508-867-7039
Ralph Masterjohn   508-867-8340

LINKS or Topical_Index

To my kind Confreres and Patrons:

Two and a half decades have already passed since I engaged at first in he vocation of bookbinder and printer and later that of publisher. I consider myself fortunate in that throughout these many years I have won the sincere congratulations of my confreres and patrons everywhere on account of the conscientious execution of every job ever turned out of my establishment, the promptness with which I have executed the orders they have given me, and the careful reverence, so to speak, with which I have fulfilled my business transactions. Today, therefore, I publicly express to them my profound gratitude.

Although the persons who have hitherto honored me with their business and those who have visited my establishment can vouch for what I say, yet a short retrospect of the works I have so far published is not altogether superfluous in connection with the present occasion.

My friends, it is indisputable that religious books,and ecclesiastical books in particular, ought to be accorded a prominent position among all those, which are of a scientific nature. Taking my stand on this principle, I too engaged in the business of publishing such books, commencing with the task of printing the Prayer Book, or Orthodox Vademecum, indispensable to every Orthodox Christian, and the Twelve Monthly Books (Menaion) - these being my first works-in the year 1905, on gloss paper and with red and black ink, of prime quality.

The favorable reception of these works by the discriminative public encouraged me to undertake the publication of the Great Horologion of the Church, which by strenuous and toilsome, as well as expensive efforts I succeeded in printing in such a fashion as to have it like and in all respects identically the same as the edition approved by the Patriarchate, embellished with new engravings in keeping with the art of hagiography (as the painting of pictures of saints is called in Greek),on gloss paper and with red and black ink.

The publication of this work was followed by the printing of the Apostle, conformably to the Venetian edition, likewise on gloss paper and in two colors of ink. At the end of the book I inserted a permanent Index complete enough to enable one readily to find the reading appointed for any particular day.

Next I published the Divine Liturgy of John Chrysostom, Gregory the Theologian, and Basil the Great, likewise on good paper, with five artistic pictures of the aforementioned Saints, of the Holy Trinity, and of the Metalepsis (the Lord's Supper). I then published the Psalter, in a large-size edition and likewise on gloss paper with red and black ink, and in easily legible print. But what I may regard as the summit of my achievements is the publication of the Holy Gospel, printed in admirably good taste, with extraordinary successfulness in reproducing the pictures of the four Evangelists and that of the Pantocrator, on choice paper, two-colored inks, and with new and very easily legible type. Besides these things, however, to facilitate the reading of it I innovated in the matter of printing the marginal references, by adopting red ink instead of the black which had been hitherto used and which had caused confusion and difficulty in attempts to read them, according to the general confession of readers, notwithstanding that I had to go to

considerable expense on this account.

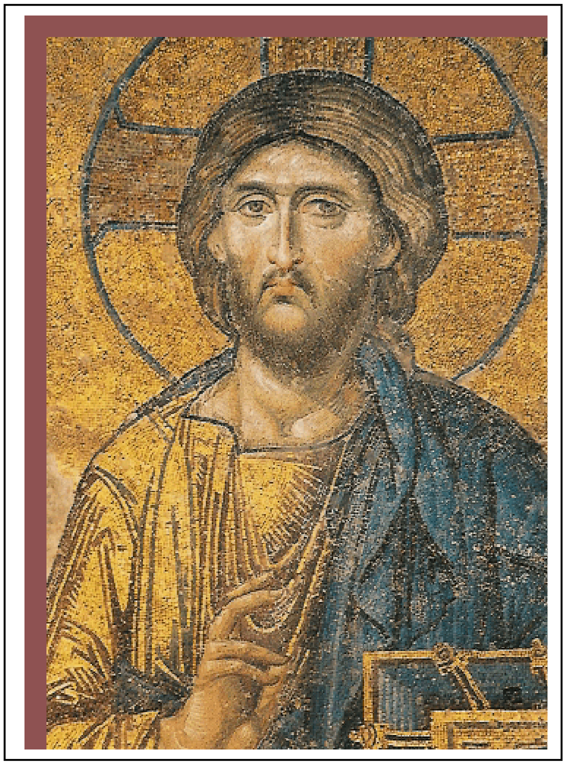
Today I am bringing out the, *"Holy Rudder"* the usefulness of which is admitted by everybody, seeing that it forms one of the sources of our Ecclesiastical Law. This too has been printed on gloss paper with new type and with due consideration for good taste. I will not wax prolix about it, because you already have it in your hands and can easily compare it with previous editions.

The colossal labor of finishing all the above works was done within the space of three years; and I hope to be able, with the good will of God, to undertake also the publication of the Paracletike (more familiarly known as the Octeochos) by next August.

In submitting these facts today to you, my kind confreres and supporters and those in general who have honored me with their business, as my report for the twenty-five years of my toilsome, expensive, and honest work, I ask you to continue rewarding me with your valued love and confidence, so as to enable me to complete the Library of our Ecclesiastical Literature in accordance with the system inaugurated by me, with new editions artistically similar to the European, of which, unfortunately, only we Orthodox Christians have so far been destitute.

Athens, the 23rd of April 1908.

LINKS or Topical Index



JESUS CHRIST
AGHIA SOPHIA, CONSTANTINOPLE

LINKS or Topical Index

DEDICATION

TO ORTHODOX CHRISTIANS

How useful and necessary and beneficial the present Holy Book of the divine and Holy Canons, called THE RUDDER, has become, has already been proved by the fact that all previous editions are completely out of print. This Book was first published in Leipzig, Germany, in the year 1800, under the supervision of the Hieromonk Theodoret, who arbitrarily made various additions to the notes of the commentators. Inasmuch as these additions were out of keeping with the spirit of the Canons and were disapproved by the Great Church of Christ, they were subsequently deleted, as seen from the published letter of the Ecumenical Patriarch Neophytos, of holy memory, during whose first patriarchate the annotations of the first commentators, Agapios, a Hieromonk, and Nicodemos, a monk, were sanctioned.

Erudite teachers distinguished for their virtues and named Dorotheos, a preacher of the Great Church, Athanasios of Paros, and Macarios, a former Metropolitan of Corinth, revised the first edition at the instance of the Synod. After being thus corrected, the book was published the second time, in Athens in 841, by C. Garpolas, who very appositely dedicated it to the ever-memorable brothers Zosimas for their infinite benefactions to the nation.

A man worthy of respect, Sergio Raftanis published the third edition in Zante in 1864, and he dedicated it to the Christeponymon Pleroma (i.e., the whole Christian society) of Orthodox Christians. Mr. Anthony St. Georgiou issued the fourth edition.

In agreement with this edition we too are publishing for the fifth time this Holy Book, unchanged and faithfully

REPRINTED, AND CONTAINING THE PARTS OMITTED BY GARPOLAS, TO WIT, THE LAST ANNOTATION TO CANON XX OF THE FIRST ECUMENICAL SYNOD, NOT DELETED IN THE FIRST EDITION, AND THE DEDICATORY LETTER ADDRESSED TO THE GREAT CHURCH BY THE COMMENTATORS, TO THEIR EVERLASTING MEMORY. BY THE COMMENTATORS, TO THEIR EVERLASTING MEMORY.

TO THE MOST SACRED AND GOD-GOVERNED MOTHER OF ALL ORTHODOX CHRISTIANS, THE HOLY GREAT CHURCH OF CHRIST, WITH REVERENCE WE TENDER LOVE AND AT THE SAME TIME REASONABLE ADORATION

To your holy embrace, O common Mother of Orthodox Christians, holy great CHURCH OF CHRIST, is dedicated this Rudder of the Catholic Church, the present Book interpretative of the Sacred Canons; and the dedication is one that is most proper and on every score of rightness fitting. For, I well know, all persons, without exception, will concur in the admission that to the same extent that a mariner's compass is needed by sailors, and the rudder is necessary to ships, the collection of the Holy Canons, too — this figurative Compass, that is to say — is needful and this spiritual Rudder is necessary and indispensable to you, the spiritual and venerable SHIP prefiguring and representing the ecumenical universal transport of the Catholic Church. And, indeed, this canonical Book is a sort of Rudder and spiritual Compass; since it alone, in truth, points accurately and undeviatingly to the Pole — that is to say, to Heaven itself. With it, as with a rudder, the Church of Christ can very surely and safely steer her course on her voyage to the really calm Harbor of that blissful and inviolable destination. In fact, this figurative Rudder was constructed in of old by the Holy Spirit through the God-wise Apostles and, from time to time, of Holy Synods, Ecumenical as well as Regional, and of individual great Hierarchs of the Church.

Many others, after them, as collaborators and adjutants, who steered with it joined hands in mending it, and interpreted parts thereof that were difficult to understand, harmonizing well enough passages that seemed to conflict with one another.

It is from these, indeed, that we too have compiled the interpretations, and, having compendiously gathered them together under one cover, so far as was possible, we offer this present labor in simple divine Mother, open your most holy arms, like the Lawyer Priest of old, and receive this book gleefully, like a sheaf of fresh ears of wheat (Leviticus 2:14) newly reaped and most holy.

Receive and accept, O myrrh-laden SHIP, *"like a merchant ship bringing in wealth from afar"*, as the author of Proverbs says (Proverbs 31:14), your own Rudder.

But rather, to employ a more suitable example, precisely as Euphemia, the Virgin-martyr of old, by bearing in her bosom the volume of the Fourth Holy Ecumenical Synod, kept it safe and above every calumny of the adversaries, so and in like manner be you, who keeps in yourself like a treasure the relic of this very same renowned Euphemia exhaling the odor of a living body, be pleased to bear in your bosom the present Book, which contains not only the definitions and Canons of the Fourth, but simply of all Synods, Ecumenical as well as regional, and of the individual Fathers, so that by bearing it in your bosom and protecting it, you may keep it safe and above every calumny of caviling critics, and render it trust, worthy and indisputable as reading matter for all Christian peoples with the authority of Synodal and Apostolic decision. That is what we prayerfully request.

That is what, along with us, all other souls longing after God supplicate for, which souls are voyaging through this billowy and turbulent life towards that unruffled living of our blissful fatherland: accordingly, it is our fervent wish that we may all be spared the fate of being disappointed.

From the Holy Monastery of the Pantocrator, situated at the Holy Mountain of Athos,December 4th, 1793.Of YourMost Hierarchical, Ecumenical and God-glorified Majesty, the least and at the same time most obedient children in the Lord.

(Two Friends beloved in Christ)

HIEROMONK AGAPIOS and MONK NICODEMOS

AN EXACT COPY
OF THE ORIGINAL LETTER OF
THE PATRIARCH OF CONSTANTINOPLE
NEOPHYTOS VII

LINKS **or** **Topical_Index**

Since the truth itself is Christ and whoever resists the truth is consequently resisting Christ, we are duty bound to attest the truth of all that is said in this Book, by way of reassuring the readers of it. During our first patriarchate this very *canonicon* was offered to us, newly printed, through Agapios, a most erudite Peloponnesian, with the object of having a revised edition of it published for the benefit of Orthodox Christians. We accordingly communicated the facts relating to the Book to the most holy Bishops then in residence and session. All but two of them consented: only Sir Gerasimos, the former patriarch of Constantinople, who has-now come to a blissful end but who was then Archbishop of Derci, and together with him Meletios, the former Archbishop of Larissa, though acceding to the revision of the Book, balked at publication of a printed edition, arguing that the *canonica* of the Church ought not to be published in popular speech, lest the contents of the holy Canons become familiar to the common people.

But when we counter argued that if such were the case the holy Canons ought not to have been published in the Greek language to begin with, since it was the spoken language of that period in use among laborers and handicraftsmen, their argument proved ineffectual.

Accordingly, at our instance and with the consent of all the holy Bishops, it was synodically decided that the Book should be revised. Wherefore the revision of it was entrusted to the most learned and erudite teacher and preacher of the great Church of Christ Sir Dorotheos, as one conversant with the holy Canons and distinguished for extensive learning and virtuousness, who, upon revising the Book entrusted to him, immediately handed it back to us, and stated that he found nothing objectionable in it, but a few easily corrected errors of the translators of the Canons. Nevertheless, for complete reassurance of the Church he advised us to send the Book also to Sir Athanasios Parios, a most learned and erudite teacher residing in Chaos, and to Sir Macarios, the most holy former Archbishop of Corinth, sojourning in Chaos too; and after sending it to them we received from them a good account of the book. We then ordered the book to be sent to the translators in the Holy Mountain (Mt. Athos) so as to have it corrected and transcribed at our own expense; which was done for the purpose of enabling us to publish it again in printed form at our own expense.

LINKS **or** **Topical_Index**

However, after resigning the protection of the Ecumenical throne, we were deprived of the salutary reward thus lost. On this account the Most Devout Fathers in the Mountain came forward with contributions, as did also many others living elsewhere, and had it published in printed form.

Nevertheless, because of the fact that Theodoret, who superintended the typography, made additions to the Book, without the sanction of the translators and of the notable gentlemen who had revised the Book by ecclesiastical order, involving much that was very improper, these additions were omitted for the sake of rightness in order to avoid interlarding what is genuine with what is spurious, ravaging the noble character of the book, and causing harm of no ordinary kind to readers, with respect to both body and soul.

The reasons were:

1) in the additions in question he said that our Lord Jesus Christ rose from the dead on Saturday;

2) that genuflections are in order on the Lord's Day, and even on the principal day of Pentecost;

3) that Saturday is entitled to the same preferment as the Lord's Day, because it too is a type of the Resurrection;

4) the fact that in a sophistical manner he stirred up anew the old scandals which had developed in the Holy Mountain concerning the question of memorials for the dead, which, by grace of Christ, had been and still are discontinued, at a time when the holy Church of Christ, with provisory care for the common peace of the monks, in three synodal letters of hers with dire imprecations forbade anyone to agitate or to speak of or to write about them;

5) the fact that he taxed all the typicon of the Holy Mountain with being discrepant and contradictory, which, however, are not contrary to the

general typicon but are rather a clarification and expansion of the obscure and condensed passages in the general typicon;

6) the fact that he was simply adding things opposed to the Canons of the Ecumenical Synods and Regional Synods, and to the traditions of the Church of Christ;

7) and last) the reckless fellow dared to write into such a book where he was speaking of the Anti-Christ, so fearful and audacious a statement that we shuddered, not only to commit it to quotation, but even to describe it at all, on account of its dangerous nature and because of its exceeding absurdity.

These additions occurred on the following pages of the Book: 96, 104, 141, 167, 183, 184, 203, 204, 212, 300, 383, 399, 449, 502, 504, 533, 548, 549. Accordingly, in case anyone elsewhere in the world has bought any of these Books of Canons and cares to expunge the spurious additions aforesaid and correct his own copy, let him find the above numbered pages wherein the additions occur.

For, it was to draw attention to this matter that the present letter was guaranteed with our Patriarchal signature, both for the purpose of recommending the Book and in the interest of common welfare. May the grace of God be upon all who sincerely read this.

August A.D. 1802

+*Patriarch of Constantinople NEOPHYTOS*

ELDER GERVASIOS (PARASKEVOPOULOS) OF PATRAS

+June 30, 1984

CONCERNING THESE SACRED CANONS OF THE CHURCH

*“**Back to the Canons and the Fathers.**”*
(Elder Gervasios)

Today, because the One, Holy Catholic and Apostolic Orthodox Church of Christ is attacked on all sides, both from within and from outside by Ecumenism, when modernizing theologians, both clerical and lay, preach the death of the sacred traditions and dogmas of our holy Faith. The Elder Gervasios held firm Orthodox views on this subject. He said: *“Do not remove the eternal limits which our Fathers have established.”* The Elder was an unrelenting persecutor of heresies, a fervent critic and refuter of the various wolves in sheep’s clothing, who in various ways pillaged the Church, as well as camouflaged organizations, such as Uniates, Jehovah Witnesses, Masons, Rotarians, etc. “*We are against innovations, modernizations, and westernizations. Throughout our lives we have supported a return to the past, to the years of the Church’s glory.”*

The Elder Gervasios was notintolerant, nor imprudent for he loved everyone. When approached on matters of faith, then you beheld a wise pastor inflamed with zeal for our sweet Orthodoxy.

“*Orthodoxy for us is nothing other than God and the Sacred Canons”*.

Ignorance of them is the cause of the spiritual downfall of the whole Orthodox pleroma, along with many other shepherds of the Church, not a few of whom, even though they are not ignorant of the letter of there, nevertheless they do not live according to the spirit." Father Gervasios was grieved due to the coldness and indifference toward the Sacred Canons. He referred to the Canons as the Guardian Angel of Orthodoxy.

The Elder said: *"How is it that we are working on the roof, when the foundations are being shaken? How is it that we await the blessing of God for a work which ignores basic laws of spiritual matters? 'Seek first the Kingdom of God' the Lord said, 'and all these things shall be added to you* (Mat. 6:33; Luke 12:31). *The first things are those which the Ecumenical Synods and the Fathers decreed and handed down to us."* He also says: *"The pioneers of this undertaking are the pastors, the bishops mainly and their clergy.*

The Bishops are the guardians of the sacred deposit of the Canons. Like other lions and eagles (eagles and lions adorn the bishop's throne) they defend and attack, they inspire and raises up the faithful, battling for the keeping and implementation of the Canons. Woe to the generation of Christians, whose bishops neglected or ceased struggling for this battle above all." The motto of the Elder was: *"Back to the Canons and the Fathers"!*

LINKS or Topical_Index

EDITOR'S (ENGLISH) FOREWORD

"Wisdom has built her house,
she has hewn out her seven pillars"
(Proverbs 9:1)

The Wisdom of God is our Lord Jesus Christ, and His Holy Body, the Orthodox Church is constructed on the seven pillars constituting the Seven Ecumenical Synods, which are God -inspired and therefore contain His infallibility.

In this revision of the Rudder, we have endeavored to improve phrases, words and many portions of the translation which were either incorrect or were not the best selection of words. It is well known that the English language frequently borrows and creates new words from the Greek, and is continually enriched with common English words, such as Bible, character, icon, astronaut, pentagon. These words were not translated but absorbed into English, the Greek form being kept since these words did not previously exist in English. Most of the names of sciences are taken directly from the Greek, and this wealth of the Greek language led to the saying: "The Greeks have a word for it." The most important use of the Greek language is that it was chosen by the Logos God before His Incarnation as the language of Holy Scriptures, both Old and New, for Greek expresses the most exact meaning of the word of God. This is borne out by the fact that those seriously interested in the Holy Bible, both Old and New Testaments, go to the original Greek to study it in its original divinely inspired language. The Hebrew Scriptures were translated into Greek before the advent of Christ, and known as the Septuagint, being the official Orthodox Old Testament. The New Testament was, by and large, written in

Greek and translated from that to most other languages. It is of interest to know that St. Ephraim the Syrian upon meeting together with the great St. Basil, who asked him if he needed anything. He asked for one thing, the ablity to speak and understand Greek. They prayed together and when this concluded, Basil said to him: “Ephraim, speak Greek!” And he did, for his desire was to be able to read the Fathers in their original language.

Concerning Scriptural words, several examples of inadequate translation include the Greek word “Logos”, usually incorrectly translated as Word, for it takes many words to properly describe the meaning of the “Logos” of God. Among them are: Counsel of God, Good will of God, Power of God, Wisdom of God, Idea of God, Word of God, Image and Likeness of God, Dominion of God, Understanding of God, Light of God, the Alpha and Omega, the Beginning and the End. In fact the Father is the Perfect Mind or Nous and all that is in the Father is also in the Son. No man has seen the Father, according to the Lord, but the Son and Logos alone reveals the Father to all creation. Again, one of the most used phrased sung in the Church is: “Blessed are you O Lord teach me your statutes or commandments or rules of life, etc. The phrase “**dikaiwmata sou,”** which is from the word “justice”. In turn, justice means to give to the other what he deserves, or what’s coming to him as is often said. All of us must learn and know and keep the same laws or statutes of God. The more correct translation would be teach me “your rights”.God’s rights are the duty of each of us but differ completely in many cases. A rich man giving God His, gives assistance to the poor. A doctor, teacher, and every other person must learn God’s rights in regard to himself, thus God’s rights that He teaches us is for each one of us, our obligation before God. These rights are taught to us by God through our conscience, and differe among men.

Concerning the Greek word “latreia”, it is often erroneously translated as “service” but it actually means the worship due only to God, and there is no English word to carry the meaning. Theotokos, (the one who gave birth to God) has been successfully introduced into the English language in its original

form. Perhaps it would be beneficial to add Logos, and the various forms of "latreia".

Among lexicons used were Greek-English by Liddel & Scott, G.W. Lampe's Patristic Lexicon, the Classic Greek Dictionary, by Follett Publishing, Lexicon of the New Testament by Walter Bauer, and a Lexicon of Dr. Donnegan published in 1832 which proved to be very valuable. We have found that for New Covenant passages, one of the most faithful resources is "Refresh Your Greek" by Wesley J. Perschbacher, Moody Press 1989. Several other lesser known lexicons were also helpful as well as the Complete Handbook of Greek Verbs by N. Marinone and F. Guala. We are most grateful for the gracious help offered by many Greek Orthodox Christians who helped to solve some of the problems.

We also prayerfully sought the help of Agapios the Hiermonk and St. Nicodemos offering prayers to the saints, for their enlightenment. We further ask the Lord and the compilers to forgive any errors due to our inadequacies that affect Nicodemos'and Agapios' monumental labor of love in preparing this perfect gift from God to the entire Church.

All Orthodox Christians know and confess that the Holy Eastern Orthodox Church, is exclusively the One Holy Catholic and Apostolic Church of Christ, being the Body of Christ and the Bride of Christ. The Church can be considered as a large ship. Just as a ship has its one captain, its crew and a rudder be means of which its is directed on course and guided safely to its destination, in like manner the Holy Church of Christ has her one Captain, the Lord and Head Jesus Christ. [The Church can do no more than with the necessities required by a ship at sea.] As a ship requires lifesavers, sails and sea fittings, the Church also requires necessities for its spiritual functioning to bring her "passengers" safely to heavenly salvation. Without these necessities she is likely to meet her destruction. Her captain is Jesus Christ and her crew is the Orthodox clergy,

and the laity are its passengers. Her Rudder is this Sacred Book that embodies much of the divine written tradition of the Church, namely the Holy Canons of the Apostles, of the Seven Ecumenical and local Synods, of the God-bearing Fathers, as well as the invaluable interpretation and commentary, gleaned from the treasure chest of the entire Church by the divinely-minded Nicodemos and Agapios of Mount Athos in Greece. The Sacred Canons are indispensable for every local Church, for without the guidance and enforcement of the Canons, that Church flounders and loses its direction toward eternal life.

This book ranks immediately after the Holy Scriptures, including the Old and New Covenants. It is a book of God-inspired doctrine second to the first God-inspired doctrine. It is the book of the eternal limits set by our Fathers and of the laws existing unto eternity and above all laws. The use and guidance of the Holy Canons are a necessity for preservation of the Orthodox Faith. In the Prologue of this book is written this stern warning of the Apostles:

"These instructions regarding the Canons have been enjoined upon you by us, O Bishops. If you adhere to them, you shall be saved, and shall have peace; but if you disobey them, you shall be sorely punished, and shall have perpetual war with one another, thus paying the penalty for heedlessness."

(The Apostles in their epilogue to the Canons.)

Concerning this Sacred Book

This Book is truly the "Pedalion" or Rudder of the One, Holy, Catholic, and Apostolic Church of Christ. For throughout the ages, her Canons have guided her faithful children to the haven of God's Kingdom, and to the inheritance and enjoyment of eternal blessings. The Scriptures alone do not inform us of the many details of Church matters. But the Canons since Apostolic times precisely instruct us as to how the Church must function during every period of time.

All members of the Holy Orthodox Church are obligated before God to hold firmly all that has been handed down to us as expressed in the command of the divinely inspired Seventh Ecumenical Synod, *"embrace these divine canons and adhere to them tenaciously, as expounded by the trumpets of the Spirit of the laudable Apostles, of the HolyEcumenical and Local Synods, which have assembled for the promulgation of such precepts, and of those of our Holy Fathers. Illumined by the same Spirit, they have all enacted what is of benefit to us."*

As Orthodox Christians we do not have a choice to accept or reject the Sacred Canons. The existence of these canons, some which date from Apostolic times to the eighth century clearly demonstrate that the One Holy Church did not make decisions on Scripture alone as the Protestants assert or *ex cathedra* from an infallible Pope, for both of these ideas are totally foreign to the nature of Christ and His Church.

Oral traditions are preserved in the Church by the Comforter and Spirit of truth who is the perpetual Guide of the Church. There are many sectarians who

assert that they are strict followers of the Bible and yet deny the verbal traditions dating back to the days of Christ and the Apostles. The word "tradition" translated from the Greek *"paradosis"* means that which was handed down to us. St. Paul in speaking of the Holy Eucharist does exactly this when he says:

"I have received from the Lord that which was also handed down to you (paredoka); that the Lord Jesus on the same night in which He was betrayed, took bread, and when He had given thanks, He broke it and said: Take eat: this is my body . . ."

(1 Corinthians 11:23-24).

St. Paul did not say, I think or I surmise, but "I *have received* from the Lord what was *handed down* to you". From the oral words of Christ St. Paul establishes that the verbal Christian tradition was established before his time. Accepting the *oral tradition* he establishes it in his epistle as *written tradition*.

St. Paul also commands: *"Therefore brethren, stand firm and hold the traditions which you have been taught, whether orally or by our epistle*"

(2 Thessalonians 2:15)

Because it is a part of written tradition, becoming acquainted with the Pedalion is of extreme importance to every Orthodox Christian who desires to live a life pleasing to God. Indeed God's will for us cannot possibly be found in Scripture alone as St. Paul establishes above. Also lack of knowledge or of application of the Canons has been the cause of much grief and divisions in the Church. Some would have us believe that the canons are trivial and not binding or relevant in our times. This contradicts the very nature of the tradition of the Church which formulated the canons and established that they must be kept by everyone

without exception, adding a serious threat to those who fail to do this.

All Orthodox Christians repeatedly proclaim in the Orthodox Creed the common belief handed down to us by the Fathers of the first two Ecumenical Synods: *"I believe in One Holy Catholic and Apostolic Church . . . I confess one Baptism for the remission of sins."* Yet, many among us hold the belief that those who are outside of the Church and do not partake of the one Baptism are somehow members of the Church.

The Canons reject this and support the opposite view, for all those outside of the Church need to enter the Church and be baptized with the one baptism by triune immersion in the name of the Father, Son and Holy Spirit, exactly as Christ commanded.

We who are members of the One Church ought to live according to all of its precepts in order to avoid condemnation before the fearsome judgment seat of Christ and to remain faithful members of the Kingdom of God. Those outside the Church need to abandon their misbelief and heresies and believe only in the true dogmas of Orthodoxy. Then they must confessing their sins and be baptized in the one and only true Baptism which we ourselves were baptized with, engaging in the struggle to live according to the teaching of the Church. Every time we proclaim our Sacred Creed, we repeatedly confess the one triune baptism, declaring that there is no holy baptism outside of the Church, and that everyone has need of it in order to be saved, sanctified and deified.

This is also commanded by Christ and His Apostles, and many details concerning this are contained in this Book, for example, in Canon XLVI (46) the Holy Apostles command that which they received from Christ himself:

"We order any Bishop or Priest that has accepted any heretic's baptism be deposed: for what consonance has Christ with Belial, or what part has an unbeliever with an infidel?"

Apostolic Canon L (50), with its Interpretation and Footnotes is an excellent education on what the one Baptism which we confess really means.

"*If any Bishop or Priest does not perform three immersions (baptisms) in making one baptism, but only a single immersion (baptism) that given into the death of the Lord, let him be deposed. For the Lord did not say, Baptize into my death, but, " Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit"*

(Matthew 28:19).

The Holy Apostles received their knowledge directly from Christ and the Holy Spirit, therefore to shun or mock or deviate from the Canons is a great sin and departure from truth. They ruled that everyone outside of the Church is a heretic, and orders those who accept their "baptism" to be deposed. The early Holy Apostles received their knowledge directly from Christ, enlightened by the Holy Spirit. For anyone to shun or mock or even deviate from their Canons is a serious thing and a departure from truth.

The Canons confirm their faithfulness to St. Paul's divine mandate:
"There is one body and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one

baptism, one God and Father of all, who is above all and in you all" (Ephesians 4:4-6).

St. Paul also states emphatically:
"A man that is a heretic, after the first and second admonition reject and avoid, knowing that such a person is subverted and self-condemned" (Titus 3:10-11).

Undertaking to read and study the Sacred Canons, precludes first studying and becoming familiar with Holy Scripture, following all its teaching and struggling to live an Orthodox Christian life of repentance, prayer, fasting and almsgiving. For this cleanses our minds and renders us more able to study and delight in the Sacred Canons. Then we must embrace all the applicable Canons applying them in our own lives. Clergy and educator will find it beneficial to introduce their faithful to the Canons, for they promotes sobriety among the faithful and are the cause a good effect in our daily lives. They also promote the reverence and Christian love that must exist between those in Holy Orders, and the people whom they sanctify. A great benefit will be the arousal of mutual respect for all and of piety regarding holy things. Both Holy Scriptures and the Holy Canons aim at establishing perfect harmony and love between all members of the Church, so that our *"light will shine before men and glorify our Father who is in heaven"* (Matthew 5:16).

Everyone from Bishop to layman is equally subject to the Canons, for with God there is no respect of persons or rank. The duties of all members of the Church are spelled out in the Canons. Every bishop (and the priests under him) vows before God at his ordination to uphold and keep every Canon of the Church. If they fail to do this then the Canons will be replaced with their opinions or prejudices. This will allow every clergyman to do whatever he pleases.

The Canons make no provision for rapprochement with heretics and joining any movement toward union or brotherhood. On the contrary, together with Holy Scripture, they purposefully forbid and order punishment any such rapprochement.

The Canons of the Fathers found in the Rudder firmly establishes that triune baptism is a necessity for every one entering the Church, that there is no baptism outside of the Church, and there is only "one Baptism for the remission of sins." Those who wish to enter are entitled to this savings baptism and illumination, and ought not be denied this blessing. It was violation of the Sacred Canons that promoted the impossible attempt at rapprochement with the Papacy, and the insane proclamation that there is a sister church outside the One Holy Catholic and Apostolic Church, which is impossible and that there are two or more heads of the Church, and not only Christ the Godman, who faithfully promised, *"Behold I am with you to the close of the age"* (Matthew 28:20).

This wrong belief undermines and contradicts our Holy Symbol of Faith as well as numerous Canons. Violations of the Canons led many Orthodox churches to join the World Council of Churches, an organization whose very preamble states that no one church can claim to be the true Church. If Orthodoxy is not the one true Church, then the Church doesn't exist, and Christ's promise will have been shown to be false. They espouse the false dogma that the Church of Christ is divided which is an impossibility.Those who agree to this and fail to confess that Orthodoxy alone is the One Holy Catholic and Apostolic Church, the Body of Christ and His Bride, place themselves dangerously at the outer perimeter of redemption and salvation. These are not personal

opinions. This is the Faith of the Apostles, of our Holy Fathers, of the Seven Ecumenical Synods, and it is the truth from heaven. Anything different than truth are opinions of men or heresies.

The Canons established these truths firmly and strengthen our faith in the One Holy Catholic and Apostolic Church. If each of us would study the Canons, and accept that they are really from God and not man, our souls will become filled with brilliant light. Without the Canons, it is difficult to know God and what He wills for us to accomplish in our lives, for the Seven Ecumenical Synods, their Canons and teaching are the very life of the Church, dealing with her every pertinent matter.

They were formulated under the inspiration of God and have set the boundaries of the Church for all time. It is time that we who belong to the Holy Orthodox Catholic Church, in America where we are exposed to a host of challenges and dangers, to return to and re-affirm the authority of Holy Tradition as articulated in the Holy Canons. We can make good our rightful place, as being the one true Church of history headed by the Lord Christ and guided by the Holy Spirit. This can be accomplished by reclaiming and preserving our heritage as formulated in the collection of ecclesiastical doctrine contained in this volume. Blessed is everyone who returns to our Orthodox Heritage, and accepts without exception all of our written and oral tradition, which is our inheritance. To repeat, the importance of the Sacred Canons is that they are a major part of our written Tradition, not the works of sinful men but of the Holy Spirit who guided their authors into all truth.

Remove the Holy Canons from any local Orthodox Church and it will tumble down, being no different than the thousands of Protestant sects, each one doing what he wishes. Without the Canons, we are all free to believe and do whatever we will, which is precisely what Protestantism

advocates. We hope that this republication will enable many Orthodox Christians to come to a fuller knowledge of the Holy Tradition of the Church.

We also hope that this publication will help in restricting the many tendencies to deviate from strict conformity among both clergy and laity.

Such conformity as to what has been held sacred for almost two-thousand years, will be like a small glimmer of increasingly brilliant light on the spiritual horizon. And beholding this divine light, we will begin to see clearly before the eyes of our souls, the two infallible sources of the Holy Orthodox Church, Holy Scripture and Holy Tradition, especially that of the Seven Ecumenical Synods, and the composers of all the Canons collectively called THE PEDALION or RUDDER.

For then the slight glimmer will become a lightning-like attracting as the non-Orthodox, steadily pour into the Church, to the glory of the Lord. For then all misled heretics will hear the truth proclaimed and be instructed in the truth. Then they will be led to genuine repentance, become baptized and embraced in the bosom of the one and only Church of Christ, our own Holy Mother in whom we are baptized, become married or monastics, are sanctified and buried, and will arise in the fearful and glorious resurrection.

ELDER GERVASIOS
(PARASKEVOPOULOS)
OF PATRAS

+June 30, 1984

CONCERNING THE SACRED CANONS OF THE CHURCH

"Back to the Canons and the Fathers."
(Elder Gervasios)

Today, because the One, Holy Catholic and Apostolic Orthodox Church of Christ is attacked on all sides, both from within and from outside by Ecumenism, when modernizing theologians, both clerical and lay, preach the death of the sacred traditions and dogmas of our holy Faith. The Elder Gervasios held firm Orthodox views on this subject. He said: *"Do not remove the eternal limits which our Fathers have established."* The Elder was an unrelenting persecutor of heresies, a fervent critic and refuter of the various wolves in sheep's clothing, who in various ways pillaged the Church, as well as camouflaged organizations, such as Uniates, Jehovah Witnesses, Masons, Rotarians, etc. *"We are against innovations, modernizations, and westernizations. Throughout our lives we have supported a return to the past, to the years of the Church's glory."*

The Elder Gervasios was notintolerant, nor imprudent for he loved everyone. When approached on matters of faith, then you beheld a wise pastor inflamed with zeal for our sweet Orthodoxy.

"*Orthodoxy for us is nothing other than God and the Sacred Canons*".

Ignorance of them is the cause of the spiritual downfall of the whole Orthodox pleroma, along with many other shepherds of the Church, not a few of whom, even though they are not ignorant of the letter of there, nevertheless they do not live according to the spirit." Father Gervasios was grieved due to the coldness and indifference toward the Sacred Canons. He referred to the Canons as the Guardian Angel of Orthodoxy.

The Elder said: *"How is it that we are working on the roof, when the foundations are being shaken? How is it that we await the blessing of God for a work which ignores basic laws of spiritual matters? 'Seek first the Kingdom of God' the Lord said, 'and all these things shall be added to you* (Mat. 6:33; Luke 12:31). *The first things are those which the Ecumenical Synods and the Fathers decreed and handed down to us."* He also says: *"The pioneers of this undertaking are the pastors, the bishops mainly and their clergy.*

The Bishops are the guardians of the sacred deposit of the Canons. Like other lions and eagles (eagles and lions adorn the bishop's throne) they defend and attack, they inspire and raises up the faithful, battling for the keeping and implementation of the Canons. Woe to the generation of Christians, whose bishops neglected or ceased struggling for this battle above all." The motto of the Elder was: *"Back to the Canons and the Fathers"!*

VALIDITY OF THE CANONS AND INFALLIBILITY

How we can and do lay claim to their genuine validity and infallibility.

Without the Canons of the Orthodox Church, she would become like a ship without a rudder, as was stated before. We believe and accept these Canons as being sacred and the Synods as being God-inspired. But if we wish to bring knowledge of Orthodoxy to others, we must be able to defend our faith. Without embracing these Canons this is not possible. It is necessary that the Church of Christ be infallible, for her Head is the infallible Godman, the Church being His own body, and her divine Guide is the Holy Spirit, the Spirit of Truth who always reminds us of all that Christ instructed those who seek salvation. Infallibility and validity of the Canons are intertwined and inseparable, being formed in Holy Spirit. Indeed, when the First Ecumenical Synod condemned Arius' view that Jesus Christ was not the God-man, but only a man, the decision of the First Ecumenical Synod established for ever an infallible truth.

Where is infallibility in the church? Which synods possess validity, and which do not? Infallibility in the Church is neither in individuals by themselves nor in the clergy, nor in synods, whether local or ecumenical, considered by themselves. It is not in the one or the many, but is found only in the mind of the Holy Spirit as defined in reference to related thought in the Holy Scripture, which precedes and guided the reflections of individuals and the Canons formulated or endorsed by synods acting in Holy Spirit

Jesus Christ clearly said of the Holy Spirit,
"He will remind you of all that I have spoken to you."

In order to discern and recognize the possession of infallibility and divine inspiration in the Church we must compare and scrutinize her dogmas with relevant parts of the Holy Scriptures and with our ancient tradition. If we find them to be consistent with the dogmas and teachings therein, in no way departing from this in the direction of excess or deficiency, we must confess that infallibility resides, and that without the latter, there is neither security nor salvation for man. But if we find them to conflict with or depart from the dogmas comprised in the Holy Scriptures and traditions, we shall confess that in the Church in question there is no infallibility. On the contrary there is falsehood and heresy.

Hence it is to be concluded as a logical inference that the Church derives her infallibility from the Holy Spirit, of which it is an essential attribute in proportion to her agreement with what is relevant thereto in the divine Scriptures and traditions, which are decrees and laws and instructions of the Holy Spirit, as Christ Himself said: *"The words that I speak unto you are spirit and life; when he, the Spirit of truth, is come, he will guide you to all truth*" (John 6:63; 16:13).

LINKS or Topical_Index

Wherever there is infallibility, there is also validity. Hence it is to be concluded that those synods are valid and command respect in the Church whose decrees when judged by the infallible law of the Holy Scriptures and of tradition are found to be consonant and similar and to vary from this neither in the direction of an excess nor by way of a deficiency in the least manner. Their dogmas bear an obligatory character, and are obligatory upon all the Church, accordingly, these are called infallible and God-inspired.

But those synods whose decrees when judged by the criterion of the Holy Scriptures and of tradition are found to depart from and differ from Scripture and tradition are not conceived in Holy Spirit, but in a satanic spirit, regardless of whether they have been convoked by or composed of bishops or patriarchs or popes, or whether they have been sanctioned by imperial edicts. When judged by this infallible principle the Seven Holy Ecumenical Synods are found to have been in all respects God-inspired, infallible and valid.

LINKS or Topical_Index

Their dogmas, moreover, are recognized in the entire Church and in her theology as a criterion for later synodal decrees, which in the course of the life of the Church naturally arise and are invested with the same validity and have the same authority as the dogmas and doctrines embodied in the Holy Scriptures. But when the many papal councils are judged in accordance with the same principle, they are found to be a delusion whose characteristic it is to differ with and contradict the words of the Holy Spirit embodied in Scripture and tradition.

Some modern "theologians", unaware of the law in accordance with which and by means of which ecclesiastical differences in synods are to be resolved, have remained in ignorance as to where infallibility is to be predicated, and on this account some have suggested that every faithful baptized person possesses infallibility, others insist that only the Pope possesses infallibility, and still others say it belongs to the majority of the Church, and others that it rests in the Seven Ecumenical Synods, which are the only ones recognized as infallible by the Orthodox Church of Christ. But if we assume the first view to be correct — that every faithful baptized person is ipso facto infallible — without taking into consideration whether or not this faithful person perceives and judges and decides in agreement with the Holy Scriptures and traditions, we shall get involved in an absurd conclusion, in deeming the errors and delusions and

prejudices of the faithful person to be infallible and hence taking them as a criterion of truth.

Moreover, since there are many and various errors and delusions and they conflicts with one another, it is evident as a matter of necessity that the criteria will also be many and various. Hence it is to be inferred that it is untrue that every person that is faithful and baptized is also infallible. But in that case where is the infallibility? If we assume as true the supposition that only the Pope possesses infallibility, without comparing his judgments, decisions, and views with the Gospel and tradition, we shall find ourselves involved in the same conclusion as a result of taking his errors as the criterion of truth and accepting falsehood in place of truth. Hence it is proven that it is a falsehood to say that the Pope is infallible, and it is a much greater falsehood, defying right reason, to say and believe that the First Vatican Council which bends its knee to the Pope and is subservient to him, is raised temporarily above him and somehow empowered to bestow infallibility (which it did not possess) on the supreme pontiff. So the slave proclaims the master to be king.

We may examine whether it is true that infallibility resides in the Church as a whole, and not in the Church as divided into parts or only in some part of the Church. In this case we shall have to fight shy of another absurd conclusion, which is that of denying infallibility altogether because of the disagreement and division often subsisting in the Church as a whole. For, as an example of the possibilities incident to such a view, if we consider the epoch of the Arians, during which only Athanasios the Great and a few others remained uncontaminated by the Arian heresy, whereas the majority of the Church leaders of that time concurred in the Arian tenet, and if, with these facts in mind, we seek infallibility in accordance with the foregoing false assumption that infallibility resides in the majority of the Church, we shall have to adopt the view that it resided among those who were adherents of Arius and were in the majority, and not among those who were adherents of Athanasios the Great and

who were altogether in the minority.

Hence it is proven that this idea, too, is false. It cannot be that the majority in the Church possesses infallibility or reliability. If we go on to judge the other idea, maintained by some of our own theologians of the Orthodox Church, insisting that the Ecumenical Synods possess infallibility because of the fact that they were convoked with the consent and at the instance of a political authority, or because they were attended by the most noted bishops, patriarchs, and popes, as is commonly held, we see that many other ecumenical synods have been held, such as, for example, the so-called eighth, called by a Latin and convoked with the consent and at the instance of Emperor Basil I the Macedonian. Why, then, was not that synod, which had been assembled from all parts of the earth, judged to be infallible? And how can we convince the Papists that this eighth synod is not infallible, whereas the other Ecumenical Synods, which we accept as authoritative, are infallible? How can we convince the Protestants that the dogmas upheld by the first seven Ecumenical Synods are correct and true, if we do not believe in the infallibility of the synods? For, if we tell them that the first Seven Ecumenical Synods are infallible and that they must believe in all that was decided by those synods in Holy Spirit, they will tell us that we too ought to believe in their synods, which likewise made their decisions in Holy Spirit. In such a case, what shall be our answer? Our answer can only be along the following lines. As Orthodox Christians we demand that you believe in all that was decided by the first Seven Ecumenical Synods and recognize them as God-inspired, but not without reason. But because we know that all that was decided by them agrees and consists with the law of God, which naturally possesses infallible validity — in other words, we know that all the decisions of the first Seven Ecumenical Synods were consistent with the Holy Scriptures which you too recognize as divinely inspired, and with holy tradition, which can be shown to be correct by means of the Scriptures themselves, so it is because we know that what the first Seven Ecumenical Synods agreed upon is consistent with the voice of the Holy Spirit,

which is heard through the Scriptures and Holy Tradition, that we insist that these Synods spoke and decided in Holy Spirit, and that their decisions are infallible and have the same validity as the Holy Scriptures and tradition. Behold, therefore, why it is that we claim that only these Seven Synods are infallible and valid and authoritative, and the reason why they are such. To such an apology on our part, the Protestant can say nothing in reply, but will be silenced even if not convinced.

God is perfect; imperfection is ascribed to man. Consequently the works of God are also perfect, being *"very good"* (Genesis 1:81); but the works of man are imperfect and faulty, and therefore we observe the fact that his works are constantly subject to improvement. The divine law is perfect and infallible, while, on the other hand, human legislation is defective and full of errors, and, on this account, a great amount of it is abrogated or amended. Amendments are made to human laws, but not to the laws of God. The Old and the New Covenants are infallible, and are contracts, or covenants, between God and man. Hence they do not admit of correction or of disbelief. In like manner the dogmas of the Church are definitions of the Covenant: they are truths of the Holy Bible that have been brought to light scientifically and have been confirmed by means of the Bible, and have been corroborated by signs and wonders with the Holy Spirit cooperating and confirming the truth.

LINKS or Topical_Index

In fact, the dogmas are the seven pillars of the Church upon which the heretics distorting the Scriptures have been ground to dust. Persons who undertake to correct or abrogate or to alter them (under the guise of economy) forfeit all claims to Orthodoxy.

Christ founded and is the Head of but one Church. The Church of Christ can have only one head. The same Church is the Body of Christ who is the Head of the Body. Christ and His Church do not have opinions, for Christ is the Truth,

and the Church is Christ's Body. The Evil Spirit founded the many churches by means of heresies, or *"having opinions,"* and this usually refers to the dogmas and beliefs of the Church. Each of these churches blaspheme the Lord or His mother, reject the Church He founded, reject the Church Fathers and their authority, or reject the call by Christ to become holy as He is holy and perfect as the Father in heaven. Of late they have become even worse, with female clergy and homosexual leaders and child-abusers, even denying the Resurrection of Jesus Christ. It is important to note that the Papacy and all Protestants churches base their authenticy upon the Holy Bible. But the true Church did not derive from the Holy Bible, rather, the true Church established the God-inspired Holy Bible as part of its written Holy Tradition. Thus any church established on the Bible is not the Church founded by Christ, and guided by the Holy Spirit as Christ promised.

The authority to bind and loose which the Church has received (Matthew. 18:18) is exercised in accordance with the standard and rule of action laid down by the Scriptures and the Seven Ecumenical Synods; her will is directed and controlled by the Law of God, and in defiance of the Law she loses the right to bind or loose, and thus would forfeit her claim to Orthodoxy. The law of God cannot be broken by the Church as Divine Chrysostom also asserts:

"Economy is permissible only so far as it involves no violation of the Law."

The Commandment of the Lord for Christians is an obligatory and inviolable law, because Christ ordered the Apostles to teach the nations *"to observe all things whatsoever He had commanded them"*

(Matthew 28:19-20)

Hence, being well aware of the law of salvation, we are publishing the RUDDER of the Church for the enlightenment of the leaders and all the people, because our salvation depends on the God-inspired Fathers who passed them down to us. On the other hand, the Canons of the RUDDER themselves, inculpate those who misinterpret them. In offering this work to the public we are motivated by a love for God and our neighbor, as followers of Him who

died on the Cross and shed His precious blood thereon for the salvation of all mankind. As St. Nicodemos says, "The Canons change disorder in the Church into divine order.

The Canons when properly revered and utilized, affect the entire Church, for they apply equally to the greatest and the least".

LINKS or **Topical_Index**

WITHOUT ECCLESIASTICAL TRIALS
NEITHER HIERARCHS NOR CANONS
CAN DEPOSE OR EXCOMMUNICATE ANYONE

This final comment concerns the use of the Canons. The compiler of the Rudder, Nicodemos, brings to our attention this fact about the Canons, saying, *"the Canons depose no one."* They speak in the third person, *"let him be deposed"*, and for this reason, the Priesthood and Mysteries of a bishop or Priest remain in force, even though he violates many Canons that call for his deposition. The proper procedure of the Canons must be observed by episcopal authorities in order to depose or to excommunicate anyone. A trial must be held, charges made, and a defense offered before action can be complete.

Charges cannot be made against someone *ex cathedra*, for every man is entitled know what the charges are against him, then given time to organize a defense and seek witnesses, and whatever else he may need for his defense. Then he is entitled to a hearing, or as we say, his day in court, where

charges and defense are presented and a just decision can be rendered. The charges made against any person must include violations of the Law of God, of the Christian Scriptures and dogmas and ethics established by the Church, but especially by her the Holy Canons.

No man, whether Priest or Bishop can usurp the authority of Christ and the Holy Spirit as head and guide of the Church, leading, deciding and punishing whom he wills. By all means, when shepherded by a faithful Orthodox Bishop, we ought to lay down our lives under His guidance.

However the Canons direct the faithful to abandon a bishop or priest who "bareheaded" or boldly without shame preaches any heresy in the Church. When we all earnestly follow these divine regulations in our lives, we will enjoy genuine peace and harmony in the Church. For then we will all work together for the glory of Jesus Christ and only His Holy Orthodox Church, for therein is the truth preserved, and we will be eternally with the Lord. Then our light will shine before men who will glorify our Father in heaven. May the Lord bestow this grace upon us. I ask you to pray for me a sinner, and let us all pray that the Lord will have mercy on all who with reverence and love preserve the dogmas and the Sacred Canons passed down to us by the Holy Spirit. For He spoke, not only through Prophets, but through the Ecumenical Synods and through all the regional and local synods and our Saintly Fathers whose canons appear in this Rudder which alone has the strength and power when followed, to keep our Orthodox ship on its proper course avoiding disasters and shipwreck..

Raphael (Ralph) Masterjohn
(Re-translator and editor of this edition)

LINKS or Topical_Index

TO ORTHODOX CHRISTIANS EVERYWHERE ON EARTH INTO WHOEVER'S HANDS THIS BOOK MAY REST,

WE OFFER A REVEREND SALUTATION AND A BROTHERLY EMBRACE IN CHRIST

"Both to the Greeks and to Barbarians, both to the wise and to the foolish, I am debtor" (Romans 1:14).

These are words, which were uttered in faith and truth by St. Paul, the great 'teacher of nations' while speaking in Christ. By means thereof he purposed to teach all those men who love the common benefit of their neighbor, not to speak or to write only in the Greek language, in order by means of it to benefit only the educated and learned, but also to speak and to write in simple language as well, in order by means of it likewise to benefit also their unlearned and simple brethren. For, tell me, what benefit can a simple person get from reading a book only in Greek? Will not the one who wrote the book appear to him a barbarian, and, conversely, will he not appear to its author a barbarian? Will not the two of them together be talking windily? For (as St. Paul himself says in censuring the Corinthians because they were boasting that they had received the gracious gift of speaking with tongues, but had not begged to receive in connection therewith also the gracious gift of interpreting them to others and pursuing in contributing to edification of the Church)

"If, then, I know not the meaning of the utterance, I shall be to the speaker a barbarian, and the speaker a barbarian unto me"

(I Corinthians. 14:11).

Thus, though a Greek and one learned in Greek may be benefited, a simple and unlearned brother is not edified. For this reason we too, following the example of this Apostolic teaching, have desired by means of the present Book to benefit both the erudite and learned and the simple and unlearned as well.The former with the Greek text of the divine and Holy Canons, Apostolic, synodal, and individual. On the other hand, the latter, with a simpler interpretation and explanation[1]of the same Canons.And again, conversely, we have desired to benefit the literati and learned with the interpretation, by adducing for them solutions of perplexities found in the Canons by the learned of olden days and not understood by all of them offhand; and, on the other hand, to benefit ordinary persons with the Greek text, by making them have due respect for them and preventing them from deeming them offspring of our own womb: thus enriching both the former and the latter with a book which, though difficult to procure because of there being but few copies printed, is still more difficult for the common man to obtain because of its costliness. This was the chief and general reason that persuaded us, brethren, to take in hand the present work.

There was still another reason, though, which was the following. We could not endure, beloved, seeing these divine and holy canons emasculated, with added writings, Chopped up, false titles, and scattered here and there, in many paltry manuscripts purporting to be in the nature of *nomocanons* in the hands of many

Spiritual fathers, and the interpretations of exegetes being mistaken for the canons proper, and, what is worse, the fact that even these interpretations they contain are corrupt, misconceived, and fraught with incongruous and false teachings. What were they producing? Death-dealing fruit, you may be sure, and the effect of contributing to the perdition of souls, both in the spiritual fathers improperly correcting sinners and in the sinners improperly corrected by them. It was just as if, in accordance with the common proverb, a warped rule warps everything it is applied to.

Hence, in order to stop these death-dealing currents, through which our brethren were being given *"the thick lees of wine"* as the prophet says (Habakkuk 2:15), we were led to make it our business to go back to the original sources and to draw from there the fresh, pure, and life-bearing waters. In fact, I do not hesitate to state outright that we made it our business to find the books of the holy Pandects, and from there not only to transcribe the entire and integral Greek text of the divine canons word for word, but also to expound in everyday Greek language the true interpretations of the genuine exegetes of the divine and holy canons which the Church had approved. First, and for the most part, and nearly everywhere, we adopted that of marvelous and illustrious John Zonaras, who holds the first rank; [2] and next that of Theodore Balsamon; [3] only rarely that of Alexios Aristenos; [4] but many times that of "Anonymous," [5] and of others. [6]

Besides the interpretation, we made it our business at the side of every Canon set forth for explanation to note in Greek numerals also the number of all those Canons that are more or less in agreement with the one being explained. Afterwards, not contenting ourselves with this, we went to great trouble to add underneath the interpretation of the main Canon the substance of each of those very Canons that were found to be parallel and concordant. If the reader failed to find any of them in its proper place by reference to the number alone, and he understands nothing in regard to what is said, he would have to open the book

frequently and search in order to discover where the canons noted were to be found. Who will not acknowledge that such a proceeding would be laborious and a cause of much discomfiture?

For this reason we were willing to take this special trouble. Though this comprehensive correlation is in a manner superfluous on account of the repetition of what has already been said, amounting to tautology, yet in another manner it is necessary for the convenience of the readers, for it is incomparably easier for a reader to find all the concordant Canons when they are gathered together in brief in one place, so that he can see at a glance wherein they agree and wherein they differ, without having to turn so many pages in order to find the sixth, say, or the eighth or the tenth Canon, as the case may be, and while trying to find the one forgetting the other, and subsequently laboring in vain in an effort to trace what is hard to gather up.

So that, if there are many *nomocanons* that reduce the Holy Canons to principles, because of being concise and easy to remember (as are that of Matthew Blastaris, that of Photios, and those of others), this Canonicon can make the same boast also. For nearly every Canon that has a concord is a different case. Always or for the most part any concord with Canons first in order develops in the later ones, while, the later ones, relate to the first ones. But in a few instances the first Canons are revoked in later ones.

In order to have the concord complete, we garnered also the Canons of the rest of the fathers, who were not confirmed by an Ecumenical Synod: this means those of St. Nicephoros,[7] of Nicholas the patriarch of Constantinople,[8] of John of Kitros,[9] of Nicetas,[10] and of Peter, deacon and chartophylax of the Great Church;[11] in addition we included in the concord the Canons of the Faster (which we printed in Greek and have placed by themselves at the end of the Canons for the reason there stated).

For we accorded this preferment only to the Canons confirmed by the Sixth Ecumenical Synod and consequently possessing ecumenical (or worldwide) validity, and accepted and interpreted by the hermeneutist and the Church as catholic Canons.

Not only did we include these, but also having combed the decrees and laws of the emperors, especially those of Justinian, comprising the *Digesta* [12] the Codices,[7] the Institutes,[13] and the Novels,[14] and, in a word, the civil laws, we selected from this whatever was more or less in agreement with the Holy Canons or supplementary thereto.

Whatever was contrary thereto, on the other hand, we regarded it as void, just as this same treatment again is decreed by the same civil laws.[15]

Lastly we made it our business to enrich the book also with various philological footnotes contributing either to greater clarity of the interpretation or to reconcilement of apparently contrary Canons, or in some other way useful, in order to make the Book with all these advantages desirable and lovable to all. The result is that the spiritual table we have set before our brethren is not a frugal one confined to a single kind of food, which would induce nausea and satiety in its guests, but, on the contrary, is one that is different and in all respects beneficial, in order to give at the same time both pleasure and benefit. A Greek and one who is not curious will read only the Greek text and be thankful. A man who is simple and not curious will read the interpretation alone and be satisfied. A man who is curious will read also the concord and will feel relieved. A man who is curious and sufficiently studious will read even the footnotes and be delighted.

At the end of the Holy Canons we have added also the teachings concerning matrimonial unions on the ground that such teachings are necessary.[17]

These things having been stated, and the explanation of the Holy Canons being most necessary for the common salvation of all Christians, it is the right time for me to give voice to that prophetic avouchment of Baruch, saying:

"This is the book of the commandments of God, and the law which endures forever" (Baruch 4:1).

This Book, in effect, is next after the Holy Scriptures a holy scripture, and next after the Old and New Covenants. Next after the first and God-inspired assertions, second and God-inspired assertions make up its contents. This book, it may be said, is replete with the everlasting bounds set by our fathers, and the laws which endure forever and which are above all the external and imperial laws of the Digests, of the Institutes, of the Codes, and of the Novels. For mere emperors issued the latter, whereas the former were laid down by Synods, ecumenical and regional, through the Holy Spirit, and emperors ratified them. This book is truly, as we have entitled it, the Rudder of the Catholic Church, which when thereby steered, conveys the sailors and passengers in it, those in Holy Orders, I mean, as well as laymen, safely to the unruffled haven of the kingdom above. This book is the fruit and result and object for which so many emperors spent money and toil, so many Patriarchs sweated, so many God-bearing and Spirit-bearing bishops from the ends of the inhabited earth journeyed (often when they were both old and ill) and held ecumenical and regional synods and labored for so many years.

Accordingly, by way of exemplifying everything, I may say that just as the all-efficient Holy Trinity, after creating this first and material world, with various natural canons (usually called natural laws in English) of the elements it fitted it together, out of which resulted the order, and as a result of the order the coherence of the universe is preserved, and all creation becomes, as Orpheus said, a musical symphony composed of various canons, precisely as if struck up

in certain diverse and multifarious tones, so and in like manner the same Trinity, having constructed this second and super-sensible world of the Catholic Church, with these holy and divine Canons, has bound it together and has consolidated it, out of which has resulted the orderliness of the Patriarchs, the harmony of the bishops, the decency of the priests, the decorum of the deacons, the respectability of clergymen, the regularity of monks, the knowledge of spiritual fathers requisite for correction, the honor of kings due from all persons, and in short, the conduct and condition of all Christians such as befits Christians. Universally speaking, as a result of these Holy Canons the lower ecclesiastical hierarchy becomes an imitation and expression of the heavenly hierarchy. Accordingly, the two hierarchies are unified, and become a single melody, struckup on all chords and in perfect harmony.

Deprive material creation of the canons of the elements, and its orderliness is at once abolished; and with the abolishment of order, the whole universe vanishes.

Deprive the Church of these Holy Canons, and disorder at once intrudes; and as a result of the disorder all its holy adornment disappears.

"Turn back, therefore, O Jacob, and take hold of it."

(Baruch 4:2).

Come back, you Patriarchs, bishops, priests, clergymen, monks, and all other spiritual fathers and brethren in Christ, and take hold of this book with your twohands.[18]

"Go to the brightness before her light, in order to be illumined with enlightenment of ever-lasting knowledge. Rejoice at her words more than those who have found abundant spoils"

(Psalm119: 1:62).

“For her words are pure, silver tried in fire, proved to the earth, purified seven times over” (Psalm 12:6).

Whether tried and purified through examination by Seven Ecumenical Synods, or many times over through Regional Synods and individual Fathers, the seven mentioned in the Bible being taken to mean many times. Once you have taken hold of it, do not become only readers and hearers of these divine laws, but also doers.

“For not the hearers of the law are justified before God, but the doers of the law shall be justified.” **(Romans 2:13)**

Lest these Canons
Which mean life when observed
are found to mean death if they are disregarded.

I will also add the following words from Baruch:

O Israel, we are blissful; because the things that are pleasing to God are known to us” (Baruch 4:4).

Christian brethren, you are blissful; because through this book you have been allowed to become cognizant of the Synodal precepts and of those the Fathers of the Church have set forth.

Divine David said that after many flashes of lightning and disturbances the sources of the waters appeared and the foundations of the inhabited earth were uncovered:

"He multiplied flashes of lightning, and shocked them; and the sources of the waters appeared and were seen, and the foundations of the inhabited world were discovered" (Psalm 18:14-15).

Accordingly, in our case one may understand the words allegorically. For, after the Lord multiplied the Holy synods like so many flashes of lightning, and through them shocked and expelled "them", i.e., the wrong-minded heretics, then it was that these sources of the spiritual and life-carrying waters appeared and were seen, and these super-sensible foundations of the inhabited world, namely, of the Orthodox Catholic Church, were discovered.

Because, though the Divine Synods were assembled for the purpose of overthrowing impious heresies, after being assembled they also decreed the precepts that conduce to Christian living, whether one wants to call them heavenly potions as if the whole person of the Church were being given to drink thereof, or spiritual foundations, upon which every Christian edifice rests. But they appeared and were seen and were discovered once then when they came into existence. Yet they have appeared and have been seen even now and have been discovered, or uncovered, by being explained, as we have said, in simpler language, and even more so by being published in print. But who are the men that have given this great good, this most necessary and highly beneficial Book, to be issued in printed form?

The most devout fathers in the Holy Mountain of Athos, those living a monastic life in the holy monasteries, in sketes and cells, together with the holy bishops found in the Mountain and certain other friends of Christ.

These blessed persons, besides doing other good deeds by hospitably entertaining strangers and in many different ways showing mercy to poor brethren, having heard about this Book, that it is necessary and of great benefit to the whole race of Orthodox Christians, cheerfully responded and each of them according to his ability and willingness, contributed his share to furnish the money spent in having the book printed, in order to benefit and nourish spiritually the brethren thereby, just as they feed them bodily.

If, as Gregory the Theologian (also called Gregory of Nazianzus) says, “the word of God is the bread of angels, with which souls are nourished when they are hungry for God”, through this benefit they will fulfill the commandment of the queen of all virtues, love: since, according to the same theologian, “love is a pure feeling and one really worthy of God; its function is the impartation of something.

Accordingly, it may be said that through the two together they perform the function of clouds.” For just as clouds take up the tenuous vapors from the element water, and again turn and pour these out to it in a copious rain, in some such manner they too, taking bodily mercy from Christians, again turn and impart it to them through this spiritual mercy — I am referring to the printing of the present most soul-benefiting book, as much higher and superior as the soul is superior to and higher than the body.

Their zeal is really to be praised and it is but right for it to be proclaimed and made known for age after age! Their cheerful response is really brother loving! The impartation is really God-pleasing, and all the more so because of the fact that it was done not by giving out of their abundance but out of the life’s necessities of most of them. [19]

It was for this reason the widow who had cast into the treasury as gifts to God out of her privation deserved to be told by the Lord:

"Amen, I say unto you, that this poor has cast in more than all of them: for all these persons cast in out of their abundance the gifts to God, but she cast in all her life's necessities" (Luke 21:8-4).

So please, accept this book with outspread hands, and accept this necessary scripture which comes next after the Holy Scriptures, all you churches of Christ.

"Accordingly, you ignorant and infantile people who were previously sitting in the darkness of ignorance of the Holy Canons, look at this great light of full knowledge, and be enlightened"

(Isaias 42:7; Matthew 4:16).

"The entrance of your words give light, and it gives understanding unto the infantile" (Psalm. 119:130).

And negotiating your salvation by means of it, thank and glorify God forever, who became the cause of such a good to you. Lifting suppliant hands to Him, pray in behalf of those who have labored, by word and by work, and by impartation of books, and by copying, and by superintending the printing, and by cooperating in various other ways in this Book.

Above all, and in all, and with all, pray in behalf of the most devout fathers and other pious persons who have published it in printed form, that when they have passed through the tumultuous billow of life in serenity, and love, and concord, and the rest of the long series of virtues, they may reach the haven of the kingdom above safe and sound and gain their desired salvation. Farewell! [20]

FOOTNOTES TO

ORTHODOX CHRISTIANS EVERYWHERE ON EARTH

1. CANONS TO BE IN COMMON SPEECH:

This shows how frigid, how vain, and how illogical is the argument of some men to the effect that the divine Canons ought not to be explained in everyday speech. What are you saying man, whoever you be, that are saying these things, do you mean to tell us that it is all right for the divine and Holy Canons to be translated into Arabic, into Syrian, into Ethiopian, and to be explained in Latin, Italian, Slavonic, English, and, in fact, right for nearly every nation called Christians to have these Holy Canons translated into their language; except only the nation of the Orthodox Eastern Greeks, within whose borders the Synods were held and the Fathers of the Canons produced their blossoms and the exegetes of these first made their appearance, to lack and not be allowed to have the divine Canons translated into their mother tongue? And if our own nation formerly had these Canons couched in Greek because they knew Greek, how is it that the same race ought not to have the Canons now explained in their ordinary language, since, with few exceptions, they know only the simple idiom? Be careful what you say, man.

INTERPRETERS OF THE DIVINE CANONS:

2. JOHN ZONAROS

John Zonaras flourished about the year 1118 after Christ during the reign of Alexios I Comnenos.   First serving as the great drungar of the guard (or “vigla),

and “protoasicretis” (or privy councilor of the emperor), he became a monk in the monastery of St. Glyceria. There at the suggestion of others, as he himself says in his preamble to the Canons, he explained the divine and Holy Canons of the holy and renowned Apostles, of the Seven Ecumenical Synods, and of all our Holy Fathers more learnedly and better than any of the later exegetes, as an anonymous writer bears witness about him in the work of Leo Alatios.

In the matter of diction he is clear and at the same time elegant. Later Balsamon followed in the footsteps, so to speak, of his interpretations in regard to so many questions that he not only mentions these in his own interpretations as respecting the meaning, but in most places he even employs the very same words and sentences of Zonaras; and he calls him “most superb” in many places, and especially in the interpretation of the letter of Athanasios the Great to Ammon (commemorated on September 1). Blastaris likewise calls him superb; and “Anonymous” in the work of Alatios refers to him as marvelous Zonaras.

Not all his interpretations, however, have been preserved. For no interpretation of Zonaras is preserved in the Pandects regarding the Canons of St. Gregory of Nyssa, or of Timothy, or of Theophilos, or of Cyril. Besides the interpretations of the Canons, he also wrote a general history from the creation of the world down to the reign of Alexios I Comnenos, but, what is more important, he also interpreted *in extenso* the Resurrection canons of John Damascene in the Octeochos.

INTERPRETERS OF THE DIVINE CANONS:

3. *THEODORE BALSAMON*

Theodore Balsamon lived near the end of the twelfth century during the reign of Manuel Comnenos and of Michael, patriarch of Anchialos, who was also a most preeminent as a philosopher, coming after the time of Zonaras and indeed of even Aristenos. He served as a deacon of the Great Church, and as nomophylax (looking after observance of the laws) and chartophylax (looking after archives, etc.), and was the first of the Blachernae. In the year 1203, during the reign of Isaac the Angel and of Patriarch George Xiphilinos he wrote certain canonical "questions and answers", which are those addressed to Patriarch Mark of Alexandria. But after Constantinople fell into the hands of the Venetians, in the year 1204, he was ordained also patriarch of Antioch, and he composed epigrams to the said George Xiphilinon.

By order of the emperor Manuel Comnenos and at the suggestion of Michael the Patriarch, while still a deacon, as he himself says in his preamble to the nomocanon, he annotated the fourteen titles of the imperial laws summarized by Photios, which is as much as to say the nomocanon of most holy Photios, and in regard to all the divine Canons, apostolic, synodal, and of the fathers, he made most extensive and lengthy interpretations, which have been preserved down to the present time. In most cases his interpretations consist of two parts, of which the first is the very same interpretation as that which was given prior thereto by Zonaras, and which he employs as respecting the sense and even as respecting the words; the second part of his interpretation comprises civil laws and patriarchal notes and Novels (i.e., statutes) of emperors. As regards this man's explanations, whether apposite or not, though we have nothing to say, out of respect for the man, yet we have corrected him in many matters wherein he fell short of the truth, and have proved him to be contradicting himself.

The learned Metropolitan of Kitros named John shall bear witness instead of us in what he writes (on page 333 of the *Corpus Juris Graecoromani*) to Constantine Cabbasilas, bishop of Dyrrhachium (now called Durazzo in English), concerning Balsamon, saying: “this holy man, patriarch of Antioch, was versed to precision in legal and canonical legislation; yet his writings, so far as respects those brought out to serve as canonical and legal lemmas, do not appear to be accurate in every point; but what is strange, as if they were products of forgetfulness and especially of oversight, and in places even being in disagreement with themselves. As for me, even when he was alive, I heard many men versed in law in Constantinople who took to task some of that man’s expressions of opinion, on the ground that they had not been formed reasonably, both in reference to interpretations of canons and laws and in other such writings.” Accordingly, in order to be brief, I will say that in comparison with Zonaras, Balsamon may be likened to a young boy in comparison with an adult man. In contrast with this, though, it may be noted that Patriarch Philotheos in the work of Armenopoulos (page 288 of the *Corpus Juris Graecoromani*), and St. Mark of Ephesus in the Volume of Love (page 583), and Gennadius II (surnamed Scholarios) in the same volume (page 264) call him most learned in the laws and Canons.

INTERPRETER OF THE DIVINE CANONS:

4. ALEXIOS ARISTENOS

Alexios Aristenos also lived in the days of Emperor Manuel Comnenos, subsequently to Zonaras, and a little previous to Balsamon, in the year of salvation 1166. After becoming a deacon and nomophylax of the Great Church, he made an epitome of all the Holy Canons, which indeed is also called a nomocanon.

INTERPRETER OF THE DIVINE CANONS:

5. ANONYMOUS

The anonymous hermeneut (or interpreter) is shown to have been someone other than Aristenos, and to have lived later than the latter, by what he himself says. For in Apostolic Canon LXXV he says concerning the epitome of Aristenos that "the one who summarized the present Canon did not understand it well"; in Canon XIX of the Synod at Ancyra, concerning the same Aristenos, he says that "whoever summarized the present Canon failed to notice that the excommunication of bigamists set forth *in extenso,* is to be applied to the one failing to keep a vow of virginity".

Hence I am led to wonder how Dositheos and others came to suspect that he was Aristenos. Some say that he was Symeon the Magister and Logothete. The latter also gives an interpretation of the Holy Canons extending as far as the LXXXIV of Basil the Great, which, though briefer for the most part than that of Zonaras and of Balsamon, is in some points even fuller, but always fuller than that of Aristenos.

INTERPRETER OF THE DIVINE CANONS:

6. *MATTHEW BLASTARIS*

Besides these, we gleaned some things also from the nomocanon of Matthew Blastaris, a learned hieromonk who was at his prime in the year 1335 and followed the interpretations of Zonaras and especially those of Balsamon; some from Joseph the Egyptian, who worked as a paraphrast and interpreter of the Canons in Arabic, and was ordained a priest, reaching his prime in the year 1398; some from the nomocanons of John the Antiochian and of John Scholasticos, who had previously

served as a priest of Antioch, but later was but later was legate of Anastasios the Patriarch of Antioch, according to Zonaras (see Dositheos, page 514 of his *Dodecabiblus),* and was made Patriarch of Constantinople by Justinian I after the patriarch Eutychius had been exiled. As a saint his feast day is given in the Menaion as February 21st.

According to Dositheos he was a different man from John the Antiochian, whereas according to others he was the same man as the Antiochian; for he too was called the Antiochian because he became, as we have said, a priest of Antioch. As to whether we ourselves, on the other hand, have contributed any part to this interpretation, not by making a mere translation of the words, as some readers might think, but by supplying things missing in the exegetes, clarifying what was obscure, correcting what was contradictory, and pruning away what was superfluous, that is something which scholars will be able to determine by a parallel examination of both the Greek text and the interpretation thereof in everyday language.

7. ST. NICEPHOROS:

Concerning who, in the volume of Synodal records, there are to be found only 17 Canons, but in other records 37. This saint lived in the year 814. But we have also printed his Canons by seperately at the end, translated into everyday language.

8. NICHOLAS, PATRIARCH OF CONSTANTINOPLE:

Of who, in the same volume, there are to be found only eight Canons, but in more accurate records eleven. He wrote them during the reign of Alexios I Comnenus AD 1084, and Balsamon interpreted them, and we have printed these too apart from the rest.

9. JOHN OF KITROS:

Of whom there have been preserved 31 Canons in manuscript codices in the form of an answer to the bishop of Dyrrhachium named Cabbasilas, who lived a little later than Balsamon or nearly in the same century.

10. NICETAS:

Of whom 10 Canons have been preserved which were sent to a bishop named Constantine in manuscript codices.

11. PETER, DEACON AND CHARTOPHYLAX:

Of this man there have been preserved 24 answers in the second volume of the collection of Synodal records, page 1001, which he gave to an equal number of questions he had been asked. He lived about the year 1100.

12. DIGESTA:

Digesta is a Latin noun. It means simply an arrangement, or in the plural, as here, arrangements. In this connection it denotes the laws of Justinian I, who, after collecting them from various nations, made them into fifty books, comprising the choicest; and he called them *Digesta* because they arrange and order what is to be done and what is not to be done.

13. CODEX:

Codex is a Greek word and means a hide or skin or any kind of leather. It is employed in a collective sense for a book made of skin, as in the present instance. The legal *Dodecabiblus* of Justinian is called the *Codices,* because it is divided into three codices.

14. **INSTITUTES:**

Institutes is a Latin word. It means an introduction. Here it denotes the rudiments of law, or the legal primer, which Justinian made for the purpose of facilitating the understanding of the science of laws.

15. CIVIL LAWS:

Novels (usually in the plural) are newly issued orders or decrees of any emperor. The word denotes a civil law.

16. AGREEMENT OF CANONS AND CIVIL LAWS:

Take note of the fact that three great and learned men abridged the imperial laws: most learned Photios, who recapitulated the Institutes and *Digesta* and Codices and Novels of Justinian under fourteen titles; the learned man named Michael, surnamed Attaliates, a proconsul and jurist, at the request of Michael Ducas put them together under 95 titles.

CORPUS JURIS GRAECOROMANI AND HEXABIBLUS

Taking these civil laws as found in the second book of the *Corpus Juris Graecoromani*. Constantine Armenopoulos, a learned man and jurist of Thessalonika, abridged them and embodied them in six books, which are hence called the *Hexabiblus*. Of these three works, the one most approved of is the synopsis of Photios, as the most accurate. Leo, however, and his son Constantine made a more succinct selection among the laws of Justinian and a more humane correction, which is contained n 73 titles and is to be found in the second book of the *Corpus Juris Graecoromani* (page 79).

Since we decided, as we have said, to harmonize the civil laws of the emperors with the Holy Canons, it will not be out of order to mention here briefly for the sake of the curious where these civil laws originated. In olden days the emperors had no synod of state nor had the laws any orderly arrangement, of coordination. Appius Claudius, together with ten other gentlemen, was the first to gather together whatever legal decisions were to be found among the Romans, whether written or oral, scattered here and there and uncombined.

DODECABIBLUS

From Athens he fetched the laws of Draco and of Solon, and from other domains of the Greeks other laws. From among them he chose the best ones, and out of them made twelve books, which he named the *Dodecabiblus.* After Appius other learned men again, headed by Gaius, made other legislation. And after them various other kings and emperors wrote various laws and interpretations according as the interests of the political state seemed to them to demand.

DIGESTA

The result was that the books of these laws multiplied, as blessed Dositheos and others assert, to such an extent that by the time of Emperor Justinian the Great they numbered more than two thousand. Justinian himself, with the help of the learned men named John Patricios the Tribonian, Theophilos, and Theodore, gathered all these books together and reduced them to fifty books, named *Digesta,* i.e., arrangements (or orders).

HEXECONTABIBLUS

The same emperor also made three *Codices,* named the Gregorian, the Hermogenian, and the Theodosian Code. Combining these Codes with the laws, which he made through Thalilaeos, Anatolios, and Isidoros, he made twelve books and named them the *Dodecabiblus of the Codices*. He himself composed the introduction and primer to the laws, which he named the *Institutes* and which was a sort of elementary summary of legal principles for the use of those who were studying law. He also gathered together in a separate book the Novels, i.e., the new orders (or arrangements), of all the emperors preceding him, together with his own, which were a hundred and seventy. Justinian not only gathered together all these

laws, but he also translated them out of the Latin into the Greek language and explained them with the help of the learned men aforesaid, and especially of Tribonian, who was just as dexterous in avarice he was in mind. On this account, taking coin from men who were involved in cases at law, he would either alter the laws to suit the wishes of those who paid him, or he would leave the laws obscure and doubtful, in order to prevent those reading them from understanding them and to beguile them into discord. Later Leo the Wise (Leo VI) gathered together all the Digests and Codes and Institutes and Novels of Justinian, and, having purged them, he combined them all into sixty books, which he named the *Hexecontabiblus.* He divided it into six sections and large volumes, each of which comprised many books. Lastly Constantine Porphyrogenitus, or Constantine VII, son of Leo VI, purged these laws a second time. Accordingly, whatever legal decisions in the *Pentecontabiblus* of Justinian and the *Dodecabiblus* were still in force, he inserted them in the *Hexecontabiblus* of his father Leo, and left out whatever had fallen into abeyance. I say "in abeyance" on the score that they were not placed in the Basilica (or Greek Digest) by Porphyrogenitus, and as seemed reasonable to him, and not to all the emperors; since, as learned Dositheos says (page 443 of the *Dodecabiblus*), the order to which the laws were reduced by Justinian is beyond compare, nor will anyone else be found to pronounce or compose better ones.

For this reason, too, Michael Attaliates said that though Leo issued many Novels (which, according to Blastaris, amounted to one hundred and eight, or, as others say, to one hundred and twenty), not all of them prevailed, but only those which had been added to supply what was wanting in the Novels of Justinian and those which were written with regard to cases which were not covered by other laws (page 77 of the *Corpus Juris Graecoromani*).

According to Varinus, a law is any royal command or order designed to correct any voluntary or involuntary offense, or a dictum premising what must be done or forbidding what must not be done. Note that Civil laws are called real forms and divine Scriptures.

17. MATRIMONY:

These teachings have been gleaned, indeed, from the Book of what is called in Latin the *Corpus Juris Graecoromani,* meaning, Greek-Roman Jurisprudence.

18. BISHOPS AND SPIRITUAL FATHERS:

In fact, bishops and spiritual fathers, or all those who expect to become bishops or spiritual fathers, ought to keep this book handy at all times, in such a way, for instance, as under their pillow, as did Alexander the Iliad of Homer; and they ought to study the Canons therein so frequently as to learn them by heart, since they are, or expect to be in the future, exceptional steersmen or helmsmen of the high-masted ship of the Holy Church, and for this reason they ought to know how to handle her Rudder scientifically, meaning the Canons in this Book, in order that by judicious guidance they may free sinners from the storms of sin.

19. FINANCING THE RUDDER:

Not only did the fathers in the Holy Mountain pay the expense, but also other persons from various localities, whose names you will see at the end of the book; but the Hagiorites put up the most, and they caused others to see and be moved to this good.

20. SUBSCRIBERS:

The names of the subscribers to this edition of the book will be found at the end.

21. AXIOMS APPLICABLE TO DIVINE CANONS:

Note, however, that in order to understand the present Canons more easily, one ought to be acquainted with these axioms, which are applicable to all the Canons, namely:

(a) Canons differ from definitions, from laws, from decrees, and from decretals, epistles (or what are often called simply decretals). For the Canons of the Synods contain mainly, not dogmas of the faith (exceptionally, though, in rare instances they do), but the normality (or good order) and proper state of the Church.

The definitions of the Synods contain mainly dogmas of the faith alone. Notwithstanding that canons are sometimes improperly called definitions, as is plain from what is said in various canons of other synods, and especially in the fifth Canon of that held at Carthage, and in the records thereof, where it is said that the twenty "definitions," i.e., the twenty Canons, of the Synod held in Nicaea, were read.

Canons differ from laws, in that what are properly so called are the civil laws and external laws of kings and emperors. Canons, on the contrary, are internal and ecclesiastical and possess a validity superior to that of laws of all kinds that emanate from human sources, as we shall state herein below apart from the present observation.

Canons differ from decrees, in that, as Gratian (an Italian authority on Canon Law) teaches (in his "Division iii"), canons were adopted by a local (or partial) synod or were ordained or ratified by an ecumenical synod. A decree, on the other hand, is a decision pronounced by the Patriarch together with his synod, without being intended to advise or answer anyone.

They differ furthermore from decretal epistles, in that the latter are prescribed either by a Pope or by a Patriarch, or in conjunction with his synod for the purpose of giving dogmatic advice.

(b) One ought to know that so far as concerns canons that do not specify any penalty, for violation of them, they implicitly give the regional bishop or other prelate permission to fix a proper and suitable one dispassionately, wherever he sees fit, as Balsamon states in his interpretation in connection with the Sixth Ecumenical Synod. See also the penalties of John the Faster prescribed after his Canons and not mentioned in the other Canons.

(c) One ought to know that the same sin is penalized in some Canons for a longer time, and by others for a shorter time, because, it is in proportion to the degree of repentance of a sinner that his penalty is prescribed to be more severe or lighter as the case may be (See also the Footnote to XII of the First), and in proportion to the greater or lesser growth and strength of the Church (see the Footnote of Basil the Great to XIII).

(d) Everyone ought to know that, according to Chapter 4 of Title I of Photios, canons are not promulgated by a single bishop, but by the consensus and synod of the bishops; as Basil's XLVII prescribes, saying: "a plurality of bishops must meet together," and Gregory of Nyssa's VI, saying: "the opinion obtaining with us has not the authorization of canons."

(e) That when anyone is speaking out of the contents of synodal canons, his words are authoritative, according to Nyssa's VI.

(f) That whoever acts in accordance therewith, is free from danger, according to Basil's same Canon XLVII.

(g) That whoever transgresses a synodal canon must be penalized as directed in the canon he transgresses, according to Canon II of the Sixth Ecumenical Synod. What are called synodal canons are, respectively, those promulgated by the ecumenical synods and indeed those promulgated by the regional synods, and, in addition thereto, those which have been written privately by certain saints.

Accordingly, those promulgated by regional synods, as well as those composed by individual saints, have indeed the power of ecumenical canons. For they were examined and sanctioned by ecumenical synods — I am referring to the fourth and the sixth and the seventh — as appears in the first canon of the Fourth and of the Seventh Ecumenical Synods and in Canon II of the Quinisext Synod.

(h) That what is not explicitly stated must be judged and inferred from similar things stated in the canons, In this connection see the interpretations of Canon XV of the Sixth Ecumenical Synod, or consult the writings of individual Fathers, or rely on the discernment by right reason.

(i) That as for all rare actions out of economy, necessity or bad state of things, and, in sum, all things done contrary to the canons, they are not to be construed as a law or canon or example of the Church. In this connection see the interpretation of Apostolic Canon LXVII. Note, too, that once this matter of economy or necessity has passed, the canons are again in force. See the Footnote to Canon XLVI and Canon XIII of the First Ecumenical Synod.

(j) That most of the penalties ordained by the canons, being in the third person, there being no one present to impose them, necessarily need the presence of a second person (which is the synod), in order to be enforced. In this connection see the Footnote to Apostolic Canon III.

(k) That the canons and laws were made with regard to common matters, and not to individual affairs, and for the most part with regard to eventualities, and not to cases that rarely follow.

(l) That canons of ecumenical synods override those of regional, and those of regional override those of individual Fathers, especially when the latter have not been confirmed by an ecumenical synod. In this connection read the dictum of most holy Photios concerning this point and found in the third Footnote to Canon XIII of the Third Ecumenical Synod.

(m) That wherever there is no canon or written law, good custom is to be followed when it has been sanctioned by right reason and many years' prevalence, and is not contrary to any written canon or law, so that it takes the rank of a canon or law. In this connection see the Footnote to Canon I of the Synod of Sardica.

(n) That neither a canon, nor a law, nor time, nor custom will sanction whatever has been wrongly decided and printed, according to jurists.

22. CONVENTIONS OF THE HOLY APOSTLES:

I said conventions rather, because St. Mark of Ephesus in the synod held at Florence replied to the Latins: "We call it a *convention* of the Apostles, and not a synod"; just as Silvester the great ecclesiarch stated (in Sec. 6, Chapter 6), and most wise man that he was replied: "For synod is one of the chosen of the Church, from various provinces and climes of the earth, and assembled in some one city: a convention, on the other hand, one with these same men all present together in the same place and at the same time on a fixed or express day."

23. WHEN CONVENTIONS WERE HELD:

These are mentioned by Dositheos, who got them from pages 14–18 of the Dodecabiblus. Likewise Spyridon the archimandrite of Milia, on page 1015 of the second volume of the collection of synods, extracted it verbatim from Dositheos. It is to be regretted, however, that both of them contain discrepancies with respect to the number in connection with these conventions of the Apostles. For this reason we have followed rather the order of the chapters of the Acts of the Apostles, and, after changing the number, we have placed them in better order.

24. UNLEAVENED WAFERS:

I said "stochastically," and not "certainly," because St. Meletios (Sermon on Unleavened Wafers), adducing the Apostolic Canon concerning unleavened wafers in evidence, says that Clement wrote the Apostolic Canons at the command of' Peter and Paul. Of course, that the same phrase of the Apostolic Injunctions is preserved also in the Apostolic Canons, is a fact, which every critic will concur in acknowledging when he just simply reads them. But it is also to be noted that George Sougdouris, also says that in the times of Peter and Paul, after meeting and uniting in Antioch, Peter and Paul formed these Apostolic Canons. And Clement himself writes his own name in Apostolic Canon 85. In fact, St. Clement was not only a disciple and follower of Apostle Peter, as is mentioned in the epistle of Ignatius the God-bearer to the Trallians, which says: "Anencletus and Clement to Peter" (ministering), the latter serving as bishop of Rome, or immediately after Peter, or the fourth after Peter — that is to say, either Linus or Cletus, or Anacletus, or Anencletus. But he was also a disciple of St. Paul, as is stated in the latter's Epistle to the Philippians, which says: *"with both Clement and the rest of my co-workers"* (4:3).

Links to Everything in the Rudder

CANONS OF THE HOLY APOSTLES

CANONS OF THE ECUMENICAL SYNODS

CANONS OF THE REGIONAL SYNODS

CANONS OF THE HOLY FATHERS

PROLOGUE IN GENERAL TOTHE HOLY CANONS

What a canon is.

A canon, according to Zonaras (in his interpretation of the 39th letter of Athanasios the Great), properly speaking and in the main sense of the word, is a piece of wood, commonly called a rule, which artisans use to get the wood and stone they are working on straight. For, when they place this rule (or straightedge) against their work, if it be crooked, whether inwards or outwards, their make it straight and right. From this, by metaphorical extension, votes and decisions are also called canons, whether they be of the Apostles of the ecumenical and regional Synods or those of the individual Fathers, which are contained in the present Book: for they too, like so many straight and right rules, rid men in Holy Orders, clergymen and laymen, of every disorder and obliquity of manners, and cause them to have every normality and equality of ecclesiastical and Christian condition and virtue.[21]

LINKS or Topical_Index

"That the divine Canons
must be kept strictly by all.
For those who fail to keep them
are liable to horrible penalties."

“These instructions regarding Canons have been enjoined upon you by us, O Bishops. If you adhere to them you shall be saved, and shall have peace; but, if you disobey them, you shall be punished, and shall have perpetual war with one another, thus paying the penalty deserved for heedlessness.”

(The Apostles in their epilogue to the Canons.)

“WE HAVE DECIDED THAT IT IS RIGHT AND JUST THAT THE CANONS PROMULGATED BY THE HOLY FATHER S AT EACH SYNOD HITHERTO SHOULD REMAIN IN FORCE.

(Canon I of the Fourth Ecumenical Synod)

Stern Reminder of the Apostles

“It has seemed best to this Holy Synod that the 85 Canons accepted and validated by the holy and blissful Fathers before us, and handed down to us, moreover, in the name of the holy and glorious Apostles, should remain henceforth certified and secured for the correction of souls and cure of diseases.

Of the four ecumenical synods according to name. Of the regional synods by name, and of the individual Fathers by name.

And that no one should be allowed to counterfeit or tamper with the afore-mentioned Canons or reject them."

"If anyone be caught innovating or
attempting to subvert any of the said
Canons, he shall be responsible
concerning such Canon and undergo
the penalty therein specified in order to
be corrected thereby of that very
thing in which he is at fault"

(Canon II of the Second Ecumenical Synod)

"Rejoicing in them like one who has found a lot of spoils, we gladly keep in our bosom the divine Canons, and we uphold their entire tenor and strengthen them all the more, so far as concerns those promulgated by the trumpets of the Spirit of the renowned Apostles, of the Holy Ecumenical Synods, and of those convened regionally . . . And of our Holy Fathers . . .

And as for those whom they consign to anathema, we too anathematize them;

As for those whom they consign to deposition or degradation, we also depose or degrade them;

As for those whom they consign to excommunication, we also excommunicate them;

And as for those whom they condemn to a penalty, we also subject them thereto likewise".

(Canon I of the Seventh Ecumenical Synod)

"We therefore decree that the ecclesiastical Canons which have been promulgated or confirmed by the four holy synods, namely, that held in Nicaea, and that held in Constantinople, and the first one held in Ephesus, and that held in Chalcedon, shall take the rank of laws"

(Novel 131 of Justinian)

"We therefore decree that the ecclesiastical Canons which have been promulgated or confirmed by the Seven Holy Synods shall take the rank of laws."

(Note: The word "confirmed" alludes to the canons of the regional synods and of the individual Fathers which had been confirmed by the ecumenical synods, according to Balsamon.)

"For we accept the dogmas of the aforesaid Holy Synods precisely as we do the Divine Scriptures, and we keep their Canons as laws"

(Basilica, Book fifth, Title III, Chapter 2, in Photios Title I, Chapter 2).

"The third provision of Title II of the Novels commands the Canons of the Seven Synods and their dogmas to remain in force, in the same way as the Divine Scriptures."

(In Photios, Title I, Chapter 2.)

"Leo the Wise (in Book fifth of the Basilica, Title III, Chapter I) says:

"I ACCEPT THE SEVEN HOLY ECUMENICAL SYNODS AS I DO THE HOLY GOSPELS."

"It has been prescribed by the Holy Fathers that even after death those men must be anathematized who have sinned against the faith or against the Canons ."

(Fifth Ecumenical Synod in the epistle of Justinian, page 392 of the second volume of the synodals).
(See fearful discourse, beloved.)

LINKS or Topical_Index

"Anathema upon those who hold in scorn the Sacred and Divine Canons of our Holy Fathers, which support the Holy Church and adorn all the Christian polity, and guide men to divine reverence."

Synod held in Constantinople after Constantine Porphyrogenitos, page 977, of the second volume of the synodals, or the Volume of the union.

"That the divine Canons override the imperial laws."

"In act IV of Canon IV it is written; and the most glorious rulers have said: It pleased the most divine Despot of the inhabited earth (i.e., Marcian) not to proceed in accordance with the divine letters or pragmatic forms of the most devout bishops, but in accordance with the Canons laid down as laws by the Holy Fathers. The synod said: 'As against the Canons, no pragmatic sanction is effective. Let the Canons of the Fathers remain in force."

And again:

"We pray that the pragmatic sanctions enacted for some in every province to the detriment of the Canons may be held in abeyance incontrovertibly; and that the Canons may come into force through all of us say the same things.

All the pragmatic sanctions shall be held in abeyance. Let the Canons come into force . . . In accordance with the vote of the Holy synod, let the injunctions of Canons come into force also in all the other provinces'."

"It has seemed best to all the Holy Ecumenical Synods that if anyone offers any form conflicting with those now prescribed, let that form be void."

(Canon VIII of the Third Ecumenical Synod)

"Pragmatic forms opposed to the Canons are void."

(Book one, Title II, ordinance 12. Photios, Title I, Chapter 2.)

"For those Canons which have been promulgated, and supported, that is to say, by emperors and Holy Fathers, are accepted like the Divine Scriptures.

But the laws have been accepted or composed only by the emperors; and for this reason they do not prevail over and against the Divine Scriptures nor the Canons."

(Balsamon, comment on (the above Chapter 2 of Photios).

"Do not talk to me of external laws. For even the publican fulfills the outer law, yet nevertheless he is sorely punished" (Chrysostom, Sermon LVII, on the Gospel of St. Matthew); and again: "For emperors often fail to adapt all the laws to advantage"

(Sermon VI, on the statues).

“Blastaris says, however, that laws that tend to favor piety lend a great impulse (i.e., help) to the Divine Canons, on the one hand, by concurring with them and affording them support, and, on the other hand, by supplying things that they may be lacking in some place or other”

> That the divine Canons are above even the Typicon, when the latter happen to be at variance with them, especially if individual or regional.”

For Blastaris says:

“From the Novel 181 of Justinian you can tell that typicon made by the Ktitoros in the monasteries are to be tolerated or welcomed unless they are opposed to the Canons somewhere”

(Chapter 5 of canto XX.)

A heroic elegiac Epigram to the

HOLY CANONS

When from matter the Trinity
skillfully formed a World,
By firmly placing Canons
Immediately fit it together

Adhering to them, the great World
Will never perish.
Divine order and good laws will prevail.

Yet the Christ
Has established a World,
And with the sacred Canons
Has bound it together.

From which is excluded
Every inful error
Thus sacred harmony,
And good order will prevail

Come forth, you who are imbued with love
Of God-inspired wisdom,
If you like them,
Take them in your hands.

Every ship is steered on course with a rudder;
But with this Book the entire Church is guided aright.

"As many as conform to this Canon, peace be upon them, and mercy on the Israel of God" (Galations 6:16)

Of St. Gregory the Theologian

"How absurd is it not that one is not permitted to be ignorant of any law of the Romans, not even if he be exceedingly boorish and unlearned, nor that there is any law to help one who does anything because of his ignorance: whereas, on the other hand, initiates may be ignorant of salvation, of the principles of salvation, notwithstanding that in other respects they are among the more simple and possess no deep intellect"

(Discourse addressed to Athanasios the Great.)

Of Chrysostom

"I heard and failed to observe' . . . You failed to observe? Why, then you have condemned yourself! Though you observe not, yet if you but say, 'I failed to observe,' you have kept a half part. For anyone who has condemned himself for not observing, is earnestly trying to observe."

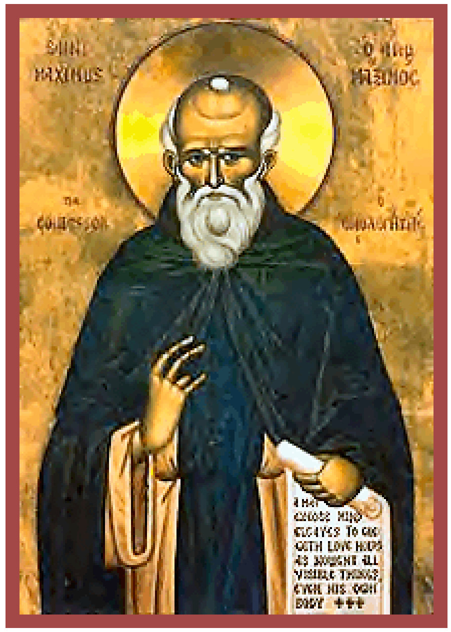
(Sermon IV on Repentance, page 785 of Volume 6 of the Etonian edition.)

Of St. Cyril of Alexandria

"Therefore let all of us listen who neglect to read the Scriptures, and learn what great injury we are suffering, what great poverty; for we can never have any actual experience in matters of statecraft unless we know at least the laws in accordance with which we ought to conduct ourselves both publicly and privately."

(See his commentary on the Gospel according to St. Matthew, Chapter 13, verse 52, interpreting the words "Therefore every scribe," etc.)

Of St. Maximus



"There are many of us who say, but few who do. Yet no one ought to garble the word of God because of his own negligence; on the contrary, he ought to confess his own weakness, and not try to hide the truth from God — lest we be brought to trial on charges of wrongly explaining the word of God besides transgressing His commandments"

(Chapter 85 of the Fourth cent. of things concerning love, page 329 of the Philokalia)

THE CANONS
OF THE HOLY APOSTLES
PROLOGUE

LINKS or Topical_Index

Various synods, or rather to say conventions,[22] of the Holy Apostles, according to some,[23] were held as follows.

The first one in the year 33 or 34 after the Nativity of Christ, with regard to the selection of an apostle to take the place of Judas the traitor, when, after Joseph and Matthias were proposed, the lot fell to Matthias.

(Acts, Chapter 1.)

The second was held in connection with believers whose heart and soul were one, when all of them who owned fields and houses, or anything else, would sell them and bring the money and lay it at the feet of the Apostles, in order that they might provide for those who were in want. (Acts, 4:4.) Admittedly, however, this convention cannot be plainly inferred from the text of the Acts.

The third one was held when the deacons were selected to serve at table.

(Acts, 6:2.)

The fourth, when the Apostles and the brethren by circumcision heard that St. Peter had baptized the heathen Cornelius and allhis household, and began quarreling with him. (Acts, 11: 2-8.)

The fifth one was held when the Apostles and the priests (or elders) assembled themselves to consider the question as to whether those faithful who had not been circumcised in accordance with the law of Moses could not be saved, as some persons were saying who had come down from Judea to Antioch.

LINKS or Topical_Index

This convention and synod proper of the Apostles is one that every critic must call a synod, or rather to say, an example, and prototype of later synods, since it contains also the name and the characteristic peculiarities of synods. *"For there rose up certain men among the sect of the Pharisees, saying that it was necessary to circumcise them."* (Acts, 15:5.) Here, behold, is the dispute and quarrel which the synod required): *"and the apostles and elders convened to consider this matter"* (ibid. 6) (here, behold, the synod is even called a convention); *"and after there had been much discussion"* (ibid. 7) (here, behold, was the preceding investigation concerning it); *"then it seemed best to the apostles and the elders together with all the church"* (ibid. 22). And *"it seemed best to the Holy Spirit and to us*" (ibid. 28) etc. (here, behold, are to be seen the vote and the decision). This convention took place17 years after the Ascension of Christ.

The sixth convention of the Apostles took place in the year 56 or 58, when St. Paul went in with them to James, the brother of God: *"and all the elders were present"* (ibid. 21:18). Some authors think that there was also another convention of the Apostles in Antioch, which promulgated nine canons, as is noted by several Western Fathers (concerning which see the footnote to Apostolic Canon 85), and even other conventions, of which the largest and notable one, say the Westerners, was held in the year 14, when the Apostles were about to separate from each other. There it was, they say, that the Symbol of the Faith called the Creed of the Holy Apostles was composed (concerning which see the second footnote to Canon I of the Sixth Ecumenical Synod).

LINKS or Topical_Index

These things being as stated, at which one of these conventions did the divine Apostles issue through Clement the present 85 Canons of theirs? Regarding this point antiquity has left us no exact information stochastically.[24] Nevertheless, one might say that they ordained them at that said largest and notable convention, when they were about to separate from each other and to be scattered for the preaching of the Gospel.

But inasmuch as many heretics, perhaps also some of the Westerners (I say "perhaps" because, according to the testimony of Anthony Forest the Jesuit, in his "Preparation for the Priesthood," their so-called ecumenical council held in Trent ratified all of them, numbering 85; yet, being censured by the present Canons for their innovations, they open their mouths against them, alleging that not all or only

Some of them are genuine Canons of the Holy Apostles. We have very diligently made it our business, however, to hedge them around with a thousand Greek shields (oblong in shape) and with all the darts of the mighty ones, in the words of the Song of Songs (4:4), in order that every foe may be fearful from afar at the mere sight of the multitude of this panoply. I say it outright. We have taken pains to discover which Canons of the Synods verify these Apostolic Canons verbatim, and which ones merely confirm them by only naming them.

Accordingly, those verified verbatim are the following:

Apostolic Canon V by Canon XIII of the 6th Synod
Apostolic Canon XVII and XVIII by Canon III of the 6th Synod
Apostolic Canon XXII and XXXIII by Canon VIII of 1st and 2nd Synod
Apostolic Canon XXVI by Canon VI of the 6th Synod
Apostolic Canon XXVII by Canon IX of 1st and 2nd Synod
Apostolic Canon XXIX by Canon V of the 7th Synod
Apostolic Canon XXX by Canon III of the 7th Synod
Apostolic Canon XXXIV by Canon IX of Antioch
Apostolic Canon XXXVIII by Canon XII of the 7th Synod
Apostolic Canon XL by Canon XXIV of Antioch
Apostolic Canon XLI by Canon XXV of Antioch
Apostolic Canon LIII by the minutes of 7th Synod
Apostolic Canon LXIV by Canon LV of the 6th Synod
Apostolic Canon LXXIII by Canon X of 1st and 2nd Synod

These only name Apostolic Canons:

Apostolic Canons XII, XIII, and XVI by the epistle of Alexander of Alexandria, which he sent to Alexander of Constantinople (in Theodoret, Book I, Chapter 4, or in others III of his Ecclesiastical History).
Apostolic Canons XIV and XV by the XVth Canon of the First Synod; but indeed also by the letter which Constantine the Great sent to Eusebius of Caesarea (in Eusebius' Life of St. Constantine, Book III, Chapters 59 and 60, or others, 61).
Apostolic Canons XXXIV and XXXV by Canon VIII of the 3rd Ecumenical Synod
Apostolic Canon IV by the memoirs of the proceedings of the synod held in Constantinople concerning Agapios and Bagadios — i.e., a local synod held in Constantinople, respecting which see the one following the Sardican.

All the 85 Apostolic Canons are confirmed by Canon II of the 6th Ecumenical Synod and by Canon I of the 7th Justinian Novels 6 and 137 also confirm them, saying: "We believe that this will be if in truth the observance of the sacred Canons is kept, which observance the Apostles, who are justly hymned and who were adorers and eye-witnesses and servants of the divine word, have handed down and which the Holy Fathers have kept and have passed on."

Both Theodosios and Valentinian mention them in the flesh, in attacking Irenaeus the bishop of Tyre (see Dositheos, page 610 of the *Dodecabiblus)*. They are also confirmed by the following exegetes of the Canons: Zonaras, Balsamon, Alexios Aristeros, Symeon the Magister and Logothete, Matthew Blastaris the hieromonk, Joseph the Egyptian, and Photios. John Damascene also confirms them by saying:

"The 85 Canons of the Holy Apostles through Clement" (Book IV, Chapter 18, concerning Orthodoxy). John the Antiochian also calls them Canons of the Holy Apostles in Title L; and John Scholasticos, the patriarch of Constantinople, in his preamble to the collection of the Canons, speaks thus: "The holy disciples and Apostles of the Lord promulgated 85 Canons through Clement." I am leaving out of account the perfectly obvious fact that the twenty-five Canons of the Synod held at Antioch are not only consonant with the Apostolic in respect of sense, but even contain whole sentences taken therefrom but not verbatim.

A proof of the genuineness of the Apostolic Canons is also the fact that the rest of the Canons, synodal as well as those of the individual Fathers, exhibit an agreement and parallelism in sense which may be seen in every Apostolic Canon in the present Book. In fine, though it is difficult, or rather impossible, for one to believe that so many ecumenical, and so many regional synods, and so many individual Fathers agreed with them spontaneously and accidentally, yet, on the other hand, it is quite easy for one to believe that such a great number of Canons, having the Apostolic Canons in front of them, like so many original models and basic foundations, agreed with them as a result of imitation and were built upon them as a superstructure.

LINKS or Topical_Index

TABLE OF CONTENTS

LINKS or Topical_Index

ALL SYNODS AND FATHERS
WITH THE
NUMBER OF CANONS ENACTED

Number of Canons

CANONS OF THE HOLY APOSTLES..85

NUMBER OF CANONS OF THE ECUMENICAL SYNODS

First Ecumenical Synod 20
Second Ecumenical Synod... 7
Third Ecumenical Synod... 8
Fourth Ecumenical Synod.. 30
Fifth Ecumenical Synod..0
Sixth Ecumenical Synod 102
Seventh Ecumenical Synod...22

NUMBER OF CANONS OF THE REGIONAL SYNODS

The First and Second…………………………………………………..17
Temple of Holy Wisdom………………………………………………..3
Carthage…………………………………………………………………1
Ancyra……………………………………………………………….2
5

Neocaesarea……………………………………………………………………15
Gangra…………………………………………………………………………..21
Antioch...22
Laodicaea 60
Sardica..20
Constantinople 2
Carthage...141

NUMBER OF CANONS OF THE HOLY FATHERS

St. Dionysios the Alexandrian 4
St. Gregory of Neocaesaria 12
St. Peter the Martyr 15
Canonical Epistles of St. Athanasios the Great 8
St. Basil the Great 92
St. Gregory of Nyssa 8
St. Gregory the Theologian..1
St. Amphilochios..1
St. Timothy of Alexandria 14
St. Theophilos of Alexandria 14
St. Cyril of Alexandria 5
Canonical Epistle of St. Gennadios 1
St. John the Faster 35
Canonical Epistle of St. Tarasios 1
St. Nicephoros the
Confessor...7

Canonical Questions and Answers
Concerning the Patriarch
Nicholas………………………………………………………………11

PROLOGUE CONCERNING THE CANONS OF THE HOLY APOSTLES

LINKS or TITLE_PAGE

Various synods, or rather to say conventions,[22] of the Holy Apostles, according to some,[23] were held as follows. The first one in the year 33 or 34 after the Nativity of Christ, with regard to the selection of an apostle to take the place of Judas the traitor, when, after Joseph and Matthias were proposed, the lot fell to Matthias. (Acts, Chapter 1.) The second was held in connection with believers whose heart and soul were one, when all of them who owned fields and houses, or anything else, would sell them and bring the money and lay it at the feet of the Apostles, in order that they might provide for those who were in want. (Acts, 4:4.) Admittedly, however, this convention cannot be plainly inferred from the text of the Acts. The third one was held when the deacons were selected to serve at table. (Acts, 6:2.) The fourth, when the Apostles and the brethren by circumcision heard that St. Peter had baptized the heathen Cornelius with all his household, and began quarreling with him. (Acts, 11:2-8.) The fifth one was held when the Apostles and the priests (or elders) assembled themselves to consider the question as to whether those faithful who had not been circumcised in accordance with the law of Moses could not be saved, as some persons were saying who had come down from Judea to Antioch. This convention and synod proper of the Apostles is one, which every critic must call a synod, or rather to say, an example, and prototype of later synods, since it contains also the name and the characteristic peculiarities of synods.

"For there rose up certain men among the sect of the Pharisees, saying that it was necessary to circumcise them." (Acts, 15:5.)

Here, behold, is the dispute and quarrel which the synod required): *"and the apostles and elders convened to consider this matter"* (ibid. 6) (here, behold, the synod is even called a convention); *"and after there had been much discussion"* (ibid. 7) (here, behold, was the preceding investigation concerning it); *"then it seemed best to the apostles and the elders together with all the church"* (ibid. 22). And *"it seemed best to the Holy Spirit and to us"* (ibid. 28) etc. (here, behold, are to be seen the vote and the decision). This convention took place after the Ascension of Christ in the year 17. The sixth convention of the Apostles took place in the year 56 or 58, when St. Paul went in with them to James, the brother of God: "*and all the elders were present"* (ibid. 21:18). Some authors think that there was also another convention of the Apostles in Antioch, which promulgated nine canons, as is noted by several Western Fathers (concerning which see the footnote to Apostolic Canon 85), and even other conventions, of which the largest and notable one, say the Westerners, was held in the year 14, when the Apostles were about to separate from each other. There it was, they say, that the Symbol of the Faith called the Creed of the Holy Apostles was composed (concerning which see the second footnote to Canon I of the Sixth). These things being as stated, at which one of these conventions did the divine Apostles issue through Clement the present 85 Canons of theirs? Regarding this point antiquity has left us no exact information stochastically.[24] Nevertheless, one might say that they ordained them at that said largest and notable convention, when they were about to separate from each other and to be scattered for the preaching of the Gospel.

But inasmuch as many heretics, perhaps also some of the Westerners (I say "perhaps" because, according to the testimony of Anthony Forest the Jesuit, in his "Preparation for the Priesthood," their so-called ecumenical council held in Trent ratified all of them, numbering 85; yet, being censured by the present Canons for their innovations, they open their mouths against them, alleging that not all or only some of them are genuine Canons of the Holy Apostles. We have very diligently made it our business, however, to hedge them around with a thousand Greek shields (oblong in shape) and with all the darts of the mighty ones, in the words of the Song of Songs (4:4), in order that every foe may be fearful from afar at the mere sight of the multitude of this panoply. I say it outright. We have taken pains to discover which Canons of the Synods verify these Apostolic Canons verbatim, and which ones merely confirm them by only naming them.

Accordingly, those verified verbatim are the following:

Apostolic Canon V by Canon XIII of the 6th Ecumenical Synod
Apostolic Canon XVII and XVIII by Canon III of the 6th Ec. Synod
Apostolic Canon XXII and XXXIII by Canon VIII of 1st &2nd Synod
Apostolic Canon XXVI by Canon VI of the 6th Ecumenical Synod
Apostolic Canon XXVII by Canon IX of 1st and 2nd Synod
Apostolic Canon XXIX by Canon V of the 7th Ecumenical Synod
Apostolic Canon XXX by Canon III of the 7th Ecumenical Synod
Apostolic Canon XXXIV by Canon IX of Antioch
Apostolic Canon XXXVIII by Canon XII of the 7th Ecumen.Synod
Apostolic Canon XL by Canon XXIV of Antioch
Apostolic Canon XLI by Canon XXV of Antioch
Apostolic Canon LIII by the minutes of 7th Ecumenical Synod
Apostolic Canon LXIV by Canon LV of the 6th Ecumenical Synod
Apostolic Canon LXXIII by Canon X of 1st and 2nd Synod

These only name the Apostolic Canons:

Apostolic Canons XII, XIII, and XVI by the Epistle of Alexander of Alexandria, which he sent to Alexander of Constantinople (in Theodoret, Book I, Chapter 4, or in others III of his Ecclesiastical History).

Apostolic Canons XIV and XV by the CanonXV of the First Synod; but indeed also by the letter that Constantine the Great sent to Eusebius of Caesarea (in Eusebius' Life of St. Constantine, Book III, Chapter 59 and 60, or others, 61).

Apostolic Canons XXXIV and XXXV by Canon VIII of the 3rd Ecumenical Synod

Apostolic Canon IV by the memoirs of the proceedings of the synod held in Constantinople concerning Agapios and Bagadios — i.e., a local synod held in Constantinople, respecting which see the one following the Sardican.

All the 85 Apostolic Canons are confirmed by Canon II of the 6th Ecumenical Synod and by Canon I of the 7th Justinian Novels 6 and 137 also confirm them, saying: "We believe that this will be if in truth the observance of the sacred Canons is kept, which observance the Apostles, who are justly hymned and who were adorers and eye-witnesses and servants of the divine word, have handed down and which the Holy Fathers have kept and have passed on."

Both Theodosios and Valentinian mention them in the flesh, in attacking Irenaeus the bishop of Tyre (see Dositheos, page 610 of the *Dodecabib1us)*.

They are also confirmed by the following exegetes of the Canons: Zonaras, Balsamon, Alexios Aristeros, Symeon the Magister and Logothete, Matthew Blastaris the hieromonk, Joseph the Egyptian, and Photios. John Damascene also confirms them by saying: “The 85 Canons of the Holy Apostles through Clement” (Book. IV, Chapter 18, concerning Orthodoxy). John the Antiochian also calls them Canons of the Holy Apostles in Title L; and John Scholasticos, the patriarch of Constantinople, in his preamble to the collection of the Canons, speaks thus: “The holy disciples and Apostles of the Lord promulgated 85 Canons through Clement.” I am leaving out of account the perfectly obvious fact that the twenty-five Canons of the synod held at Antioch are not only consonant with the Apostolic in respect of sense, but even contain whole sentences taken from this but not verbatim.

A proof of the genuineness of the Apostolic Canons is also the fact that the rest of the Canons, synodal as well as those of the individual Fathers, exhibit an agreement and parallelism in sense, which may be seen in every Apostolic Canon in the present Book. In fine, though it is difficult, or rather impossible, for one to believe that so many ecumenical, and so many regional synods, and so many individual Fathers agreed with them spontaneously and accidentally, yet, on the other hand, it is quite easy for one to believe that such a great number of Canons, having the Apostolic Canons in front of them, like so many original models and basic foundations, agreed with them as a result of imitation and were built upon them as a superstructure.

THE 85 CANONS OF THE HOLY AND RENOWNED APOSTLES

TOGETHER WITH AN INTERPRETATION OF THEM IN THE COMMON DIALECT OF MODERN GREEK (circa 1800)

CANON I (1)

Two or three other Bishops are needed to ordain a Bishop.
(Canon IV of 1st Ecumenical Synod; Canon III of 7th Ecumenical Synod.)

LINKS or Topical_Index

Interpretation

The word *Bishop [Greek episko*pos] primarily and properly is applied in the Divine and Holy Scriptures to he who supervises and oversees all things in the universe – to God. That it signifies "*overseer*", Job bears witness saying: *"This is the portion of an impious man from the Lord, and the heritage appointed to him by the Overseer [episcopou]*" (that is, God) (Job 20:29). And again: *"Your overseeing [episcopi] has preserved my spirit"* (*ibid*. 10:12). It is also applied to our Lord Jesus Christ, as the premier of Apostles Peter says concerning Him: *"For you were like sheep going astray; but have now returned unto the Shepherd and Overseer of your souls*"
(I Peter 2:25).

But secondarily and by grace this noun is also applied to those who have been designated by God, just as God Himself says concerning Eleazar: *"overseer Eleazar, a son of Aaron the priest"* (Numbers 4:16). And to Ezekiel God said: "*Son of man, I have made you a watchman* [skopon] *over the house of Israel*" (Ezekiel 3:17). And, in sum, the word (Episkopos) Overseers, or Bishops, in the Old Covenant refers to supervisors and watchmen of the internal and ecclesiastical administrations and affairs, just as is written concerning the fore-named Eleazar that he had *"the overseeing of all the tabernacle"* (Numbers 4:16), and concerning the high priest Jehoiada that he appointed overseers over the house of the Lord: *"And the priest appointed overseers over the house of the* Lord" (II Kings 11:18); as well as of the external and civil affairs and administrations as supervisors, just as is written: "And Moses was wroth with the overseers of the host, with the captains over *a thousand, and with the captains over a hundred."* (Num. 31:14). However, not one of the Apostles was designated or named a bishop, or overseer, during the earthly lifetime of the Lord, who alone is the Overseer of our souls; but the only authority they exercised was that of curing every disease and casting out demons (Matthew 10:1; Mark. 3:15).

After the Resurrection of our Savior from the dead and His Ascension up to heaven, the Apostles, who were sent forth by Him, as He Himself was sent forth by the Father into all the world, and they received all authority to bind and to loose, and all the gracious gifts of the All-Holy Spirit. And on the day of Pentecost, they not only possessed the name of apostle by virtue of the facts, but even the name of bishop as holy Epiphanios bears witness (Hairesei 27), "First were Peter and Paul, these two Apostles and Bishops."

Likewise did all the rest of the Apostles as the Fathers affirm. It was for this reason it was that they decreed that three bishops or two ordain urban bishops. And so it was also for those who were preaching in the country and city, as holy Clement says in his first epistle to the Corinthians: "Of those who were going to believe in the future, trying them with the Spirit, they appointed their first fruits as bishops and deacons" Thus Ignatios the God-bearer, in writing to the faithful in Tralles (a Greek city in Asia Minor) also commands: "Revere your Bishop also like Christ, in accordance with what the blissful Apostles enjoined." This is all we have to say concerning the word bishop. As for the Greek word corresponding to the English word *ordain* [laying on hands] in the sense of appointing a person to an office, *Cheirotonia*, it is etymologically derived from the Greek verb *teino,* meaning to stretch forth the hands); having two significations. For the word *cheirotonia* is used to name the simple action of choosing and designating the person to hold a dignity of any kind. This was performed by the people by stretching forth their hands, according to that saying of Demosthenes: "Whoever you ordain a general" (in his first Philippic). And especially in accordance with the custom in vogue in the Church in the old days, when the multitudes would crowd together unhindered and ordain, or more plainly speaking, – designate the chief priests or bishops, by stretching forth their hands as Zonaras says. Although afterwards the synod held in Laodicea forbade this in its Fifth Canon, wherein it said: "That ordinations, or designations as signified by votes must not be performed in the presence of listeners."

Today however the word ordination *cheirotonia*, "laying on of hands" signifies the mystery involving prayers and an invocation of the Holy Spirit, in the course of which a bishop lays his hand upon the head of the one being ordained, in accordance with that Apostolic saying: "Do not lay hands upon anyone too quickly." And this fact is familiar to all. So this Canon prescribes that every chief

priest, or bishop (whether he be a metropolitan**,** that is to say, or an archbishop or only a bishop), is to be ordained by two bishops or three. [2] Apparently the figure of speech is that which is called prothysteron, meaning the placing of what would naturally come first in a later position, and vice versa. For it would have been simpler and more usual to say without the figure of speech: "A bishop must be ordained by three other bishops or (at least) two." Thus the Apostolic Injunctions [Greek diatagi] promulgate the same Canon without any figure of speech by saying, "We command that a bishop be ordained by three (other) bishops, or at any rate by at least two."

Concord

Various other canons are in agreement with this Canon in their legislation. For all the bishops of a province (according to Canon IV of the 1st Synod. and Canon III of the 7th Ecumenical Synod and Canon XIX of Antioch), or many (according to Canon XIII of Carthage), must meet together and ordain a bishop. But since this is difficult, the required number is reduced to three as the minimum, and the rest of them participate in the ordination by means of their correspondence. In confirming this Apostolic Canon the Canon LVIII of Carthage says that this ancient form shall be kept, in order that no less[4] than three bishops may suffice for the ordination of a bishop, including, the metropolitan and two other bishops. The same thing is said in Canon I of local synod held in Constantinople. And Canon XII of Laodicea ordains that bishops should be appointed to the ecclesiastical office only with the approval of bishops of the surrounding area.

LINKS or Topical_Index

But if by chance, only one bishop is left in office in any one province, and though invited and asked by the Metropolitan, he refuses to go or to act by letters to ordain a candidate for the prelacy, then the Metropolitan must designate and ordain him by means of bishops drawn from an outside eparchy according to Canon VI of the Synod of Sardica .

LINKS or Topical_Index

The Apostolic Injunctions (Book VIII, Chapter 27), on the other hand, command that anyone ordained by a single bishop be deposed along with the one who ordained him, except only in case of persecution or some other impediment by reason whereof a number of bishops cannot get together and he has to be ordained by one alone; just as was Siderios ordained bishop of Palaibisca, according to Synesios, not by three, but by one bishop, Philo, because of the scarcity of bishops in those times (Canon XIX of Antioch; Canon XII of Laodicea; Canon VI of the Synod of Sardica; and Canon I of Constantinople .

LINKS or Topical_Index

CANON II (2)

A Priest must be ordained by a single Bishop, and so must a Deacon and other Clergymen.

Interpretation

This Canon prescribes that Priest and Deacon and all other Clergymen,[5] Subdeacons, that is to say, Readers, and Cantors, etc, shall be ordained by a single Bishop.[6]

LINKS or Topical_Index

CANON III (3)

If any Bishop or Priest, contrary to the Lord's ordinance relating to sacrifice, offers anything else at the sacrificial altar, whether it be honey, or milk, or artificial liquor instead of wine, chickens, or any kind of animal, or vegetables, contrary to the ordinance, let him be deposed: except ears of new wheat or bunches of grapes, in due season. Let it not be permissible to bring anything else to the sacrificial altar but oil for the lamp, and incense at the time of the holy oblation.

(Apostolic Canon IV; XXVIII, XXXII, LVII,
XCIX of the 6th Ecumenical Synod,
Canon XLIV of Carthage; and Canon VIII of Theophilos)

KS or Topical Index

Interpretation

When our Lord Jesus Christ delivered to the Apostles the mystery of the divine service, he enjoined upon them not to celebrate it with any other species but (leavened) bread and wine mixed with water, after being Himself the first to do this at the time of the Mystical Supper, as is written in the Liturgy of St. James the brother of God, "of wine having mixed (the cup) with water." On this account the divine Apostles in the present Canon ordain that any bishop or priest infringing the arrangement which the Lord ordained for this bloodless sacrifice, should offer on the Holy Table any other species, whether honey, for instance, or milk, or instead of wine any artificial liquor, or, in other words, any intoxicating beverage, such as is *"raki"*, a kind of liquor manufactured from various fruits; or such as is beer, or what is called ale, made from barley or anything similar; or should offer birds or any other kind of animals, or pulse, let such person be deposed. [7] Ears of fresh wheat, however, or in other words, a handful of sheaves of green wheat, may be offered, as these were offered to God by the Hebrews: *"You shall not eat fresh ears of wheat parched, until you have offered the gifts unto your God"* (Leviticus 23:14). And again: *"You shall bring sheaves of the first fruit of your harvest unto the priest"* Leviticus 23:10); and bunches of grapes. However, let that not be as a bloodless sacrifice of the Lord's Body and Blood, but as the first fruits gathered at the proper time when they first come to ripen.[8]

Thus no one is permitted to offer anything else on the Holy Bema (or altar), except oil for the purpose of illumination, and incense at the time when Divine Liturgy is being celebrated.

Concord

The next Canon, IV, in agreement with the present one, ordains that other kinds of fruit should not be offered at the sacrificial altar, but at the bishop's home as first fruits. On the other hand, Canon XLIV of Carthage decrees that nothing else shall be offered at the Holy Mysteries, except only leavened bread and wine united with water.[9] Again, Canon XXVIII of the 6th Ecumenical Synod prescribes that grapes that are brought to the Holy Bema must be blessed by the priest with a special prayer and blessing apart from that of the mysteries, in order that in taking these from the hands of the priests, we may thank God that He provides for our sustenance through mildness of weather. Priests failing to do this, but instead, combining these grapes with the Body and Blood of the Lord, are subjected to deposition. Canon XXXII of the same synod reproves the Armenians as offering wine only, and not diluted with water. Canon XCIX of the same prohibits offering roast_meat at the sacrificial altar. Canon LVII of the same expressly prohibits the offering of milk and honey at the sacrificial altar notwithstanding that these things were formerly offered in accordance with said Canon XLIV of Carthage for infants. Canon VIII of Theophilos ordains what is to be done with what is left over from the oblations and libations.

CANON IV (4)

Let all other fruit be sent home to the Bishop and Priests as first fruits, but not to the sacrificial altar. It is understood that the Bishop and Priests shall distribute a fair share to the Deacons and other Clergymen.

(Apostolic Canon III; Canon XXVIII, XXXII, LVII, and LIX of the 6th;
Canon XLIV of Carthage; Canon VIII of Theophilos.)

Interpretation

This Canon ordains that any other fruit (except ears of wheat and grapes and oil and incense) shall not be offered at the Holy Bema, but must be sent to the home of the Bishop and of the Priests, as concerns first-fruits, in order that those sending them may offer due thanks to God by them, that He gave them such goods graciously. It is plain that the Bishops and Priests will not wish to enjoy them by themselves, but will take care to distribute a goodly share of them to the Deacons and other Clergymen, [10] in order that they mayalso have a portion. See the interpretation of Apostolic Canon III.

LINKS or **Topical_Index**

CANON V (5)

No Bishop, Priest, or Deacon shall divorce his own wife under pretext of reverence. If he divorces her, let him be excommunicated; and if he persist in so doing, let him be deposed.

(Canons XIII, XLVIII of 6th Ecumenical Synod; Canon IV of Gangra;
Canons IV, XXXIII of Carthage)

KS or Topical_Index

Interpretation

The old Law permitted married men to divorce their wives whenever they wanted and without any reasonable occasion. However, the Lord sternly forbade this in the Gospel. That is why the Apostles, too, following the Lord's injunction, prohibit this in the present Canon, and say that a bishop, or a priest, or a deacon may not put away, i.e., forcibly divorce, his wife under the pretext of displaying reverence; but if he should nevertheless divorce her, that he is to be excommunicated, until such time as he can be persuaded to take her back into his home. But if he persists in his obstinacy and will not receive her, he is to be deposed altogether, since it is apparent from what he does that he dishonors marriage, which according to the Apostle is honorable (Heb. 13:4); and that he thinks bed and intercourse to be impure, which however, is called undefiled by the same Apostle (ibid.). I need not state that adultery will operate as cause of divorce in this case, as the Lord said: *"whoever shall divorce his wife, except for the cause of fornication, causes her to commit adultery"* (Matthew 5: 32). The Apostle also has said: *"Are you bound unto a wife? Seek not to be freed."* (I Corinthians 7:27); and *"Do not defraud one another, unless it be by mutual agreement for a time, in order to have leisure for fasting and prayer"* (ibid. 5).[11]

Concord

Thus also the Sixth Ecumenical Synod in its Canon XIII ordains that marriages of those in Holy Orders are to remain unalterable and without divorce, and that if they were married before admission to Holy Orders, they are not to be prevented from admission by reason of marriage; nor when ordained, are they obliged to agree that as soon as they have become priests they will divorce their wives, as was an illegal custom which had come to prevail in Rome. Even if Canons IV and XXXIII of Carthage say for bishops and priests and deacons and subdeacons to keep sober and to abstain from their wives according to the same definitions, but the interpreters of the Canons — Zonaras, I mean, and Balsamon, and especially the Sixth in its Canon XIII, in interpreting the foregoing Canons — say for them to abstain during the times only when they are serving, and not at all times, with the exception of bishops: and see there.[12]

LINKS or Topical_Index

CANON VI (6)

A Bishop, or Priest, or Deacon must not undertake worldly cares. If he does, let him be deposed.

(Apostolic Canon LXXXI; Canon LXXXIII of the4th Ecumenical Synod; Canons III, VII of 7th Ecumenical Synod;
Canon X and Canon XVIII of Carthage.)

Interpretation

Those in Holy Orders are not allowed to involve themselves in worldly matters, but are required to devote their time to the divine service of their profession, and to keep their minds free from all confusion and disturbance of life. Hence it is that the present Canon decrees that a bishop, or a priest, or a deacon must not take upon himself the cares of life. If he does so and refuses to forgo them, but on the contrary persists in them, let him be deposed. The Nomicon of Photios, in Title VIII, says that bishops must not undertake cares and become trustees, even of their own relatives, according to XIII, XIV, XV of Title I of Book III of the Basiliar, except only in case that trusteeship is for the purpose of distributing alms or charitable gifts in behalf of their deceased relative, according to Novel 68 of Leo the Wise. Read also the above concordant Canons, prohibiting clergymen from worldly cares.

LINKS or Topical_Index

CANON VII (7)

If any Bishop, or Priest, or Deacon celebrate the holy day of Pascha before the vernal equinox with the Jews, let him be deposed.

(Apostolic Canons LXI, LXX, LXXI;
Canon XI of the 6th Ecumenical Synod; Canon I of Antioch;
Canons XXXVII, XXXVIII of Laodicea; and
Canons LX, LXXXI, CXVII of Carthage.)

Interpretation [13]

The sun passes through two equinoxes during the year, one in the springtime and the other in the season of autumn. They are called equinoxes because the day is then equal to the night, and, conversely, the night is equal to the day. The autumnal equinox occurs during September when the sun is entering the first division of the zodiac, called Libra (i.e., the Balance), not of the starry and sensible one, but of the starless and mental one. The vernal or spring equinox, on the other hand, occurs in the month of March, when the sun is entering the first sign of the zodiac, called Aries (i.e., the Ram), not of the sensible and starry one, which is really variable, but of the mental and starless one, which is really invariable, according to astronomers. Well, this vernal equinox, because of an irregularity of the sun's course in its motion from west to east, does not occur always on one and the same day, but in the time of the Holy Apostles it was on the 22nd day of the month of Drystrus, or March, according to the Injunction of the same Apostles (Book Chapter 17), or according to others, on the 23rd; whereas, at the time of the First Ecumenical Synod it was on the 21st day of March, according to Sebastus and others.

And now in our times it occurs on the 11th or even near the 10th of March (for, according to the older astronomers, Ptolemy and others, the equinox descends a full day of 24 hours in the course of a little over three hundred years; but according to modern astronomers it descends the space of a day and night in 134 years, as appears on page 540 of the Tome of Love). These facts having already become known, the present Apostolic Canon ordains that any bishop or priest or deacon that celebrates Holy Pascha before the equinox of spring, with the legal Passover of the Jews is to be deposed. For even the wisest and most learned among the Jews observed the celebration of Passover at the time of the equinox, according to Blastaris, just as Moses had enjoined it, but the less refined ones celebrated it before the equinox in accordance with the present Canon, and consequently they celebrated Passover twice in the same year.

This is made plainly evident in the letter of Emperor Constantine concerning Pascha,[14] which is to be found in Book I of the history written by Theodoret, Chapter 10, or 9 according to others). But when is this performed? After the equinox, that is to say after the legal Passover. After the equinox, of course, because the equinox, due to its being a measure dividing the whole year into two halves, in case we celebrate Pascha before the equinox, will make us observe Pascha twice in the same year; and, in that event we should consequently be marking the death of the Son of God twice. But if we celebrate it after the equinox, we observe but one Pascha, and consequently proclaim but one death of Christ.

LINKS or **Topical_Index**

That is why the Apostles themselves, in their Injunctions (Book. V, Chapter 17), say the following: "Brethren, you must fix the days of Pascha accurately, with all diligence, after the turn of the equinox, and not commemorate one suffering twice a year, but once a year Him who died but once." Again, after the Passover of the Jews, for one thing, in order to have the type, or more plainly speaking, the slaughter of the lamb precede, and have what is typified, that is the death and resurrection of the Lord follow. Also, in order not to celebrate it on any other day of the week, as the Jews celebrate Passover on any day that happens to be the fourteenth of the moon, but always on the Lord's Day, and the Apostles also say this in the same place. On this account, moreover, whenever it so happens that the legal Passover falls on the Lord's Day, we do not celebrate Pascha on that day, but on the following Lord's Day, so as to avoid celebrating along with the Jews. For, even according to the very truth of the matter, it was then that the Jews first celebrated their Passover, and the Resurrection of the Lord occurred afterwards, the Pascha which we now celebrate every year serving as a figure to remind us of it.

LINKS or **Topical_Index**

Concord

Not only does Apostolic Canon LXX ordain that we must not celebrate with the Jews, but, so also does Canon XXXVII and XXXVIII of Laodicea. But neither must we even pray together with them, according to Apostolic Canon LXV, nor take oil to their synagogues, according to Apostolic Canon LXXI. Canon I of Antioch, in fact, deposes those in Holy Orders who fail to keep the definition of the First Synod concerning Pascha, but celebrate it with the Jews. Canons LX, LXXXI, and CXVII of Carthage ordain with reference to the date of Pascha when it is to be found and where it is to be written, and to be announced to others. Canon XI of the Sixth Ecumenical Synod even goes so far as to prohibit a Christian from calling the Jews for medical treatment, or bathing with them.

LINKS or Topical_Index

CANON VIII (8)

If any Bishop, or Priest, or Deacon, or anyone else in the clerical list, fail to partake of communion when the oblation has been offered, he must tell the reason; and if it is a good excuse, he shall receive a pardon. But if he refuses to tell it, he shall be excommunicated, on the ground that he has become a cause of harm to the laity and has instilled a suspicion against the one offering of it, that the latter has failed to present it in a sound manner. [15]

Interpretation

It is the intention of the present Canon that all, and especially those in Holy Orders, should be prepared beforehand and worthy to partake of the Divine Mysteries when the oblation is offered, or what amounts to the holy service of the Body of Christ. In case any one of them fail to partake when present at the Divine Liturgy, he is required to tell the reason or cause why he did not partake, [16] then if it is a just and rational one, he is to be pardoned, but if he refuses to tell it, he is to be excommunicated. This is because he also becomes a cause of harm to the laity by leading the multitude to suspect that the priest who officiated at Liturgy was not worthy, and that it was on this account that the person in question refused to communicate from him.

LINKS or **Topical_Index**

CANON IX (9)

All those faithful who enter and listen to the Scriptures, but do not stay for prayer and Holy Communion must be excommunicated, on the ground that they are causing the Church a breach of order.

(Canon LXVI of the 6th Ecumenical Synod; Canon II of Antioch;
Canons III, XIII of Timothy)

Interpretation

Both exegetes of the Holy Canons — Zonaras, I mean, and Balsamon — in interpreting the present Apostolic Canon agree in saying that all Christians who enter the church when the Divine Liturgy is being celebrated, and who listen to the Divine Scriptures, but do not remain to the end nor partake, [of Communion] must be excommunicated, as causing a disorder in the church. Thus Zonaras says verbatim: “The present Canon demands that all those who are in the church when the Holy Sacrifice is being performed shall patiently remain to the end for prayer and Holy Communion.”

For even the laity then were required to partake continually. Balsamon says, “The ordainment of the present Canon is very acrid; for it excommunicates those attending church but not staying to the end nor partaking.” [17]

Concord

Agreeably with the present Canon II of Antioch ordains that all those who enter the church during the time of Divine Liturgy and listen to the Scriptures, but turn away and avoid (which is the same as to say, on account of pretended reverence and humility they shun, according to interpretation of the best interpreter, Zonaras) Divine Communion in a disorderly manner are to be excommunicated. The continuity of Communion is confirmed also by Canon LXVI of the 6th Ecumenical Synod, which commands Christians throughout New Week (Pascha Week) to take time off for psalms and hymns, and to indulge in the Divine Mysteries to their hearts’ content. But indeed even from the third canon of St. Timothy the continuity of communion can be inferred. For if he permits one possessed by demons to partake, not every day, but only on the Lord’s Day (though in other copies it is written, on occasions only), it is likely that those not possessed by demons are permitted to communicate even more frequently.

Some contend that for this reason it was that the same Timothy, in Canon III, ordains that on Saturday and the Lord’s Day that a man and his wife should not have mutual intercourse, in order, that is, that they might partake, since in that period it was only on those days, as we have said, that the Divine Liturgy was celebrated. This opinion of theirs is confirmed by divine Justin, who says in his second apology that “on the day of the sun” — meaning the Lord’s Day — all Christians used to assemble in the churches (which on this account were also called “Kyriaka,” i.e., places of the Lord) and partook of the Divine Mysteries. That, on the other hand, all Christians ought to frequent Divine Communion is confirmed from the West by divine Ambrose, who says thus:

"We see many brethren coming to church negligently, and indeed on the Lord's Days not even being present at the Mysteries." And again, in blaming those who fail to partake continually, the same Saint says of the Mystic Bread, "God gave us this Bread as a daily affair, and we make it a yearly affair."

From Asia, on the other hand, divine Chrysostom demands this of Christians, and indeed, *par excellence*. And see in his preamble to his commentary of the Epistle to the Romans, discourse VIII, and to the Hebrews, discourse XVIII on the Acts, and Sermon V on the First Epistle to Timothy, and Sermon XVII on the Epistle to the Hebrews, and his discourse on those at first fasting on Pascha, Sermon III to the Ephesians, discourse addressed to those who leave the divine assemblies (*synaxis*), Sermon XXVIII on the First Epistle to the Corinthians, a discourse addressed to blissful Philogomos, and a discourse about fasting. Therein you can see how that goodly tongue strives and how many exhortations it rhetorically urges in order to induce Christians to partake at the same time, and worthily, and continually. But see also Basil the Great, in his epistle to Caesaria Patricia and in his first discourse about baptism.[18] But then how can it be thought that whoever pays any attention to the prayers of all the Divine Liturgy can fail to see plainly enough that all of these are aimed at having it arranged that Christians assembled at the Divine Liturgy should partake — as many, that is to say, as are worthy?

LINKS or Topical_Index

CANON X (10)

One who prays with the excommunicant, shall himself be excommunicated.

Interpretation

The noun *akoinonetos (excommunicant)* has three meanings: for, either it connotes one standing in church and praying in company with the rest of the Christians, but not communing with the Divine Mysteries; or it denotes one who neither communes nor stands and prays with the faithful in the church, but who has been excommunicated from them and is excluded from church and prayer; or finally it may denote any clergyman who becomes excommunicated from the clergy, say as a bishop from his fellow bishops, or a priest from his fellow priests, or a deacon from his fellow deacons, and so on. Accordingly, every excommunicant is the same as saying excommunicated from the faithful who are in the church; and he is at the same time also excommunicated from the Mysteries. But not everyone that is excommunicated from the Mysteries is also excommunicated from the congregation of the faithful, as are deposed clergymen; and from the penitents those who stand together and who neither commune nor stay out of the church as do the catechumens, as we have said. In the present Canon the word excommunicant is taken in the second sense of the word. That is why it says that whoever prays in company with one who has been excommunicated because of sin, from the congregation and prayer of the faithful, even though he should not pray along with them in church, but in a house, whether he be in Holy Orders or a layman, he is to be excommunicated in the same way as he was from church and prayer with Christians. This is because that common engagement in prayer which he performs in conjunction with an ex-communicant, wittingly and knowingly him to be such, is aimed at dishonoring and condemning the ex-communicator, and traduces him as having excommunicated him wrongly and unjustly.

LINKS **or** **Topical_Index**

CANON XI (11)

A clergyman who prays in company with a deposed clergyman shall also be deposed.

Interpretation

The present Canon can be interpreted in two different ways. If the phrase "pray in company with" is taken for "officiate in conjunction with" the meaning of the whole Canon is as follows. Let any clergyman be deposed who knowingly officiates in conjunction with a deposed clergyman, just as the latter was. But if the phrase "pray in common with" denotes what it properly signifies, i.e., to pray along with someone else, the meaning of the Canon is as follows. Let any clergyman who knowingly prays along with another clergyman who not only has been deposed but has even dared to engage in the performance of functions specific to the clergy, or has even been deposed on account of sins from his clerical office, but after the deposition has fallen into the same sins, let him be deposed too, just as was the other man**.**

CANON XII *(12)*

If any clergyman, or laymen, who has been excommunicated, or who has not been admitted to repentance, shall go away and be received in another city, without commendatory letters, both the receiver and the one received shall be excommunicated.

(Apostolic Canon XXXII, XXXIII;
Canons XI, XIII of the 4th Ecumenical Synod; Canon XVII of the 6th Ecumenical Synod; Canons VII, VIII, XI of Antioch;
Canons VII, VIII, IX of Sardica)

Interpretation

An excommunicant is not the same as one who has not been admitted. For the excommunicant is excluded from the church and the prayer of the faithful. The bishop cannot for many reasons, admit the one who, on the other hand, has not been admitted. So the present Canon, though having in mind both of the two, mentions here only the one who has not been admitted. Wherefore it may be said that the phrase "or who" is not explanatory of the excommunicant, but is a disjunctive particle combined with "who" and used to distinguish the excommunicant from the one who has not been admitted.[19] Hence it may be said that it prescribes the following rule. In case a clergyman or layman fail to be admitted by his bishop, the layman perhaps because he has been accused by him of some fault; the clergyman because he is seeking to be ordained, and after examining his qualifications, has found some flaws on account of which he has not accepted him for ordination — and afterwards goes to another province, and he should be admitted by the bishop there, without letters from his own bishop, commendatory of his faith, and of his life, and of his ordination, and especially of his reputation which has been impeached,[20] let both the bishop who admitted him thus and he who has been in this manner by him be excommunicated — the former for accepting him without letters; the latter either because he failed to get a letter commendatory of his reputation, or because by lying he succeeded in deceiving the bishop into admitting him.

CANON XIII (13)

If he has been excommunicated let his excommunication be augmented, on the ground that he has lied and that he has deceived the Church of God.

(Apostolic Canon XII; and Canon CXVI of Carthage.)

Interpretation

The present Canon is related to Canon XII both as respects meaning and as respects syntax and phraseology. For Canon XII, as we have explained, spoke of an unadmitted clergyman and layman, while this Canon speaks of an excommunicated clergymen and layman, by saying: If any clergyman or layman has been excommunicated by his bishop, and is going to another region, and he conceals and fails to acknowledge the fact that he has been excommunicated, and as a result of such concealment should be admitted by the bishop of that region, who did not know about the excommunication, in such cases the excommunication is to be augmented further because of the fact that he told a lie and deceived the bishop of that region.

CANON XIV (14)

A Bishop shall not abandon his own parish and go outside of it to interlope to another one, even though urged by a number of persons to go there, unless there be a good reason for doing so, on the ground that he can be of greater help to the inhabitants there, by reason of his piety. And even then he must not do so of his own accord, but in obedience to the judgment of many Bishops, and at their urgent request.

(Cf. Canon XV of the lst Ecumenical Synod;
Canon V of the 4th Ecumenical Synod; Canons XVI, XXI of Antioch;
Canons I, II of Sardica; and Canon LVII of Carthage.)

Interpretation

Intruding and jumping from one eparchy to another is a different matter from transfer and emigration.[21] Thus, intrusion is when a bishop actuated by greed and his own preferences, leaves his own province (or not having an eparchy of his own, is without a see) and absurdly seizes another.

Such intrusion is condemned and is penalized with canonical penalties according to Canons I and II of the Sardican. Transfer, on the other hand, is when as a result of great need and for the sake of bolstering up piety, at the request of many bishops, a bishop goes from one province to another for greater spiritual benefit to the inhabitants of the latter (and even then perhaps only for a season, and not for the rest of his life). This change is one permitted in certain cases of accommodation. [22] Hence it may be said that the present Canon too ordains that it is not allowable for a bishop to leave his own province greedily and of his own accord, without any reasonable cause, and to intrude into another, even though he is urged to do so by others. It is only when there is a good excuse and a just reason compelling him to take such a step that he may go to another province, be it larger or smaller or vacant; in other words, when he causes the Christians of that province greater profit to the soul, and spiritual benefit with the pious words of his teaching, than some other bishop. Yet he must not even do this of his own accord, that is to say, on his own initiative, but may do it only in conformity with the judgment and vote of many bishops, and at their most urgent request and demand.[23] Read also the concordant Canons in the margin.

CANON XV (15)

If any Priest, or Deacon, or anyone at all on the list of clerics, abandoning his own province, departs to another, and after deserting it entirely, sojourns in another, contrary to the mind of his own Bishop, we bid him to officiate no longer; especially if his Bishop summons him to return, and he has not obeyed and persists in his disorderliness; however, he may commune there as layman.

(Cf. Canons XV, XVI of the lst Ecumenical Synod;
CanonsV, X, XX, XXIII of the 4th Ecumenical Synod;
Canons XVII XVIII of the 6th Ecumenical Synod;
Canons X, XV of the 7th Ecumenical Synod; Canon III of Antioch;
Canons XV, XVI XVII of Sardica; and Canons LXIII, XCVIII of Carthage.)

Interpretation

Canon VI of the Fourth Synod commands that a priest, or deacon, or any other clergyman is not to be ordained simply and indefinitely in every church, but is to be appointed to the church of some town, village or monastery. In the case of any person being so ordained, the present Apostolic Canon ordains that he is not to leave the appointed church and go to another in a strange province, without consent and a dismissal letter of his own bishop. But if he should so do, it commands that he abstain from officiating in the church in any holy or clerical function; and especially if he should have happened to have been summoned or invited by his bishop to return and remains in his disorderliness and obstinacy, and failed to obey by returning. In such a case let him have the right, however, to pray along with the Christians of that church and let him partake of communion with them. Read also the Canons referred to in the margin.

CANON XVI (16)

On the other hand, if the Bishop with whom they are associating, admits them as clergymen in defiance of the deprivation prescribed against them, he shall be excommunicated as a teacher of disorder.

(Cf. Canons VII, XVIII of the 6th Ecumenical Synod;
Canon III of Antioch; and Canons LXIII, LXIV of Carthage.)

Interpretation

Only the bishop of Carthage has a right to take clergymen from wherever he chooses, in accordance with an accepted and ancient custom (though in any case from bishops subject to him), and to allocate them to the churches of his own province, in accordance with Canon LXIV of the same Synod.[24] But as for other bishops, they are never given such a right. On this account the present Apostolic Canon, being dependent on the above Canon, both as respecting the phraseology and as respecting the meaning, says: "But if the bishop in whose province these foreign clergymen are dwelling, notwithstanding that he is aware that they have been suspended in accordance with the Canons by their own bishop, should admit them as clergymen performing their duties as such — any duties, that is to say, of the clergy — let such a bishop be excommunicated, for the reason that he is becoming a teacher of disorder and scandals." Read also the Canons listed above.

LINKS or **Topical_Index**

CANON XVII (17)

Whoever has entered into two marriages after baptism, or has possessed himself of a mistress, cannot be a Bishop, or a Priest, or a Deacon, or anything else in the list of clerics.

(Cf. Canon III of the 6th Ecumenical Synod; and Canon XII of Basil)

Interpretation

No matter what sinful conduct a man had before baptism they cannot prevent him from taking Holy Orders and joining the clergy, since, and we so believe, Holy Baptism washes them all away. Not so however, in the matter of sins committed after baptism. On this account the present Canon ordains that whoever after Holy Baptism marries twice (one marries twice not only by taking a second wife, but also by becoming formally betrothed to another woman by virtue of a religious rite, or even if he weds a woman pledged to another man[25], or keeps a woman as a concubine,[26] he cannot become a bishop, or a priest, or a deacon, or in anyway be placed among the number or in any rank of the list of clerics.[27]

LINKS or **Topical_Index**

CANON XVIII (18)

No one who has taken a widow, or a divorced woman, or a harlot, or a housemaid, or any actress as his wife, may be a Bishop, or a Priest, or a Deacon, or hold any other position at all in the Clerical List.

(Cf. Canons II, XXVI of the 6th Ecumenical Synod;
and Canon XXVII of Basil).

LINKS or **Topical_Index**

Interpretation

If the Jews who were priests were forbidden to take as wives any prostitute or woman chased out of house by her husband, or one having a disreputable name of any kind for Scripture state: *"They shall not take a wife that is a whore or profane; neither shall they take a woman cast out by her husband: for he is holy unto his Lord God. . . . andhe shall take a wife in her virginity"* (Leviticus 21:7-13), how much more is not this forbidden to the priests of the Gospel?

For, it says, *"Behold, in this place is one who is greater than the temple"* (Matthew 12:6).

On this account the present Canon ordains that anyone who takes as his wife a widow or a woman who has been chased out of house by her husband, or a whore, or a slave girl, or one of those women who play on the stage or have a role in comedies or play the part of various persons, cannot in any way at all be counted among those on the Clerical List because all these women have been maligned and given a bad name. Those men who are in Holy Orders must be irreproachable from all angles, and blameless, as blissful St. Paul says (I Timothy 3:2). Canon III of the Sixth Ecumenical Synod says that priests, deacons, and subdeacons who have taken a widow, or who after ordination have fallen into an illegal marriage, if they divorce their wives, may be allowed to remain suspended from Holy Orders for a short while and be subjected to penalties. Afterwards they may resume their proper rank in Holy Orders, but may not advance to any higher rank, notwithstanding that the Sixth Ecumenical Synod accommodatingly provided a compromise for such clergymen at that time henceforth, however, it prescribed that the present Apostolic Canon was again to be in full force and effect.

LINKS or Topical_Index

CANON XIX (19)

Whoever marries two sisters, or a niece, may not be a clergyman.

(Cf. Canons III; XXVI of the 6th Excumenical Synod; Canon II of Neocaesarea; Canons XXIII, XLVII of Basil: and Canon V of Theophilos)

Interpretation

Among marriages some are called illicit, as those contracted with relatives or heretics, and others are called unlawful, such as those of one who takes as his wife a woman of whom his father had acted as guardian since she was an infant, and other condemned marriages, such as those in which one takes as his wife a woman who had been consecrated to God, or a nun. In a common appellation all these marriages may be called unlawful (as the Sixth Ecumenical Synod in its Canon III terms unlawful all marriages commonly that are embraced in Apostolic Canons XVII and XVIII); but the present Canon deals only with illicit marriages, by prescribing, Whoever takes as wife two sisters, or takes an older niece of his as his wife, cannot become a clergyman. Because any illicit marriage, whether by reason of blood or of marriage ties, not only prevents one from becoming a clergyman but is also subject to penalties.

For St. Basil the Great in mentioning those taking two sisters in his Canons LXXVIII and LXXXVII, rules that they shall abstain from the Mysteries for seven years, according to his LXVIII, while Canon II of Neocaesarea ordains that any woman who has married two brothers shall be expelled from Holy Communion or participation in the Lord's Supper until death. Canon XXVII of Basil the Great prescribes that any priest who shall unwittingly fall into an unlawful marriage, i.e., one involving a relative, shall be allowed to share only the honor of his seat, but shall abstain from all other activities connected with the priesthood, and shall not bless anyone either secretly or openly, nor shall he in any case administer communion to anyone. This same canon of St. Basil was repeated verbatim by the Sixth Ecumenical Synod in its Canon XXVI, adding thereto that those in unlawful marriage are to be separated first, and then shall he have a right to enjoy the honor of his seat. Canon V of Theophilos says that anyone who takes his niece before his baptism and is ordained a deacon after his baptism, is not to be deposed if she has

died or he has left her before cohabiting with her carnally. The civil law, contained in Book 6, Title XXXVII, commands that all who are in unlawful marriages be separated and punished. As for those who are cohabiting with two sisters, or with their niece (as this Apostolic Canon enjoins), it [the civil law] commands that their nose be cut off, and they themselves shall be soundly beaten with a stick, as well as the women who ruined themselves along with them. On the other hand, if such persons refuse to be separated, they must be parted with the authority of the law against their will.

LINKS **or** **Topical_Index**

CANON XX (20)

Any Clergyman that gives himself as security shall be deposed.

(Cf. Canon XXX of the 4th Ecumenical Synod.)

Interpretation

The phrase "give himself as security" has two meanings. For either one gives himself as security for another,[28] or he gives another as security for himself. The present Canon, being taken as referring to the first meaning that of giving surety for another, states: If any clergyman should give himself as surety for another man, let him be deposed. Because, in such a case the surety for the most part is engaged in human affairs, i.e., in such matters as those of custom houses, banks, commercial businesses, and, in brief, transactions of trade, from all which all cares of this life and worldly affairs clergymen must be free; and moreover such cases of surety result in many other temptations too, into which they ought not to fling themselves voluntarily. Thus, says the proverb-writer, *"if you stand surety for a friend of yours, you shall deliver your hand to an enemy. Therefore give not yourself as surety out of shame. For if you have not the ability to pay, they will take the matters from under your ribs" (Proverbs 26:6, 10, 22).* For cares of this life, profits, and affairs, clergymen, as we have said, ought not to give themselves as surety.

Although we are commanded to risk our life for the love of our brother, yet this is not meant with reference to human duties, according to Basil the Great (see abstract of his 162). For the advantage of our brethren, with respect to the purpose of pleasing God, not only must clergymen give themselves as sureties, but even their lives. For instance: if a clergyman meets a man who is being unjustly dragged along to be thrown into prison, because the man has no one to offer as surety to the judge, and the clergyman should have mercy on his calamitous plight and should give himself as surety for his brother, such a clergyman, I say, not only is not deposed but is even praised by God and men, as having fulfilled an Evangelical and divine commandment: for Scripture say: *"Rescue a man being treated unjustly, and those who are being dragged to death; and be not too stingy to buy off those who are condemned to death"* (Proverbs 24:11). Thus much for the first meaning, that of not giving oneself as surety for another, as explained.

The Fourth Ecumenical Synod, taking the words "give surety" in the second sense, required the bishops of Egypt to give others as sureties on their part, in its Canon XXX, that they would not depart from Constantinople until the archbishop of Alexandria had been ordained, and in this manner the Canons are found to be consonant with each other, the Apostolic Canon, that is, and that of the Fourth Synod, and they are seen not to conflict with each other, since the Apostolic Canon took the phrase "give surety" in a different sense than that in which it was taken by the Canon of the Fourth Ecumenical Synod.[29]

LINKS or Topical_Index

CANON XXI (21)

A Eunuch, whether he became such by influence of men, or was deprived of his virile parts under persecution, or was born thus, may, if he is worthy, become a Bishop.

(Apostolic Canons XXIII, XXIV; Canon I of the 1st Ecumenical Synod; and Canon VIII of the 1st-and-2nd Synod.)

Interpretation

Eunuchs as a genus are divided into three species, namely: spadones [spadonas], geldings [thlivias], and castrates [ektomias]. Spadones are those who were born without testicles and virile members from the womb of their mother, concerning whom the Lord said: *"There are some eunuchs who were born thus from their mother's womb"* (Matthew 19:12); an example was Dorotheos, a priest in the church of Antioch, as Eusebius bears witness in his Ecclesiastical History, Book 7, Chapter 32). Geldings are those whose virile members were so compressed and squeezed by their parents when they were infants that they rendered useless for the purpose of begetting children by being so squeezed. Castrates are those who have deprived themselves of their genitals either with a knife or by some other means or contrivance of a mechanical kind.[30]

These facts being known beforehand, the present Canon says: in case anyone has become a eunuch as a result of wickedness and injury inflicted by other men, or in times of persecution his genitals were cut off, or he was born without any from his mother's womb, but he is worthy of Holy Orders, let him be made a bishop. [31] For he himself was not the cause of such mutilation, but on the contrary, he suffered the injury either as a result of nature or at the hands of wicked men, and ought on this account to be treated mercifully, and not be hated and castigated. Concerning eunuchism Apostolic Canons XXII, XXIII, and XXIV also have something to state.

In addition, Canon I of the First Ecumenical Synod says that any clergyman who is eunuchized by physicians on account of an illness or by barbarians, shall be permitted to remain in the clergy; or if he is a layman, he may be made a clergyman. But as for anyone in good health who has eunuchized himself, if he is a clergyman, let him cease performing the functions of priesthood; or, if he is a layman, let him not be made a clergyman. Again, Canon VIII of the First-and-Second Synod, citing this same canon of the First, says: Any clergyman who eunuchizes another or himself with his own hand or another's, let him be deposed. As for any layman who does this, let him be excommunicated. But if priests or laymen eunuchize those who are afflicted with a disease of a venereal nature, they are not to be blamed.

LINKS or **Topical_Index**

CANON XXII (22)

Let no one who has mutilated himself become a clergyman; for he is a murderer of himself, and an enemy of God's creation.

(Apostolic Canons XXI, XXIII, XXIV; Canon I of lst Ecumenical Synod Canon VIII of lst-&-2nd Synod)

Interpretation

The preceding Canon prescribes mandatorily regarding those who have been eunuchized, whereas the present Canon prescribes optionally about men who have been eunuchized, by saying: whoever willfully eunuchizes himself when in sound condition, whether he do so with his own hands or has someone else eunuchize him, let him not be made a clergyman,[3] since he himself is a murderer of himself by himself, and is an enemy of God's creation. For God created him a man complete with genitals, but by removing these, he converts himself into an odd and outlandish nature; since he is neither a man, because he cannot perform the chief functions of a

man and beget a human being like himself, nor again, is he a woman, because he is incapable of undergoing the duties of women, or more explicitly speaking, he cannot be made pregnant and give birth to children like women, but after a certain fashion he is a third kind of monster, and is, so to speak, a being intermediate between the male and the female species of mankind: see also the Interpretation of Apostolic Canon XXI.

LINKS or Topical_Index

CANON XXIII (23)

If anyone who is a clergyman should mutilate himself, let him be deposed, for he is a self-murderer.

(Apostolic Canons XXI, XXII, XXIV;
Canon I of the 1st Ecumenical Synod; Canon VIII of the 1st & 2nd Synod)

Interpretation

This Canon too, like the one above, deals with cases of eunuchism. But the former prescribes that he shall not be made a clergyman who, while a layman, should eunuchize himself; whereas this Canon says that if anyone who was previously a clergyman should eunuchize himself when in sound health, or have someone else eunuchize him, he is to be deposed since he is a murderer of himself.[33] But besides the divine Canons even the civil laws also castigate those who eunuchize or castrate either themselves or others with various punishments, ranging all the way from confiscation of their property, exile, or retaliation, i.e., by compelling them to be eunuchized themselves by some other person. Again, if it should happen that a slave, whether in good health or ill, should eunuchize himself or be eunuchized by another, the laws command that he be set free. (Photios, Chapter 14 of Title I.) Read also the Interpretation of Apostolic Canon XXI.

LINKS or Topical_Index

CANON XXIV (24)

Any layman who has mutilated himself shall be excommunicated for three years, for he is a plotter against his own life.

(Apostolic Canons XXI, XXII, XXIII; Canon I of the
1st Ecumenical Synod; and Canon VIII of the 1st & 2nd Synod)

Interpretation

On the other hand, if a layman should mutilate and castrate himself when in good health, or have someone else eunuchize him, the present Canon commands that he be excommunicated from the Mysteries and from the congregation of Christians in the church for a period of three years, since with the eunuchization he becomes a danger to his own life.

LINKS or Topical_Index

CANON XXV (25)

Any Bishop, or priest, or Deacon that is taken in the act of committing fornication, or perjury, or theft, shall be deposed, but shall not be excommunicated, for Scripture says: "You shall not exact revenge twice for the same offense." The same rule applies also to the rest of clergymen.

Canon IX of the 1st Ecumenical Synod; Canons IV, XXI of the 6th Ecumenical Synod; Canon I of Neocaesarea; Canon XXXV of Carthage; Canons III, XVII, XXXII, XLIV, LI, and LXX of Basil.)

LINKS or Topical_Index

Interpretation

All men who are in Holy Orders or who are clergymen must be pure and unimpeachable. For this reason the present Canon decrees thus. Any bishop, or priest, or deacon that gets caught, i.e., or is proved to have engaged in the act of fornication, or violation of an oath,[34] or capital theft, by which phrase is meant, according to Canon XXVIII of the Faster, one entailing capital punishment. Capital punishment, however, is not decapitation, or death otherwise speaking, according to the interpretation given by Balsamon in commenting on Chapter 25 of Title IX of the Nomocanon of Photios, but exile, blinding, cutting off one hand, and other similar punishments[35] for any offense. As for such an offender, the Canon says to let him be deposed from Holy Orders, but not also be excommunicated from the church and prayer of Christians. For divine Scripture says, *"You shall not punish twice for one and the same sinful act."* And like those in Holy Orders, all other clergymen too that may be caught in the aforementioned sinful acts shall also be deposed from their clerical offices and rights, but shall not also be excommunicated.

Two things deserving attention are embraced in the present Canon, one is that these men in Holy Orders and those who are clergymen, notwithstanding that they are not excommunicated from communion, or more expressly speaking, from the congregation and prayer of the Christians in the church, like catechumens according to Canons III, XXXII, and LI of St. Basil the Great, yet they cannot partake also of the Holy Mysteries according to the same Canon, on the ground that they are unworthy and are under a canon until such time as the bishop or their spiritual father[36] or confessor sees fit to permit them to do so. And another thing is that those who have been caught, not in all the sinful acts named, but only in these particular ones that are mentioned in the present Canon, including both

those in Holy Orders and those in the clergy (unless they be caught in other acts like these, as for instance, in adultery or in high treason), are only deposed and are not excommunicated. For there are other sins in which all those who are caught in the act of committing them, whether in Holy Orders or simple clergymen, are deposed and also excommunicated.

Such are those who have been ordained in exchange for money or with the exercise of the authority of civil rulers, according to Canons XXIX and XXX of the Apostles. Note further that those in Holy Orders as well as clergymen who were deposed because of the above sinful acts, but were not excommunicated, if they relapsed into the same, or into other sins after their deposition, then and in that event they were excommunicated from the Church entirely, becoming as catechumens. That is why Canon I of Neocaesarea also decrees that a priest commiting fornication or adultery; is excommunicated from the Church, like a repentant laymen. This canon of Neocaesarea, I may say, is entirely consistent and thoroughly compatible with the present Apostolic Canon if it is understood and considered that it refers to a priest that has committed fornication or adultery twice or more than three times.

Concord

But Canon VIII too of the same Neocaesarean Synod says that a priest who is cohabiting with his wife after she has committed adultery must be deposed. Again, Canon XXI of the 6th Ecumenical Synod states, clergymen who have been entirely deposed on account of canonical crimes, if they voluntarily repent, let them keep their hair cut in the style of clergymen; but if they are unwilling to give up the sin voluntarily, let them grow their hair like laymen. Canon XVII of Basil says that as for those priests who ave taken an oath not to perform the functions connected with Holy Orders (as a result of some necessity or danger) must not officiate openly (lest they scandalize those who happen to know that they took such

an oath), though they may do so secretly; yet they must repent of the oath they have taken. Canon LXX of the same Father decrees that in case a deacon, or a priest should sin with a woman only to the extent of kissing her, he shall leave the Holy Orders for a time, according to Zonaras, but he should have the right to partake of the Mysteries together with his fellow priests and fellow deacons. But if it should come to light that he sinned further than the kiss, he shall be deposed.

LINKS or **Topical_Index**

Canon IV of the 6th Ecumenical Synod deposes any bishop, or priest, or deacon, or other clergyman that has sexual intercourse with a woman consecrated to God such as a nun. John the Faster says that if anyone fell into masturbation (which some saints call self-fornication**)** before being admitted to Holy Orders, he is to be penalized and afterwards to be admitted to Holy Orders. But if he fell after admission to Holy Orders, he is to remain suspended for one year, and is to be canonized (i.e., disciplined) with other penalties, and thereafter be allowed to officiate. If, however, even after becoming fully conscious of he sinfulness of the act, he again falls into this mishap two or three times he is to be deposed, and put in the class of an anagnost (or reader).

LINKS or **Topical_Index**

CANON XXVI (26)

As to bachelors who have entered the clergy, we allow only readers and Chanters to marry if they wish to do so.

(Canon XIV of the 4th Ecumenical Synod ;
Canon VI of the 6th Ecumenical Synod;
Canons XIX, XXXIII of Carthage
Canon LXIX of Basil.)

LINKS or Topical_Index

Interpretation

Before being ordained, priests, deacons, and subdeacons have a right to take a wife and to be ordained after marriage. But if after ordination they should wish to marry, they are deposed from their order in accordance with Canon VI of the 6th Ecumenical Synod Anagnosts or Readers on the other hand, and Chanter or chanter and the lower clerics have a right to marry without prejudice even after becoming clerics and to be advanced to higher orders. Hence it is that the present Canon commands that such clerics be allowed to marry even after taking orders, though only with an Orthodox woman, and not with a heterodox woman, in accordance with Canon XIV of the 4th Ecumenical Synod. Nevertheless, Canon IX of Carthage ordains that when readers reach the age of puberty, or the fourteenth year of their life, they are to be compelled either to marry or to take a vow of continence, or, more plainly speaking, to remain virgins. But after marrying, they are not to be compelled to be more continent than is required, according to Canon XXXIII of the same. Canon LXIX of Basil the Great says that if an readers should fall with his fiancée before being wedded, he is to be suspended for a year, after which he is to be accepted, but must not be promoted to any higher rank. If, on the other hand, he marry clandestinely without a betrothal, he is to be discharged from the service. Canon VI of the 6th Ecumenical Synod promulgates the present Canon verbatim.[37]

LINKS or Topical_Index

CANON XXVII (27)

As for a Bishop, or Priest, or Deacon that strikes believers for sinning, or unbelievers for wrong-doing, with the idea of making them afraid, we command that he be deposed. For the Lord has nowhere taught that; on the contrary, He Himself when struck did not strike back; when reviled, He did not revile His revilers; when suffering, He did not threaten.

(Canon IX of the lst & 2nd Synod; Canon V of Antioch;
Canons LVII, LXII, LXXVI, CVI, CVII of Carthage and I Peter 2:23.)

Interpretation

In teaching His disciples His divine commandments the Lord used to say, *"Whatever I say to you, I say also to all."* (Mark 13:37). One of His commandments is to turn our left cheek to anyone that strikes our right cheek (Matthew 5:39). If, therefore, this commandment ought to be kept by all Christians, it ought much more to be obeyed by those in Holy Orders, and especially by bishops, regarding whom divine Paul wrote to Timothy that a bishop ought not to be a striker (I Timothy 3:3).

That is what the present Canon says also. If any bishop, or priest, or deacon strikes those Christians who disappoint him, or unbelievers that do wrong to others, with a view to making others afraid of him with such blows, we command that he be deposed. For in no part of the Gospel has the Lord taught to do such a thing as that. In fact, He has taught us quite the contrary with His example, since when beaten by the soldiers and Jews, at the time of His Passion, He did not lift a hand to beat them in return. When accused and insulted, He did not insult others, nor did He accuse them. Even when suffering on the Cross, He did not threaten to chastise them, but begged His Father to pardon them.

"Those in Holy Orders ought to imitate the Lord by rebuking sinners and wrongdoers, in order that others may be afraid" (I Timothy 5:20), as St. Paul says, and *by sobering them, at times with teaching and admonition, and at times with ecclesiastical penalties, but not taking revenge with wrath and anger for villainy say, or for any offense such persons may have given them, or by beating them and thrashing them."* In mentioning this same Canon, Canon IX of the 1st & 2nd Synod also says that not only are those in Holy Orders to be deposed who strike others with their own hands, but also those who get others to deliver the blows**.**[38]

LINKS **or** **Topical_Index**

CANON XXVIII (28)

If any Bishop, or Priest, or Deacon, who has been justly deposed for proven crimes, should dare to touch the Liturgy which had once been put in his hands, let him be cut off from the Church altogether.

(Canons IV, XII, XV of Antioch; Canon XIV of Sardica;
Basil's Epistle to Gregory, which is his Canon LXXXVIII.)

Interpretation

The present Canon ordains that if any bishop, or priest, or deacon happens to have been justly and lawfully deposed on account of manifest and proven crimes [39] — the bishop by the synod, the priest and the deacon either by their bishop or by their synod — and after such lawful deposition he should have the boldness to use again the liturgical office to which he had been privileged (by "liturgical office" is meant here both the prelacy of the bishop bishop and the priesthood of the priest and deacon),[40] any such person, I say, shall be excommunicated from the Church entirely. For one thing, because of his extreme boldness and rashnessfor another thing because after deposition there remains no other canonical chastisement for those in Holy Orders but to excommunicate them entirely even

from the Church. And that is just and right. For if it should happen, according to Canon XIV of Sardica, that anyone who has not been deposed justly should have the boldness to perform the functions of the clergy after his deposition and before another synodal judgment or decision, he ought to be sobered by bitter and severe words. In fact, according to Canon V of the 1st Ecumenical Synod, if even in case one is unchurched, not as a matter of justice, but as a matter of the smallness of soul and contentiousness of his bishop, he cannot handle anything holy until a synodal examination and investigation is carried out, how much more is not one incapacitated for the performance of any function belonging to Holy Orders who has been justly deposed on account of manifest sins?

Again, if Basil the Great threatened to condemn Gregory, who had been only suspended by him, with anathema if he should have the hardihood to exercise any function before his correction, how can it be said that one ought not to be entirely cut off from the Church who has been justly deposed for manifest sins, but after the deposition has dared to exercise any sacred function?

LINKS or **Topical_Index**

Concord

Canon XXXVII of Carthage says that a bishop, or any other clergyman whatsoever, condemns himself who, after becoming excluded from communion, should dare to communicate with others. Whoever takes the part of one who has been condemned for a crime, shall be fined and forfeit his honor, according to Canon LXXI of the same Synod. One who has been condemned justly by the bishops and refuses to keep the peace in other regions, ought to be tracked down there too, according to Canon LXXIV of the same Synod and Canon VII of Nicetas of Heracleia demands that anyone who officiates after being canonically deposed be chased away from the Church like laymen until he repents and to receive a penalty in the class of penitents. The civil law, in Book III of the Basilica,

Title I, Chapter I, decrees thus. If a bishop deposed by a synod should cause a disturbance with a view to getting back his bishopric, he must be chased a hundred miles away from it and not be allowed to go even to the emperor. Those who lend him protection are made liable to chastisement.

LINKS or Topical_Index

Divine Chrysostom however, says in Sermon III on Holy Orders, that anyone who is deposed on account of envy or any other unjust cause, actually gains himself a greater reward than that of Holy Orders; hence he ought to rejoice and not be sorry: to those on the other hand who have unjustly deposed him, he causes punishment in hell.

CANON XXIX (29)

If any Bishop become the recipient of this office by means of money, or any Priest, or any Deacon, let him be deposed as well as the one who ordained him, and let him be cut off entirely even from communion, as was Simon the Sorcerer by me Peter.[41]

(Canon II of the 4th Ecumenical Synod; Canons XXII, XXIII of the 6th Ecumenical Synod; Canons IV, V, IX of the 7th Ecumenical Synod;
Canon XC of Basil; Epistle of Gennadios 51; and Tarasius on Nahum 1:9.)

Interpretation

In their Canon XXV the divine Apostles said that you shall not exact vengeance twice for the same offense. In the present Canon they chastise those who get themselves ordained by means of money with a double chastisement on account of the excessiveness of the wickedness, saying thus: any bishop, priest or deacon that gets the office of Holy Orders with money is to be deposed along with the one who ordained him, and let him be totally excommunicated from the Church and from the prayer of the faithful, just as Simon the Sorcerer (Acts 13:6) was excommunicated by me Peter.

For no graver and worse sin can be found than that of selling and buying the unsellable and unpurchaseable grace of the Holy Spirit. Hence divine Tarasius in writing to Adrian, emperor of Rome, pointed out that those who ordain others for money are more impious than the pneumatomach Macedonius. For the latter did nothing but prattle that the Holy Spirit was a slave and creature of God the Father; whereas those who ordain others for money appear to make the Holy Spirit a slave of their own, by selling Him as a slave to those paying the money and those thus ordained likewise buy Him as a slave from the sellers. In fact, just as Judas the traitor sold the Son of God, so too do they sell the Holy Spirit for money. Nevertheless, in the same epistle of Tarasius, the divine Chrysostom and his synod appear to have equated matters and to have permitted men to commune within the Holy Bema (or Sanctuary) who they paid money to Bishop Antoninus and were ordained.[42]

CONCORD

Not only bishops, priests and deacons, according to the present Canon, but also subdeacons, readers, and Chanter, down to the steward, the ecdicus (advocate), and the Prosmonarius (or Church warden) -- all of these office-holders, I say, who have been ordained for money are to be deposed according to Canon II of the 4th Ecumenical Synod. And according to the Epistle of Gennadius they are to be subjected to the curse of anathema. But also all those who become brokers or intermediaries in such ordinations for money, if clergymen, they are to be deposed; if laymen, or monks, they are to be anathematized, according to the same Canon II of the 4th Ecumenical Synod. Again, Canon XXII of the 6th Ecumenical Synod deposes both those ordained and the bishops and clergymen who ordained them for money, and Canon V of the 7th Ecumenical Synod reduces them to the lowest grade of their order. In dealing with those who boast of having become numbered among the members of an order of ecclesiastics through money, reproaching others with the assertion that they got into the ranks of the clergy without paying any money, it also quotes the present Apostolic Canon and Canon II of the 4th Ecumenical Synod.

Concord

But Canon XIX of the same 7th Ecumenical Synod commands that neither those who join the priestly order nor those who become monks through payment of money shall be accepted.

Canon XXIII of the 6th Ecumenical Synod adds that all bishops, priests or deacons who demand money or any articles of value from those to whom they expect to administer communion or the Divine Mysteries, for the sake of letting them partake thereof, are to be deposed. Canon IV of the 7th Ecumenical Synod, excommunicates any bishop that excommunicates one of his clergymen, or suspends him, or closes a temple of God, on account of any demand for money or other articles of value. See also the equation of matters employed by Basil the Great in regard to simoniacs in the third footnote to his Canon XC.

CANON XXX (30)

If any Bishop comes into possession of a church by employing secular rulers, let him be deposed, and let him be excommunicated, and also all those who communicate with him.

(Canon II of the 4th Ecumenical Synod; Canons III and V
of the 7th Ecumenical Synod; Canon XIII of the Laodicea Synod.)

Interpretation

This Canon too, like the one above, provides double chastisement for one and the same sinful act; for it says: any bishop that employs secular officials and through their aid or agency contrives to get any bishopric or metropolis, shall be deposed and at the same time excommunicated from the Church. Likewise all clergymen that may communicate with him, whether they be the bishops who ordained him, or priests, or deacons, or subdeacons, or readers — all, I say, shall be deposed from their clerical position and shall be excommunicated.

[LINKS](#) or [Topical_Index](#)

Concord

Those rulers, or officials, on the other hand, who acted as intermediaries or agents not only are to be excommunicated, but are even to be anathematized by the second canon of the Fourth Ecumenical Synod, as said above. And especially in case that ordination, in connection with which they acted as intermediaries, was one performed for money. For according to Canon III of the 7th Ecumenical Synod, secular rulers ought not to choose bishops, priests, or deacons, nor ought the masses to participate in the election of men to Holy Orders, according to Canon XIII of Laodicea (as a followup), but only the bishops and priests of the same order. I said "as a followup" because laymen do not vote, and yet in a followup manner they too have to be asked whether they consent to the vote, either all or a majority and see the footnote to Apostolic Canon II, and that of Canon V of the Laodicea Synod), first, because if they can point out any true accusation against the candidate, his ordination ought to be prohibited, in accordance with the interpretation of Apostolic Canon LXI; and secondly, even though they fail to consent to his election, it is possible that they may not accept that bishop for whom only the synod votes; and hence may ensue confusion and division between the bishops and the Christians: though, in point of fact, today the laity are not even asked and their consent is not even taken into consideration in a followup way. Read also Apostolic Canon LXI.

[LINKS](#) or [Topical_Index](#)

CANON XXXI (32)

If any Priest, condemning his own bishop, draws people aside, and sets up another altar, without finding anything wrong with the Bishop in point of piety and justice, let him be deposed, on the ground that he is desirous of power. For he is a tyrant; and let the rest of the clergymen and all those who abet him be treated in the same manne. But let the laymen be excommunicated. Let these things be done after one, and a second, and a third request of the Bishop.

(Canon XVIII of the 4th Ecumenical Synod; Canons XXXI, XXXIV of the 6th Ecumenical Synod; Canons XIII, XIV, XV of the lst-&-2nd Synod; Canon VI of Gangra.; Canon V of Antioch; Canons X, XI, XII of Carthage.)

Interpretation

Order sustains the coherence of both heavenly things and earthly things, according to St. Gregory the Theologian. Therefore good order ought to be kept everywhere as helping coherence and preserving the established system, and especially among ecclesiastics, who need to know their own standards, and to avoid exceeding the limits and bounds of their own class. But as for Priests, and Deacons, and all clergymen, they ought to submit to their own Bishop; the Bishops, in turn, to their own Metropolitan; the Metropolitan, to their own Patriarch.

LINKS or Topical_Index

On this account the present Apostolic Canon ordains as follows: Any priest that scorns his own bishop, and without knowing that the latter is manifestly at fault either in point of piety or in point of justice — that is to say, without knowing him to be manifestly either heretical or unjust — proceeds to gather the Christians into a distinct group and to build another church,[43] and should hold services therein separately, without the permission and approval of his bishop in so doing,[44] on the ground of his being an office-seeker he is to be deposed; since like a tyrant with violence and tyranny he is trying to wrest away the authority which belongs to his bishop. But also any other clergymen that agree with him in such apostasy must be deposed too just as he must; but as for those who are laymen, let them be excommunicated. However, these things are to be done after the bishop three times gently and blandly urges those who have separated from him to forgo such a movement, and they obstinately refuse to do so. As for those, however, who separate from their bishop before a synodal investigation because he himself is preaching some misbelief and heresy publicly, not only are not subject to the above

penalties, but have a right to claim the honor due to Orthodox Christians according to Canon XV of the 1st-&-2nd Synod

In agreement, and almost in the same words, Canon V of Antioch cites this Apostolic Canon, adding only that if these men in Holy Orders who have formed a "parasynagogue," or conventicle, again disturb the Church after their deposition, they are to be sobered with external chastisement (concerning which see footnote to Apostolic Canon XXVII). Both Canon XVIII of the 4th and Canon XXXIV of the 6th Ecumenical Synod depose clergymen that enter into a conspiracy and faction against their bishop and his fellow clergymen. Canon VI deposes those who baptize, or hold services in prayer-houses, contrary to the advice of their bishop. See also Canon LXII of Carthage. Not only this latter, but also Canon XIII of the 1st-&-2nd Synod, deposes that priest or deacon who on account of some crimes or other of his bishop should separate from his communion and refuses to mention his name as usual in the holy rites before there has been any synodal investigation of his crimes. Likewise a bishop is to be deposed if lie dares to do such a thing against his own metropolitan, according to Canon XIV of the same 1st-&-2nd Synod. Even a metropolitan is likewise to be deposed if he separates from the communion of his own patriarch, according to Canon XV of the same. According to Canon VI of Gangra, and Canons X and XI of Carthage, priests who separate from their own bishop are not only to be deposed but are also to be subjected to anathema. These things are said with reference to those who separate from their own bishops under the pretext of certain crimes. But Canon I of St. Basil the Great chastises priests adhering to parasynagogues by merely suspending them temporarily from Holy Orders.

CANON XXXII (32)

If any Bishop excommunicates any Priest or Deacon, these men must not be received by anyone except the one who excommunicated them, unless by a coincidence the Bishop who excommunicated them should decease.

Interpretation

Also in their Canons XII and XIII the divine Apostles say that clergymen who have been made inadmissible and excommunicated by their own bishops ought not to be admitted by other bishops. And in this canon they likewise ordain the very same thing with some addition, by saying: as for any priest or deacon that has been excommunicated by his bishop, he is not allowed to be admitted and to be freed from the excommunication, not only by the bishop of any other province, but not even by any other of the same province and metropolis, but can only be admitted and be freed from the excommunication by that same bishop who excommunicated him in the first place; with the sole exception that he may resort to another if the bishop or metropolitan or patriarch, as the case may be, who excommunicated him has by any chance died before the priest or deacon has received a pardon. For in that event even a bishop or metropolitan or patriarch who has become the successor after the death of the one who excommunicated him may free him from the bond and not anyone else.

There are two things that one ought to note in connection with the present canon: one of them is, that all those who have been excommunicated by their bishop, whether justly or unjustly, ought to abide thus excommunicated, and not dare to ignore the excommunication, until an ecclesiastical inquiry into this matter has been made, according to Canon XIV of Sardica and Canon XXXVII of Carthage.[45] The sole exception is that if by any chance they should be condemned before being given a trial and summoned into an ecclesiastical court.[46] Another thing to note is that according to Canon CXXI of Carthage if a bishop should excommunicate anyone because though having previously confessed his sin to him he later denied it, the other bishops too must refuse to communicate with the one excommunicating him, for as long a time as he does not communicate with the one who has been excommunicated by him. And this is to be done for the final purpose of keeping the bishop from accusing anyone without being able to prove the accusation to be true.

But according to the Nomicon of Photios, Title and Chapter 9, and the commentator Balsamon, if by chance a Bishop or priest should excommunicate anyone from communion (whether it be that of the mysteries, according to Balsamon and Blastaris, or even from standing together with the faithful and from prayer in church) without any canonical and reasonable cause, the excommunication is to be removed by the senior priest, while the bishop or priest who imposed the excommunication is to be excommunicated by his superior for as long a period of time as the latter deems sufficient. This is to be done so that he may suffer justly that same punishment which he inflicted upon the other man unjustly.

Hence on page 11 in the volume of the Synodal Records, it is written that even while the excommunicator is still alive, the excommunication may be removed by the synod if it was not justly imposed. Hence Canon III of Nicholas also says that an unreasonable bond which an abbot when dying may lay upon another man in order to make him remain in the abbey, though he afterwards has departed, that bond, I say, is one that will not hold, and on this account the one bound by a bishop can be dissolved.[47] See also the Interpretation of Apostolic Canon XII.

CANON XXXIII (33)

None of the foreign Bishops, Priests or Deacons shall be received without commendatory letters. Even when they bear such, they shall be examined. And if they really are preachers of piety, they shall be received; but if they are not, after furnishing them with any necessities, they shall not be admitted to communion. For many things are done with a view toward plunder.

(Apostolic Canon XII; Canons XI, XIII of the 4th Ecumenical Synod; Canon XIV of the 6th Ecumenical Synod; Canons VII, VIII of Antioch; Canon XLI of the Laodicea Synod; XXXI, XCVII of Carthage.

Interpretation

In their Canon XII, the Apostles declared that no foreign or strange clergyman be admitted by another bishop unless he is provided with commendatory letters. Accordingly, in the present Canon they are likewise declaring this very same rule with this addition: no foreign or strange bishop, priest or deacon ought to be received by other bishops unless such bishop bears commendatory letters from his metropolitan, or such priest or deacon from his bishop or metropolitan, concerning both his faith his good life, and especially of his reputation if the latter has been impugned. But even if they do bear such commendatory letters on their person, they are nevertheless to be further examined as to whether they are Orthodox or not; for they may entertain wrong beliefs, and the one who gave them the recommendatory letters may be unaware of them. But if upon examination they are found in reality preachers of Orthodoxy and piety, then let them be received and admitted to communion. But let them not also be allowed to participate in the exercises of any church in that vicinity and perform the functions of Holy Orders without having with them in addition to commendatory letters also a letter of dismissal indicating that they have permission to conduct services where there are going, in accordance with Canon XVII of the 6th Ecumenical Synod.

If, on the other hand, they are found to hold erroneous and heretical teaching, then do not communicate with them, it says, but give them whatever they need in the way of necessities, and send them on their way. This is because many unseemly effects result from such strangers in the nature of plundering for failure to submit them to a proper investigation. See also the footnote to Apostolic Canon XII.

CANON XXXIV (34)

It befits us bishops of every nation to know the one among them who is the premier or chief, and to recognize him as their head, and to refrain from doing anything superfluous without his advice and approval: but, instead each of them should do only whatever is necessitated by his own parish, and by the territories under him. Let not even such a one do anything without the advice, consent and approval of all. For thus will there be concord, and God will be glorified through the Lord in Holy Spirit, the Father, and the Son, and the Holy Spirit.

(Canons VI, VII of the 1st Ecumenical Synod; Canons II, III of the 2nd Ecumenical Synod; Canon VIII of the 3rd Ecumenical Synod;
Canon XXVIII of the 4th Ecumenical Synod; Canons XXXVI, XXXIX of the 6th Ecumenical Synod; Canon IX of the Synod of Antioch.)

LINKS **or** **Topical_Index**

Interpretation

Just as when the head is unwell and fails to function properly, the other members of the body also are ill-disposed or even utterly useless, so it may be said that when the one acting as head in the Church does not honor Her fitly, all the rest of the body of the Church will be out of order and unable to function. It is for this reason that the present Canon ordains that all bishops of every eparchy ought to know who is the chief among them,[48] i.e., the metropolitan.

And they ought to regard him as their head, and not do anything unnecessary without consulting him, as respecting, that is to say, anything that does not pertain to the parishes of their bishoprics, but extending beyond these limits, have to do with the common condition of the whole province, as for instance questions concerning the dogmas and matters involving adjustments and corrections of common mistakes, the installation and ordination of bishops, and other similar things. Instead, they are to meet with the metropolitan and confer with him in regard to such common matters, and decide in common on what appears to them the best thing to be done. Each of the bishops should do by himself, without consulting his metropolitan, only those things that are confined to the limits and boundaries of his bishopric and to the territories that are subject thereto.

But just as bishops should do nothing of common interest without consulting the metropolitan, so and in like manner a metropolitan ought not to do anything of such common interest alone and by himself without consulting all his bishops.[49] For in this way there will be concord and love, both between bishops and metropolitans, and between clergymen and laymen. The outcome of this concord and love will be that God the Father will be glorified through His Son, our Lord Jesus Christ, who acquainted men with the name of His Father and laid down the law requiring love, when He said, *"By this shall all men know that you are my disciples, if you have love one for another"* (John 13:35). And He will be glorified in His Holy Spirit, which through His grace has united us in one spiritual union. That is the same as saying that as a result of this concord, the Holy Trinity — the Father, the Son, and the Holy Spirit — will be glorified, in accordance with the voice of the Gospel which says,

"Let your light so shine before men, that they may see your good works, and may glorify your Father who is in heaven"[50] (Matt. 5:16).

Concord

Almost identically the same decisions are seen to be ordained also in Canon IX of Antioch. That is why Canon VI of the First Ecumenical Synod commands that the ancient customs are to hold, those which had been prevalent in accordance with this Apostolic Canon; so that the patriarch of Alexandria had control of affairs in Egypt, Libya and Pentapolis, since such was also the custom in connection with the patriarch of Rome too. Likewise the patriarch of Antioch had control of his own provinces; and, in general, the same privileges were preserved in every Church and Metropolis, so that every metropolitan should have control over the provinces subject to him. Canon VII of the same Synod ordains that the patriarch of Jerusalem, also called Ailias, is to have the observance of the ancient honor and the dignity of his own Metropolis. Canon III of the 2nd Ecumenical Synod commands that the patriarch of Constantinople is to have the highest honor. Canon VIII of the 3rd Ecumenical Synod also demands that the rights belonging to each province be free from constraint and impurity again even as in the beginning, according to the old custom, and especially as respects those of Cyprus. In addition, Canon XXXIX of the Fifth Ecumenical Synod confirms the same Canon VIII of the 3rd Ecumenical Synod.

CANON XXXV (35)

A Bishop shall not dare to confer ordinations outside of his own boundaries, in cities and territories not subject to him. If he is proved to have done so against the wishes of those having possession of those cities or territories, let him be deposed, as well as those whom he ordained.

(Canon II of the 2nd Ecumenical Synod; Canon VIII of the 3rd Ecumenical Synod; Canon XX of the 6th Ecumenical Synod; Canons XIII, XXII of Antioch; Canons III, XI, XII of the Sardica)

Interpretation

This Canon too was ordained for the harmony and good order of bishops and metropolitans. It says in effect that a bishop ought not to dare to confer ordinations outside of the boundaries of his bishopric, or to perform any other ecclesiastical function in those cities and countries that are not within his own territory, but neither has a metropolitan the liberty to go into the parishes of his bishops and perform ordinations or any other prelatic ceremony. He only has he the liberty to perform such functions, when the bishop of the region in question has invited him. If nevertheless, it transpire that he did this without the consent and permission of the bishops who control those cities and territories, let him be deposed who ordained men beyond his boundaries, together with those whom he ordained.[51] For in such a case it would appear that there were two bishops in one and the same place, or two metropolitans, which is unlawful and prohibited by Canon VIII of the lst Ecumenical Synod, and by Canon XII of the 4th Ecumenical Synod.

Therefore in its Canon XX the Sixth Ecumenical Synod ordains that whoever goes to a strange bishopric and publicly teaches on his own account and of his own accord without the local bishop's permission, shall lose his position in the prelacy and shall be allowed to perform only the functions of a priest. Perhaps for no other purpose was this provision made than that of preventing the occurrence of this absurd anomaly, that is, that of having two bishops at the same time in the same bishopric, one wanting this and the other that, daring to do that. For if that was not the purpose that this synod had in mind, why should it degrade the bishop to the rank of a priest, at a time when this degradation amounts to sacrilege, according to Canon XXIX of the 4th Ecumenical Synod? Besides, if a bishop teaching beyond his boundaries is unworthy, he ought to be unworthy also of the priesthood; but if he is worthy of the priesthood, why should he not be worthy also of the episcopate?

So it is apparent that the reason why it reduces him to the rank of a priest is to again leave one bishop and not two in one bishopric. For he sinned immediately against the episcopal office by causing two bishops to be in the same bishopric, on which account he is deposed from this; he did not sin, however, against the office of priest, since two or more priests are not prohibited from being in the same bishopric, therefore neither is he deposed therefrom, (however Zonaras and Balsamon say that anyone who teaches publicly contrary to the will of the local bishop is on this account reduced to the rank of priest, in order to humble him, on the ground that he became vainglorious and exalted himself. Thus holy Photios (Title IX, Chapter II) to do away with the apparent contradiction of the canons — that is of Canon XXIX of the 4th Ecumenical Synod and Canon XX of the 6th Ecumenical Synod — proposed Canon VIII of the 1st Ecumenical Synod.

Nevertheless, even when it comes to performing the office of a priest, a bishop from beyond the boundaries must obtain the permission and consent of the local bishop. If he does not have such permission, he cannot exercise the function; he simply has the standing of laymen in that case as long as he remains in that foreign region, according to the canons. In order to sum up the entirety of the present Apostolic Canon, we may say thus: a Bishop who performs a liturgical service in a strange bishopric with the consent of the bishop thereof is not performing it with the power and operation of his own episcopate , for in that case there would be two bishops in one bishopric as though possessing two distinct and separate powers and faculties; but, on the contrary, solely with the episcopal power and faculty of the local bishop, for in this case the two bishops are regarded as one bishop. And if this be so, as indeed it is, anyone who performs a liturgical function against the will of the local bishop, is deposed even from his own episcopal power, which he exercised without possessing it. This is because of his being beyond his boundaries,[52] and beyond the strange episcopal power of the local bishop. And this he might have possessed with the consent and permission of the latter, but instead he stole and appropriated it as his own.

Concord

The same things are ordained also by Canon II of the 2nd Ecumenical Synod which prohibits anyone (whether a patriarch or a metropolitan) from meddling in other dioceses beyond his boundaries in order to perform ordinations or to execute other ecclesiastical accommodations. But still more is that true of CanonVIII of the 3rd Ecumenical Synod, which ordains that the bishop of Antioch shall not have authority to carry out ordinations in Cyprus, beyond the boundaries of that diocese, which it says, is contrary to the Apostolic Canons, meaning the present one. Both Canon XIII and Canon XXIV of Antioch agree in proclaiming that no bishop shall dare to meddle in a foreign province and perform any ordinations therein, except only if he goes there provided with letters of the bishop inviting him; if he do so under contrary circumstances, the ordinations and all other services he may perform shall remain void and invalid.

If, however, it so happens that one bishop has lands, say, and substantial property in the eparchy of another bishop, Canon XII of the Sardica allows him to go there in order to gather produce, and for three weeks duration to attend church in the church that is in the vicinity of his property, but not to go any closer to the city in which the bishop is. That a bishop may not even teach in territory beyond his own boundaries without the consent of the local bishop is stated in Canon XX of the 6th Ecumeical Synod above and in Canon XI of the Sardican. Canon III of the Sardican, in fact, not only prohibits this, but even does not allow a bishop to go to the eparchy of another bishop without being invited.[53]

CANON XXXVI (36)

In case any Bishop who has been ordained refuses the office and the care of the laity, which has been entrusted to him, he shall be excommunicated and remain so until such time as he accepts it. This also applies to a Priest and Deacon. But if upon departing, he fail to accept it, not contrary to his own inclination, but because of the

spitefulness of the laity, let him be a bishop, but let the clergy of that city be excommunicated, since no one can correct such an insubordinate laity.

(Canon XXXVII of the 6th Ecumenical Synod; Canon XVIII of Ancyra; Canons XVII and XVIII of Antioch.)

Interpretation

"Obey your rulers and submit" (Hebrews 13:17). *"Let everyone abide in that unto which he is called"* (I Corinthians 7:24), states that divine Apostle. This is also what the present Canon ordains which says, whoever is ordained by the divine ceremony of prayers, as the bishop of a province, or a priest or a deacon of a parish, and afterwards will not accept that divine office, and the protection of the laity which has been entrusted to him, but refuses and does not go to the church assigned to him, let him be excommunicated until he consents to take it. But if, on the other hand, the bishop takes the province, but the laity of the province, because of its insubordination, and spitefulness, and not because of any evil mind and blameworthy cause of the bishop, should refuse to receive him, let him be a bishop — that is to say, let him share in the dignity and office which become a bishop — and let the clergymen of the province which would not receive him be excommunicated, since they failed to train that insubordinate laity better with their teaching and their good example.[54]

LINKS or Topical_Index

CANON XXXVII (37)

Twice a year let a synod of bishops be held, and let them examine one another in regards to dogmas of piety, and let incidental ecclesiastical contradictions be eliminated: the first one, in the fourth week of Pentecost; the second one, on the twelfth of Hyperberetaeus (October).

(Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod;

CanonVI of the 7th Ecumenical Synod;
Canon XX of Antioch; Canon XL of Laodicea.;
Canons XXVI, LX, LXI, LXXXI, LXXXIV, LXXXV, and CIV of Carthage**)**

Interpretation

In regard to doubts concerning dogmas, and in regard to contradictions in ecclesiastical matters which may beset anyone, and in general, for the settlement of canonical questions, the divine Apostles command in this Canon that twice in every year there be held a local synod of bishops together with the metropolitan of every province, in order to examine the doubts that attend dogmas of piety, and to eliminate every ecclesiastical contradiction that anyone may have in reference to his bishop, about anything, say, either as to why he was excommunicated by him, or as to why he unjustly received from him any other ecclesiastical rebuke or chastisement.

Accordingly, one synod is to be held in the fourth week of Pentecost, or, more plainly speaking, after Holy Pascha; while the other is to be held on the twelfth day of the month of Hyperberetaeus or October.[55] As for how a regional synod differs from an ecumenical synod, see the Prologue to the First Ecumenical Synod.

Likewise as to how it differs from a local synod see the Prologue to the Synod held in the time of St. Cyprian in Carthage, herein referred to as “the Synod of Cyprian”. As for the term *synod*, in general, it designates, according to Blastaris, an assembly of bishops held either in order to have a decision made in regard to piety and the weapons of piety, (and good order of the Church) or in order to deal with any impairment that occurred previously or may occur in the future in regard to piety (and virtue).

CANON XXXVIII (38)

Let the Bishop have the care of all ecclesiastical matters and let him manage them, with the understanding that God is overseeing and supervising. Let him not be allowed to appropriate anything from this or to give God's things to his relatives. If they be indigent, let him provide for them as indigents, but let him not trade off things of the Church under this pretext.

(Apostolic Canon XLI; Canon XXVI of the 4th Ecumenical Synod;
Canons XI, XII of the 7th Ecumenical Synod;
Canon VII of the lst-&-2nd Synod; Canon XV of Ancyra; Canons VII, VIII of Gangra; Canons XXIV, XXV of Antioch; Canons XXXIV, XLI of Carthage;
Canon I of Theophilos; Canon II of Cyril.)

Interpretation

If a bishop is entrusted with the souls of men, of which all persons are not worthy, much more ought he to be entrusted with the things belonging to the Church. For this reason the present Canon ordains that a bishop should be given the care of all the things belonging to the Church, whether fields and real estate or jewels and furniture; and that he should manage them with fear and carefulness, bearing in mind that God is the supervisor and examiner of his management. Nevertheless, in spite of the fact that he has the care and management of them, he has no permission or right to make them his own or to claim any of them as his own, or to give his relatives things consecrated to God. But if his relatives in question are poor, let him give them whatever they need, just as he gives to other poor people. That is to say, let him bestow alms upon them as he would upon the poor in general, and not as upon relatives. Yet he may give them alms out of the fruits and produce gathered every year from the property of the Church, and not on their account may he sell any of them.

Concord

Consonantly and word for word in agreement with the above Apostolic Canon, Canon XIV of Antioch says that things belonging to the Church ought to be administered with judgment and by authority of the bishop, and that they must be guarded well and kept in the church that possesses them, with faith in God, who is the supervisor and overseer (bishop) of all. And Canon II of Cyril says that they are to remain inalienable in the churches that possess them, whether they are jewels or real estate; and the bishops are to administer the economy of the expenses incurred. Canon XV of Ancyra says that whatever things of the Lord's house[56] priests may sell without the consent of the bishop, he himself shall take them back or recover them. Canons VII and VIII of Gangra anathematize those who take or give the produce of the church without the consent of the bishop and of the steward. In the Nomicon of Photos, Title and Chapter 2, ordinance 21 of Title II of Book I of the Code, it is written that anyone who purchases holy vessels and altar cloths, or taking them in pawn lends money on them, loses his money; except only in case that he buys them in order that the money may be given for the liberation of slaves. Likewise in the same ordinance it is noted that there must be no alienation of necessary and immovable properties of the temples from the church possessing them. See also the footnote to Apostolic Canon LXXII. The third ordinance of Title II of the Novels, which is Justinian Novel 181, to be found in Book 5 of Title III (in Photos, Title II Chapter I), ordains that in case anyone leaves any gift by a will to a venerable house for charity — no matter what kind of thing it be — in question is near the church to which it was consecrated, it must not be alienated from this. But if it be far away, and both parties are willing — that is to say, both the stewards and the officers of the church, on the one hand, and the heirs of the one who left it in his will — they have permission to exchange it for something near at hand and affording produce or a crop that is easy to carry or easy to haul, giving, if need be, something additional in the exchange, amounting to not less than one-fourth of the value of the thing which was left in his will. Or, if they wish to sell it, they must

get as great a price for it as they could derive from its crop and produce as profit during the space of 35 years. This price, though, must be given again to the same church as that to which the charity was left.[57]

LINKS or Topical_Index

CANON XXXIX (39)

Let Priests and Deacons do nothing without the consent of the Bishop. For he is the one entrusted with the Lord's people, and it is from him that an accounting will be demanded with respect to their souls.

(Canon XIV of the 7th Ecumenical Synod; Canon LVII of Laodicaea;
Canons VI, VII, XLI, L of Carthage.)

Interpretation

The present Apostolic Canon ordains that priests and deacons cannot perform any holy or priestly function or office without the consent and permission of their bishop, including both those functions which appertain to the prelatic authority of the bishop and those for which they themselves possess the requisite power, by virtue of the mystery of ordination, but the celebration of which they cannot perform without the bishop's consent. (These, for example, are their inability to hear confession of sins, or to forgive penitents, according to Canons VI, VII, and L of Carthage,[58] the right to consecrate virgins to God, according to Canon VI of the same, their inability to instate and tonsure readers or monks, and other similar things.) For this Canon says, the bishop mainly and preeminently has been entrusted with the Lord's people, and it is from him preeminently, as a shepherd, that an accounting will be demanded by God with respect to what he owes, that is a strict statement concerning the souls of his flock.

Concord

Hence according to the present Canon, and in their Injunctions (Book 2, Chapters 31 and 32), the divine Apostles ordain that a deacon cannot, of his own accord and on his own initiative, do even the distributing and dividing of the earliest fruits of the season, and other fruits that are offered to the bishops by the Christians among needy clergymen, but must distribute these with the advice and consent of the bishop. With the advice and consent of the bishop, the priests may also sell property of the church if this happens to be necessary (see the Interpretation of Apostolic Canon XXXVIII); and hear the confession of and grant pardon to repentant sinners, according to Canons VII and L of Carthage, and may tonsure monks, according to Balsamon in his interpretation of Canon XIV of the 7th Ecumenical Synod. And may instate readers in the same monastery, being abbots through imposition of the hands of a bishop, according to Canon XIV of the 7th Ecumenical Synod, but also subdeacons, according to Canon VI of Nicephoros, and they may even set up a stauropegion, according to Canon XXVIII of the same Nicephoros, and may excommunicate all clergymen and laymen that are subject to their jurisdiction, whenever they are at fault, according to the Injunctions of the Apostles (Book 8, Chapter 28), and they may exercise many other function when acting with the consent of the bishop.

Besides this, even deacons when they receive the bishop's authorization, may impose canonical penalties upon lower clergymen and laymen, but as for the great misdeeds of these men, they bring them to the notice of the bishop, according to the same Injunctions (Book 2, Chapter 44). Again, at a time when no priest is at hand, they have permission to excommunicate lower clergymen, when the latter deserve to be excommunicated for misdeeds, according to the same Injunctions (Book 8, Chapter, 28).

Therefore, following the present Apostolic Canon, the God-bearer Ignatius in his epistle to the Magnesians, says the following: “Precisely, then, as the Lord does nothing without the Father, so also with us (do nothing) without the bishop -- neither a priest nor a deacon”. And in his epistle to the Smyrneans: “It is not permissible without the bishop either to baptize or to offer an oblation or to prepare a sacrifice, or to consummate an acceptance, but only whatever seems right to him and what is acceptable to God; in order that whatever you may do may be secure and certain.” Canon LVII of Laodicea, too, commands that neither chorepiscopi (country or auxiliary bishop) nor exarchs, nor priests may do anything without the consent of the bishop of the city.

LINKS **or** **Topical_Index**

CANON XL (40)

Let the Bishop's own property (if indeed he has any) be publicly known, and let the Lord's be publicly known. In order that the Bishop may have authority to dispose of his own property when he dies, and leave it to whomever he wishes and as he wishes. And lest, by reason of any pretext of ecclesiastical property, the property of the Bishop be mixed and buried therein and that he may have a wife and children, relatives or house servants. For it is only just with God and men that neither the church should suffer any loss owing to ignorance of the Bishop's property, nor the Bishop, or his relatives, should have their property confiscated on the pretext that it belonged to the church.

Or even to have trouble with those who are quarreling over his property, and to have his death involved in aspersions.

(Canon 22 of the 4th Ecumenical Synod;
Canon XXXV of the 6th Ecumenical Synod; Canon XXIV of Antioch;
Canons XXX, XL, LXXXIX of Carthage.)

Interpretation

The divine Apostles, esteeming nothing more than justice, prescribe here in their Canon that it must be publicly known what property the bishop has of his own (if he has any of his own, seeing that he himself is dead to the world and to the things of the world), whether it be things that he acquired before becoming a bishop, or things that came to him from inheritance or a gift of his relatives.[59]

The property of the bishop, I mean, must be as well known as the property of the church, of the episcopate, or of the metropolis. To what end? In order that the bishop may have authority to leave his own property to those to whom he wishes to leave it when he dies, and in any manner that he may wish, provided that he leaves it to Orthodox persons, and not to heretics,[60] and in order to avoid any loss of the bishop's property due to its being confused with property belonging to the church, since it may sometimes happen that he has a wife and children (and see Apostolic Canon V), or relatives, or poor servants. Because it is only just and right, both in connection with God and in connection with men, that neither the church should suffer any loss of her own property from any possible relatives or creditors of the bishop, because of his property being separate, but mixed up with that of the church, nor the bishop or the relatives of the bishop be deprived of property belonging to them, because of its being mixed up with property of the church.

But neither is it just and right for relatives and heirs of the bishop to be tempted and drawn into many words and court trials in order to separate his property from the property of the church, and on account of all these things for the memory of the dead bishop to be blasphemed, instead of being blessed. So, in order to eliminate all those infinite discussions, the bishop must keep a clean set of account books in which his own property is duly entered, and in accordance with that set of books he ought to draw up his will[61] to be executed upon his death, and to leave, as we have said, his property to whom he wishes. (Nevertheless, the heirs of the bishop ought to pay his debts if he had any.)

However, if a bishop, or any other clergyman, or even a deaconess, should die without making a will of his own property, and without having legal heirs, their property passes over to that church in which they were ordained, according to the *Nomicon* of Photios (Title X, Chapter 5; ordinance 8 of Title II of the Novels).

Concord

In promulgating this Apostolic Canon in its own Canon XXIV the Synod of Antioch ordains the same things. Canon XXII of the 4th Ecumenical Synod says that clergymen must not be permitted to plunder the property of the bishop after his death, as is also forbidden by the old Canons (plainly this means the present Apostolic Canon and that of Antioch); otherwise they incur loss of their rank. Canon XXXV of the 6th Ecumenical Synod says that not even a metropolitan has permission to take the property of the bishop when the latter dies, but instead, the clergymen of his bishopric must guard it until a new bishop is installed, to whom it is to be given. If, however, it should so happen that no clergymen have been left in the bishopric, the metropolitan is to keep it safe until he can give it to the one who is to be ordained.

CANON XLI (41)

We command that the Bishop have authority over the property of the church. For if the precious souls of men ought to be entrusted to him, there is little need of any special injunction concerning money; so that everything may be entrusted to be governed in accordance with his authority, and he may grant to those in need through the priests and deacons with fear of God and all reverence; while he himself may partake thereof whatever he needs (if he needs anything) for his necessary needs, and for brethren who are his guests, so as not to deprive them of anything, in any manner.

For God's law has enjoined that those who serve at the altar are to be maintained at the altar's expense. The more so in view of the fact that not even a soldier ever bears arms against belligerents at his own expense.

(Apostolic Canon XXXVIII; Canon XXVI of the 4th Ecumenical Synod; Canon XII of the 7th Ecumenical Synod; Canons XXIV, XXV of Antioch; Canons X, XI of Theophilos; Canon II of Cyril; I Corinthians 9:13, *ib*. 7.)

Interpretation

This Canon too, like Canon XXXVIII, gives the bishop all authority over ecclesiastical property, by saying: "We command that a bishop have authority of the property of the church. For if we entrust the precious souls of human beings to him, which not all the world deserves to be trusted with, we are at little pains, that is to say, there is no need of our giving special orders, that all the money and property of the church ought to be managed in accordance with the authority he possesses and that it should be distributed among the poor and the indigent with fear of God and every reverence; by means of the priests and deacons.[62] And why should these matters be managed and things distributed by means of these men? In order that the bishop may keep himself above every suspicion, and accusation, as that allegedly he consumed it all himself and inefficidently manages it. For the Bishop must be well provided for, not only in the eyes of God, but also in the eyes of men, just as the author of Proverbs was the first to say, and the Apostle Paul said later that a bishop must keep himself from giving offense to anyone, and must be irreproachable in everything (Proverbs 3:4; Romans 12:17; 1Corinthians 10:32; 1 Timothy 3:2).

Nevertheless even a bishop, it says, must get some of the property of the church for his expenses, including both the necessary needs of his own (if he has needs, that is, and is poor), and also for the wants of all brethren who may become his

guests when they visit him, so that in no manner shall either he himself or any of his guests be deprived of necessities. For God's law, too, has commanded that those attend the altar and offer sacrifices as priests[63] shall be supplied with and be maintained from the altar, that is to say, from the sacrifices, which are offered at the altar. Besides, no soldier ever takes up arms against the enemies — i.e., never goes to war — at his own expense. Note however, that the Canon states that bishops are to expend the foodstuffs of the Church only for necessities, and not for superfluities, or in enjoyment and revelries, and that they ought to be hospitable, friendly to the poor, just as blessed St. Paul recommends to Titus and to Timothy that bishops should be (I Timothy 3:2; Titus 1:8).

Concord

In agreement with the present Apostolic Canon, Canon XI of Theophilos also ordains that widows and indigents and strangers must be provided with all comfort from the property of the Church, and that no bishop must appropriate any of it for himself. See further the Interpretation of Apostolic Canon XXXVIII.

LINKS or Topical_Index

CANON XLII (42)

If any Bishop, or Priest, or Deacon wastes his time by playing dice, or getting drunk, either let him desist from this or let him be deposed.

(Apostolic Canons XLIII, LIV; Canons IX, L of the 6th Ecumenical Synod; Canon XXII of the 7th Ecumenical Synod; Canons XXIV, LV of Laodicaea; Canons XLVII, LXIX of Carthage)

LINKS or Topical_Index

Interpretation

Those in Holy Orders are to stand before all men as living examples as a reflection of all good order and virtue, and as promoters of the performance of good works.

But inasmuch as some of them stray away from what is good and virtuous, and spend their time playing dice, (which includes playing cards and other games,) not to mention drunken carousals and merrymaking with food and drink. The present Apostolic Canon, taking cognizance of this, proclaims that any bishop, priest or deacon who occupies himself with such indecent activities shall either cease doing them or be deposed from Holy Orders.

LINKS or Topical_Index

Concord

Likewise Apostolic Canon XLIII ordains that those clergymen, and also laymen, who occupy themselves in drunkenness and gambling, shall either cease or be excommunicated. Not only are clergymen forbidden to get drunk, but neither are they even permitted to enter taverns at all to eat, according to Apostolic Canon LIV and Canon IX of the 6th Ecumenical Synod and Canon XLVII of Carthage and Canon XXIV of Laodicea, nor are they allowed to own a tavern shop at all, according to the same Canon IX of the 6th Ecumenical Synod.

Moreover, all clergymen and all laymen are forbidden by Canon L of the Sixth Ecumenical Synod to play dice or cards or other games. In the event that they are caught doing so, clergymen are to be deposed, and laymen are to be excommunicated. In addition to these prohibitions, Canon IV of Laodicea proclaims that they must not hold banquets by agreement or with contributions collected from a number of persons gathered together at the same time and place, whether they are in Holy Orders, that is whether they are clergymen or laymen. Canon LXIX of Carthage commands that Christians cease holding banquets and balls (or dances) and games to the memory of or as feasts to martyrs and other saints, such as those customs that are peculiar to the (pagan) Greeks and due to their deception and atheism.

But neither ought Christians eat and drink to the accompaniment of musical instruments and evil and demonic songs, according to Canon XXII of the 7th Ecumenical Synod.

The *Nomicon* of Photios (Title IX, Chapter 27) says that ordinance 34 of the fourth Title of Book I of the Code decrees as follows: If any bishop or clergyman plays dice or other such games, or holds communicates together with those who play them, or sits by and watches them being played, he is to be cut off from every holy liturgy, and to lose the stipend he gets from his bishopric or clerical office, until the time allowed fixed for his repentance. But in case he should persist in his vice even after the expiration of the time limit given him for repentance, he is to be driven out of the clergy with all his estate, and become a member of the legislature, or, in other words, a secular official of that political state in which he was a clergyman. Those clergymen who participate in hunting spectacles and other theatrical exhibitions share the same penalty. It is permissible, however, to a bishop when he sees the prompt repentance of any clergyman doing these things, to reduce the time of the penalty of suspension in proportion, and accordingly to give him permission sooner to officiate in his holy capacity, according to Canon XXXIX of the same (7th Ecumenical Synod), titular ordinance[64] of Title I of the Novels. Justinian Novel 123, according to Armenopoulos, commands that clergymen guilty of getting drunk or of playing dice shall be excommunicated and be shut up in a monastery. See also Canon XXIV of the 6th Ecumenical Synod.

CANON XLIII (43)

Let any Subdeacon, or Readers, or Psalti, who does similar things either desist or be excommunicated. This applies to any layman.

(Apostolic Canon XLIV, LIV;
Canons IX, L of the 6th Ecumenical Synod; Canons XXIV, LV of Laodicaea;
Canons XLVII, LXIX of Carthage.)

LINKS or Topical_Index

Interpretation

This Canon, too, orders that any subdeacon, or readers, or Chanters who does similar things, such as are prohibited by the above Canon XLII, or, in other words, who plays dice or cards or any other games, or who spends time in drunkenness and eating and drinking bouts, shall either cease from such indecent acts, or failing to do so, shall be excommunicated. In the same way laymen as well, who spend time in the same way shall either cease doing so or be excommunicated from the congregation of the faithful. See also the preceding Canon XLII.

LINKS or Topical_Index

CANON XLIV (44)

Let any Bishop or Priest or Deacon who demands interest on money lent to others either cease doing so or be deposed.

(Canon XVII of the1st Ecumenical Synod;
Canon X of 6th Ecumenical Synod; Canon IV of Laodicaea;
Canons V, VI of Carthage; Canon XIV of Basil)

Interpretation

Even the old Law prohibits a person from lending money at interest. For God says in Deuteronomy (Chapter 18): *"You shall not exact interest from your brother for money, or for food, or for anything else that you lend to him."* David, in praising the righteous man, enumerates among his many virtues this one too, where he says: *". . . who has not lent out his money at interest"* (Psalm 15:5). But if this was prohibited to the Jews, much more is it forbidden now to us Christians: [65] *"in this place is one who is greater than the temple"* (Matthew 12:6). But if this is forbidden to all Christians, how much more is it not forbidden to those in Holy Orders and clergymen, who ought to be a model and example of everything good?

And especially to ascetics and hermits who are crucified to the world? Any ascetic lending money at interest is something utterly repugnant in truth to human ears. So on this account, the present Apostolic Canon ordains that if any bishop or priest or deacon lends money to people with the expectation of charging the borrowers of it interest, he must either cease such profiteering or be deposed. Likewise, on the same grounds, monks too must undergo suitable penalties for such practice, that is, excommunication and exclusion from communion, with a firm promise henceforth to abstain from this open and condemnable transgression of the law

Concord

This same thing is commanded also by Canon X of the 6th Ecumenical Synod and Canon IV of Laodicea, both of which prohibit men in Holy Orders from charging either 12 per cent interest, or even the half of that i.e., either 1 % per month on a hundred, or even 1/2% per month, interest in addition to the original sum. Canon XVII of the 1st Ecumenical Synod forbids such greed and profiteering to those in Holy Orders, but also in general to all canonicals, or clergymen.

LINKS or Topical_Index

Canon V of Carthage goes even further, in that it forbids laymen, and still more so clergymen, not charge interest on money lent, but even on anything else; for if (according to the Novel of Leo cited by Armenopoulos in Book 8, Title VII) clergymen are not allowed to spend time in banal affairs, but must devote all their time to ecclesiastical affairs, how can they be allowed to charge interest? Canon XX of the same Carthage says that whatever money a clergyman lends he is to take the same amount back, and whatever else he gives he is to receive it back and nothing more. Nicephoros the Confessor in his Canon XXIX commands that priests refuse to administer communion to clergymen or laymen who do not cease charging interest, and that one must not even eat with them. Divine Chrysostom also says (Sermon 41 on Genesis) discussing the law which says *"You shall not lend money at interest to your brother and your neighbor"*

Deuteronomy 28:19).

"What plea can we Christians offer in our own defense when we become even crueler than the Jews themselves? And when we become lower, or, rather to say, worse than Jews within the law, in spite of the grace of the Gospel and after the incarnate economy of the Lord of all things? For they did not charge interest to their fellow Jews who were of the same faith, whereas we dare to charge our Christian brethren interest and usury." Note also what Basil the Great remarks interpreting that saying in Psalm 15 which says: *"who has not lent out his money at interest"* (Psalm 15:5)

LINKS or Topical_Index

"This thing is indeed inhuman with a vengeance, when an indigent and poor man borrows from a rich man in order to alleviate his misfortune, for the rich man not to rest content with his principal, but to exact a profit and interest from the poor man's misfortune. This is called *tokos* (in Greek the interest charged on money is called 'tokos", i.e., 'birth') because of the great reproduction of the evil, due to the fact that the money of lenders at interest and of usurers is giving birth to more money all the time that it remains lent, and more of it is always ready to be reproduced. Or perhaps it was on this account that interest was called birth, due to the fact that it naturally causes the debtors the pangs of childbirth? At any rate, just as the pangs of childbirth are a sorrow to a pregnant woman, so in a like manner it may be said to be a sorrow to a debtor when interest falls due and has to be paid on the money he has borrowed." In his Canon XIV he says that a man who charges interest on money he lends may become a priest if he distributes his ill-gotten gain to the poor and from that time renounces his avarice.

Read also Chapter 14 of Ezekiel wherein, that man, along with other virtues who will not lend his money at interest, and who will not take any excess, is deemed worthy to live; whereas that man, on the other hand, who in addition to other vices, charges interest on the money he lends is deemed worthy of death.

Chapter 6 of Book 4 of the Apostolic Injunctions commands priests not to accept either offerings or donations from those who charge interest on loans.

LINKS or Topical_Index

CANON XLV (45)

Let any Bishop, or Priest, or Deacon that only joins in prayer with heretics be suspended, but if he has permitted them to perform any service as clergy let him be deposed.

Interpretation

The present Canon prescribes that any Bishop, or Priest, or Deacon that only prays together, and not liturgize together with any heretics is to be suspended. For anyone that prays in company with excommunicants (as heretics are) must himself be excommunicated along with them, according to the tenth Canon of the same Apostles. But if he went so far as to allow heretics to perform any service as Clergymen, he is to be deposed altogether. For any Clergyman that officiates at services together with others who have been deposed (as have heretics, according to the second and fourth Canons of the Third Ecumenical Synod) is himself deposed along with them, according to the eleventh Canon of the Apostles. It is not only necessary for us to hate and shun heretics, but also never to join with them in prayer or to permit them to perform any ecclesiastical service, either as clergymen or as priests

LINKS or Topical_Index

Concord

Apostolic Canon LXV says that if anyone enters a congregation of heretics in order to pray, in case he is a Clergyman he is to be deposed, if he is a layman he is to be excommunicated. The Synod of Laodicea in its sixth Canon forbids heretics from entering the church; and in its thirty-second it says: “One must not accept blessings from heretics, which are absurdities, and not blessings.”

Neither must one pray together with heretics or schismatics, according to its thirty-third Canon. Its thirty-fourth Canon anathematizes those who leave the martyrs of Christ out of consideration and go to the pseudo-martyrs of heretics. The ninth Canon of Timothy forbids heretics to be present at the time of Divine Liturgy, unless they promise to repent and to abandon the heresy. Moreover, the ninth Canon of the Synod of Laodicea excommunicates Christians that go to the cemeteries or martyrs' shrines of heretics in order to pray, or for the sake of healing their sick. But neither ought any Christian to concelebrate any feast with heretics, nor to accept any gifts they may send him on their feast days, according to the thirty-seventh Canon of the same Synod of Laodicea.

LINKS or Topical_Index

CANON XLVI (46)

We order any Bishop or Priest, that has accepted any heretic's baptism or sacrifice be deposed; for "what consonance has Christ with Belial? Or what part has the believer with an unbeliever?"

Interpretation

It is necessary for us Orthodox Christians to shun heretics and the ceremonies of heretics. The heretics ought rather to be criticized and admonished by Bishops and Priests in the hope of their apprehending and returning from their deception. And even more, the present Canon prescribes that if any Bishop or Priest shall accept a heretic's baptism as right and true, [66] or any of their ceremonies, it is ordered that he be deposed. For what consonance has Christ with the Devil? Or what portion hath the believer with an unbeliever? Those who accept the doings of heretics either themselves entertain similar views to theirs or at any rate they lack an eagerness to free them from their misbelief. For how can those who acquiesce in their ceremonies criticize them with the view of persuading them to give up their misbelief and deceptive heresy?

LINKS or Topical_Index

CANON XLVII (47)

If a Bishop or Priest baptize anew anyone that has had a true baptism, or fail to baptize anyone that has been polluted by the impious, let him be deposed, on the ground that he is mocking the Cross and Death of the Lord and for failing to distinguish priests from pseudo-priests.

Interpretation

One Baptism has been handed down to us Orthodox Christians (Ephesians 4:4) by our Lord as well as by the divine Apostles and the holy Fathers; because the Cross and the Death of the Lord, in the type or similitude of which baptism is celebrated, were but one.

For this reason the present Apostolic Canon prescribes that any Bishop or Priest will be deposed should he baptize a second time anew and beginning all over again someone who has been truly baptize as though he were dealing with one utterly unbaptized. This is in accordance with the order given by the Lord and which was spoken of by the Apostles and divine Fathers. He shall be deposed if he rebaptizes someone who has been baptized in the very same manner as Orthodox Christians, because with this second baptism he is re-crucifying and publicly ridiculing the Son of God, which St. Paul says is impossible, and he is offering a second death to the Lord, over whom death no longer has dominion (Hebrews 6:4; Romans 6:5), according to the same St. Paul[67].

Likewise in the event that any Bishop or Priest should refuse to baptize with the regular Orthodox baptism of the Catholic Church one who has been polluted, that is a person who has been baptized by the impious, or in plain language, baptized by heretics. Such a Bishop is to be deposed, since he is mocking the Cross and death of the Lord.

For he wrongly and dangerously thinks that the unclean and repugnant baptism of heretics is a type of the cross and death of the Lord, which it is not; and for this reason he accepts it and holds it to be equal to the baptism of the Orthodox Christians. And in addition because it fails to distinguish the true priest of the Orthodox from the false priests of the heretics, but, instead, accepts them both as equally true. For neither can the abominable baptism of heretics make true Christians out of those who are baptized with it, nor can their ordination make true priests out of those ordained, according to Apostolic Canon LXVIII.

However, note that holy Baptism is performed in the type of the cross and death of the Lord. For St. Paul says that *"as many as have been baptized in Jesus Christ have been baptized in His death"* (Romans 6:3). And "*Therefore we have been buried with Him by baptism into death.* (Romans 6:4). And *"we have been planted together in the likeness of His death"* Romans 6: 5).

Why, even the Cross was called a baptism by the Lord, according to Chrysostom, when He said: "Are you able to be baptized with the baptism that I am baptized with? . . . Indeed . . . you shall be baptized with the baptism that I am baptized with" (Matthew 20: 22-23; Romans 6:9).

Again: *"I have a baptism to be baptized with, and how I am distressed until it be accomplished"* (Luke 12:50).

LINKS or **Topical_Index**

CANON XLVIII (48)

If any layman who has divorced his wife takes another, or one divorced by another man, let him be excommunicated.[68]

(Canon LXXXVII of 6th Ecumenical Synod;
Canon XX of Ancyra; Canon XIII of Carthage;
Canons XXI, XXV and LXXVII of Basil)

Interpretation

Inasmuch as the Lord decreed in His Gospel that "Whosoever shall divorce his wife, except on account of fornication, is causing her to commit adultery; and whoever marries her who hath been divorced commits adultery" (Matthew 5:32; 19: 9), therefore the divine Apostles too, following the Lord's decree, say in their present Canon: If any layman who insists upon divorcing his wife, except on the ground of fornication, which is to say adultery (for the Evangelist here used the word fornication instead of adultery. Concerning this point see also Canon IV of Nyssa), and takes another woman that is free to marry, let him be excommunicated. Likewise let him be excommunicated if, after being divorced from his wife without the ground of fornication, he takes another woman who is one also divorced from her husband without the ground of fornication, or, in other words, of adultery. These things, which we have said with reference to the husband, must be understood to apply also to the wife who leaves her husband, except on account of fornication, and takes another man as her husband. As for any man or any woman who separates from his or her spouse without a reasonable cause and remarries or is remarried, he or she shall be canonized to have no communion for seven years according to Canon LXXXVII of the 6th Ecumenical Synod, Canon XX of Ancyra, and Canons LXXVII and XXXVII of Basil. Read also Canon XLIII of Carthage which prescribes that if a married couple separate without the commission of fornication on the part of either spouse, either they must remain unmarried or they must become reconciled and be reunited, as St. Paul also says in Chapter 7 of his First Epistle to the Corinthians.

CANON XLIX (49)

If any Bishop or Priest baptize anyone not into the Father and the Son and the Holy Spirit in accordance with the Lord's ordinance, but into three beginningless beings or into three sons or into three comforters, let him be deposed."

Interpretation

When the Lord sent forth His disciples to preach the Gospel, He told them: "Go you, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19). Therefore, the present Apostolic Canon prescribes that any Bishop or Priest, who instead of baptizing in that manner, in accordance with the Lord's ordinance, baptizes into three beginningless beings, into three sons, or into three comforters shall be deposed. For certain heretics, blaspheming against the Holy Trinity, were being baptized in such a manner notwithstanding that the Orthodox Church had received instructions to say the Father on account of His being beginingless and unbegotten, even though the Son is also said to be beginningless as respects any beginning in point of time, as St. Gregory the Theologian theologically argues: and likewise to say the Holy Spirit, though not with respect to cause and natural beginning for this characteristic belongs only to the Father. Accordingly, the formula includes a Son on account of His ineffable birth, and a Paraclete (or Comforter), the Holy Spirit, on account of His procession out of the Father alone, which is beyond understanding. Note, on the other hand, that all the Canons of the Apostles that relate to and speak of baptism mention only Bishops and Priests. For they alone have permission to baptize, and deacons and other clergymen have not.

LINKS or Topical_Index

CANON L (50)

If any Bishop or Priest does not perform three immersions (baptisms) in making one baptism, but only a single immersion (baptism) that given into the death of the Lord, let him be deposed. For the Lord did not say, Baptize into my death, but," Go you and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19).

LINKS or Topical_Index

Interpretation

There are three things quite necessary and in any case altogether indispensable in the mystery of Holy Baptism: sanctified water; triune immersion in the water; and an invocation of each of the most divine Hypostases (Father, Son, Holy Spirit). In the previous 49th Canon the divine Apostles ordered and taught concerning the three invocations, what names we are to be said and in what order. In the present 50th Canon they proceed to ordain concerning the three immersions and emersions. This means, as we have said, that these are necessary[69] as regards what is simply called necessary, and are constituents of true and orthodox baptism.

LINKS or Topical Index

Accordingly, without them not only is a baptism incomplete, but it cannot even be called a baptism. For if to baptize means in more familiar language to descend under water, then speaking of immersions in the water is the same thing as speaking of three plunges or baptisms; a descent into water is also called a baptism, and is not so called for any other reason. [The Greek word means "to plunge under water as in dying clothes"]. But let us see what the Apostles decree in regard to the word. Whatever bishop or priest in the single mystery of baptism fails to perform three baptisms, or three immersions, but instead performs only one immersion carried out as though into the one death of the Lord, let him be deposed. (See this Apostolic Canon refuting Eunomius (a bishop of the West deposed 361 A.D., being the first to substitute a single immersion in baptism, though other heretics may have been doing this even in the time of the holy Apostles.) Since the Lord did not tell us, His Apostles, when He was sending us forth to preach, "Baptize you in my death," but instead He told us, *"Go you and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit"* — which means, of course, baptize them with three immersions and emersions, and with each immersion add aloud each single name of the Holy Trinity.

For in a single immersion and emersion is not the three days' death of the Savior lucidly represented nor are the mystery and the theognosy (i.e., knowledge of God) of the Holy Trinity at all indicated. Hence any such baptism, being destitute of theology, and of the incarnate economy, is most impious and bad teaching. But with three immersions and emersions, both belief in the Holy Trinity is clearly affirmed and the three days' and nights' death and burial and resurrection of the Savior are at the same time symbolized. Consequently it follows that our baptism comprises the two foremost dogmas of our expression of the Orthodox Faith — that, I say, of the theology of the Life-creating Trinity, and that of the economy of the Incarnation of God the Logos.

LINKS or Topical_Index

CANON LI (51)

If any Bishop, or Priest, or Deacon, or anyone at all on the holy list, abstain from marriage, or meat, or wine, not as a matter of mortification, but out of an abhorrence thereof, forgetting that all things are exceedingly good, and that God made man male and female, but blasphemously misrepresenting God's work of creation, either let him correct and purge his ways or let him be excluded from the Church. The same applies to a layman.

(Apostolic Canon LIII; CanonXIII of the 6th Ecumenical Synod;
Canon XIV of Ancyra: Canons I, IX, XIV, XXI of Gangra;
Canon LXXXVI of Basil.)

LINKS or Topical_Index

Interpretation

All things are pure unto the pure in heart and conscience (Titus 1:15). *"For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving*" (I Timothy 4:4); just as St. Paul says in particular, and there is nothing that is common or *"unclean of itself,"* i.e., impure in respect of its own nature and entity (Romans 14:14).

For this reason, too, the divine Apostles in their present Canon are at one in ordaining that any bishop or priest or deacon, or anyone on the holy list of priests and clergymen, who forgets that everything that God has made is very good, and that God created man male and female (Genesis 1:27) and abstains from marriage; and from the eating of meat, and from the drinking of wine, not by way of mortification and temperance and discipline of the flesh,[70] but because he loathes them, and in this way blasphemes and misrepresents the work of God's creation by considering that it is unclean and bad.

Any such person, I say, must correct himself and learn not to loathe and shun these things; and he should consider the fact that neither marriage, nor lawful intercourse with a woman is harmful, nor is meat, nor wine, but only the misuse of them. If, however, he fails to correct himself, let him be deposed, and at the same time be excommunicated from the Church. Likewise let any layman be excommunicated who should loathe these things.

Concord

In agreement also with their Canon LIII the same Apostles depose those in Holy Orders who fail to eat meat on Feast Days, or to drink wine on such days, not for the sake of mortification, but out of abhorrence or abomination. The Synod held in Gangra on the other hand, even subjects to anathema those who disparage matrimony and loathe a Christian woman who sleeps with her lawful husband (Canon XIV) and particularly those who remain virgins, not for the sake of the good of virginity itself but because they loathe lawful marriage (Canon IX); and also anathematizes a woman who departs from her husband on the ground that she finds marriage disgusting. (CanonXIV).

For this reason the Sixth Ecumenical Synod in its Canon XIII, to remain in full force and effect and indissoluble; and that none of them are not to be forbidden the Holy Orders simply because they have a lawful wife, seeing that, according to the Apostle, *"marriage is honorable, and the bed undefiled"* (Hebrews 13:4). The synod held in Ancyra prescribes (Canon XII) that those priests and deacons who do not eat meat, as a matter of temperance, ought to taste a little of it in order to avoid rousing the suspicion that they loathe it, and then exercise temperance and refrain from eating any more of it.

LINKS or Topical_Index

CANON LII (52)

If any Bishop or Priest shall refuse to welcome back anyone returning from sin, but on the contrary, rejects him, let him be deposed, since he grieves Christ, who said: "There is joy in heaven over a single sinner who repents."

(Canons LIII and XII of Carthage; Matthew 18:12-14; Luke 15:7-10)

Interpretation

"Him that comes to me I will in no way cast out" (John 6:87), says the Lord. It is for this reason that the divine Apostles in this Canon ordain that if any bishop or priest refuses to receive someone who is returning from sin and is repentant, but rejects him and chases him away, like that Novatian, who loathing him, in a way and shunning him because of his sins, let him be deposed; for by what he is doing he is grieving Christ, who has said *"there is joy in heaven,"* that is to say, among the angels in heaven *"on account of a single sinner who repents of his previous sins"* (Luke 15:7). And if He said Himself again, *"I am not come to call the just, but sinners to repentance"* (Matthew 9:18), it is evident that one who refuses to welcome back sinners is opposing Christ. No one that opposes Christ is a disciple of His. No one who is not a disciple deserves to be in Holy Orders. For how can anyone be in Holy Orders and be acceptable to Christ when he has made himself an anti-Christ and opposes Christ's will?

Concord

In keeping herewith Canon LIII of Carthage also ordains that no bishop shall refuse God's grace and reconciliation to actors and mimics when they return to God. After such men have become Christians, they are not to be compelled to return to the same plays, according to Canon LXXII of the same synod. For this reason the same Apostles in their Injunctions Book 2, Chapters 15 and 40) give orders to the bishop with reference to those men who may be excommunicated by the rest of the Christians on account of their sins, that he himself is not to reject them or cast them away, but on the contrary, is to associate with them and take care of them, comforting and assisting them, and telling them: *"Be strong, you weak hands and feeble knees"* (Isaias 85:8), lest as a result of excessive grief they become mindless and insane. Just as St. Paul also commanded the Corinthians to associate with the one who had been previously excommunicated, lest as a result of overwhelming grief he be swallowed up by Satan and become despondent.

LINKS or Topical_Index

Read also the epistle of Dionysios the Areopagite that he wrote to the Attendant Demophilos, and see how strongly he censures and rebukes him because he rebuked and drove a man away from the Church who had returned from sin having repented. In writing to a certain priest by the name of Charides who appeared to be hard on penitents, St. Nilos censured him because he dared to appall Faustinus with grief notwithstanding that the latter had confessed his sins outspokenly and with great humility. The words of the Church Father were the following: "It seems, Charides, that in planting the vines of Christ you are slack, whereas in cutting off those planted by Him and throwing them out of the vineyard you are eager enough. Do not say man, that when a person has done wrong but confesses openly that he is not acceptable to God.

[LINKS](#) or [Topical_Index](#)

For in saying these things you are not far away from the Novatians, who deny repentance after baptism, as you refuse to accept his verbal repentance, and indeed when you have learned that great Moses demanded the male goat from Aaron not indifferently but violently, and thereby revealed the confession and forgiveness of a sinful soul. Of course it is well and highly appropriate for the soul to repent with deeds and works, that is, with fasting and bodily hardship. Yet if anyone happens to be deprived of these helps on account of weakness of the body or any other accident, but has a clean verbal confession, he is acceptable to God, who died for our sins; just as Moses mixed goat hair with linen and gold, valueless things with precious things, in making the tabernacle.

[LINKS](#) or [Topical_Index](#)

I ask you what trouble the publican went to in order to be saved. Was he not saved by mere words of humility? Did the robber sweat much in getting himself transferred from the Cross to Paradise? Was he not saved with but a few words?

The same is true of Manasses. Then, Charicles, do not care so much about God's indignation, Charicles, but behold also His immeasurable love of man. *'For great is your mercy toward me'* (Psalm 86:13). So do not thoughtlessly say that God will not accept words of repentance. For I will reply that when you think that God wants the silver and gold and any other costly gifts, but does not care for the two pence of the widow, how can you expect me to believe that you know the Bible, seeing that you forget the Savior's words, wherein he said that His Father does not want one of these little ones to be lost (Matthew 18:14), while you demand many and much more? You are teaching things, man, that are contrary to the Savior! And where do you put the saying of Isaiah: *'Be the first to tell your sins, that you may be justified'* (Isaias 43:26)?

God, who created us, accepts not only chastity of body, ordeals of martyrs, and ascetic struggles, but even a sad countenance, when it is worn on account of one's sins. Yes, and even fruit of the lips, confessing the name of Christ (Hebrews 13:15). For some men can fight back, while others cannot, because they are easily defeated. And to sum up the matter in a few words, sinners which seem to be trifles, yet they occasion great salvation to the penitents, do many things.

Notice that Moses, too, or rather God through Moses, ordains that men should offer as sacrifices for their sins not only oxen and goats (which are things owned by the rich), but with attention to the weary men humbling themselves with the humble, to prevent them from despondency, He moderated the law so far as to demand only a dove and a little wheat flour. So you too, priest, must be careful to treat the man decently who shows a contrite heart, and let him return and be saved, not only by seeking from sinners fruits in the way of achievements and ascetic works, but also by accepting penitential words of one who confesses his sins with humility and contrition of heart."

CANON LIII (53)

If any Bishop, Priest or Deacon, on the days of feasts will not partake of meat and wine, because he loathes these things, and not on account of asceticism, let him be deposed, on the ground that he has his own conscience seared and has become a cause of scandal to many.

(Apostolic Canon LI; Canon XIV of Ancyra;
Canons I, IX, XIV, XVIII of Gangra; Canon LXXXVI of Basil**)**

Interpretation

This canon too, like Canon LI (which also read above), ordains that if any bishop or priest or deacon refuses to eat meat or to drink wine on feast days, not as a matter of mortification and temperance,[71] but because he loathes these things, let him be deposed: seeing that he has a seared conscience, or to put it otherwise, he is callous and insensible (in much the same way as members of the human body become insensible when they happen to get burned), or infected (in much the same way as those who have cauterized a sore exuding matter and pus); and seeing that he becomes an object of scandal to the multitude of men who, gathering together on feast days, desire to make agapes (love meals), or community tables, and all eat together. Such tables are called by St. Paul the Lord's Supper, or community meal (following), in his First Epistle to the Corinthians (11:21); concerning them see the footnote to Canon LXXIV of the Sixth Ecumenical Synod.

Concord

This is in accord with what St. Paul says particularly in his First Epistle to Timothy (4:2), about those heretics who had their conscience seared with a hot iron and who taught men to abstain from foods because of loathsomeness. Read also Apostolic Canon LI.

LINKS or Topical_Index

CANON LIV (54)

If any clergyman be discovered eating in a tavern let him be excommunicated, except only in case it he happens to be at a wayside inn where he puts up out of necessity.

(Apostolic Canons XLII, XLIII; Canon IX of the 6th Ecumenical Synod; Canon XXII of the 7th Ecumenical Synod; Canon XXIV of Laodicea; Canons XLVII, LXIX of Carthage.)

Interpretation

Those who have been enrolled in God ought to be a model of decent life to the laity, in order to avoid having the name of God blasphemed on their account. For this reason the present canon ordains that if any clergyman be found eating bread at a tavern, he shall be excommunicated. For what else does the fact that they go to a tavern signify than that they are living an indecent life, and that they are depraved, not only as touching their desire for food and drink, but also as regards their other habits; seeing that indecent men and indecent and immodest women congregate in taverns, so that he who associates with them cannot of course remain without a share in their vices, since, according to St. Paul, *"evil communications corrupt good manners"* (I Corinthians 15: 33). The sole exception is when a clergyman happens to be traveling and having no other place to go in order to spend the night, is obliged to stop at an inn to rest from his journey. Read also the Interpretation of Apostolic Canon XLII.

LINKS or **Topical_Index**

CANON LV (55)

If any Clergyman should insult the Bishop let him be deposed. For "you shall not speak badly about your people's ruler"

Canon III of Aghia Sophia (Holy Wisdom); Exodus 22:28.)

Interpretation

In view of the fact that a Bishop and Archpriest is a type of the Lord and the tangible head of the body of the Church, he ought to receive more honor than the rest of men in Holy Orders.

For this reason the present Canon ordains that any one of the clergy who insults the bishop shall be deposed [72] because it is written in the Law: You shall not say bad things about the leader and ruler of your people, whether it is internal and spiritual, that is to say, or external and corporeal. It is for this reason that the Bishop is also called an Archpriest, as being the ruler of the priests, and a hierarch, as being the ruler of holy things, according to divine Maximus as well as Dionysios the Areopagite. Canon III of the Synod held at Aghia Sophia states: "Whoever dares to strike or to imprison a bishop, without cause or for any fictitious and false cause, shall be anathematized."

CANON LVI (56)

If any Clergyman should insult a Priest or a Deacon, let him be excommunicated.

Interpretation

Priests and deacons, functioning as hands by which the bishop governs the church, ought to be accorded due honor also, though not so much as the bishop. It is for this reason that the present Canon ordains that any clergyman who insults a priest or deacon shall be excommunicated only (which is a lighter punishment), and not be deposed, like the one who insults the bishop (which is an offense meriting a heavier punishment). For just as the head is superior to the hands and all other members of the human body, while the hands are inferior to the head, so it follows too that those who dishonor the head deserve greater punishment, while those who dishonor the hands deserve less punishment.

LINKS or Topical_Index

CANON LVII (57)

If any Clergyman ridicules the lame, or the deaf or the blind or the crippled, let him be excommunicated. The same applies to a layman.

Interpretation

Those who have members of their body crippled or maimed ought indeed to expect and receive merciful treatment, in fact to be helped and to be led by those who have healthy and sound members and not to be laughed at and mocked. Hence the present Canon ordains that if any clergyman mocks the lame, or the deaf, or the blind man, or a cripple (i.e., one whose legs or feet have been injured or maimed so as to be incapable of efficient use), let him be excommunicated. Likewise if any layman should do such a thing, let him be excommunicated. For is not the punishment and chastisement enough which God gives them, by judgments of which He alone has knowledge; and for that reason in addition to such chastisement must men take God's judgment into their own hands and inflict extra punishment on those unfortunates with their mockery and derision?

O what great lack of fear of God and what madness! For the Lord's sake, brethren, hereafter never dare to mock or to shun such cripples as though they were an untouchable fire or poisonous pollution, and to follow that illogical and most foolish custom prescribed in the proverb which says: "Avoid defectives." On the contrary, rather help them in every way that you can in order that you may have mercy bestowed upon you by the Lord, for having shown yourselves sympathetic and deeply compassionate in regard to your fellow servants.

LINKSorTopical_Index

That is why God also commands that no one shall blame a deaf person for not hearing, nor put obstacles in front of the feet of a blind man because he cannot see. *"You shall not speak bad things about one who is deaf, and in front of one who is blind you shall not set a stumbling block: and you shall fear the Lord your God"* (Leviticus 19:14).

CANON LVIII (58)

If any Bishop or Priest neglects the Clergy or the laity, and neglects to instruct them in piety, let him be excommunicated: but if he persists in his negligence and indolence, let him be deposed.

Canon XXV of 4th Ecumenical Synod;
Canons XIX, LXXX of 6th Ecumenical Synod;
Canon XVI of 1st-and-2nd Synod; Canons XI, XII of Sardica;
Canons LXXIX, LXXXII, LXXXVI, CXXXI, CXXXII, CXXXIII of Carthage;
CanonVI of Nyssa; Canon X of Archbishop Peter.)

LINKS or Topical Index

Interpretation

It is the bishop's indispensable duty to teach the laity subject to him the dogmas of piety every day, and to regulate them to the correct faith and a virtuous life. For God says through the prophet Ezekiel, to the leaders of peoples: *"Son of man, I have made you a watchman over the house of Israel, and over the house of Judah: unless you give warning, and state publicly, that the iniquitous man shall die in his iniquity, I will require his blood at your hand"* (Ezekiel 8:17-18). It is for that reason that the present Canon ordains that if any bishop or priest (priests too need to teach [73]) neglects his clergymen and all the laity, and fails to teach them the doctrines and works of piety, let him be excommunicated until he corrects himself. If, however, he persists in his negligence and indolence, let him be deposed as unworthy of the episcopate or priesthood, as the case may be.[74]

LINKS or Topical Index

Concord

It is furthermore notable that even the Sixth in its Canon XIX ordains that while the leaders of peoples ought to teach their clergy and laity every day, yet they ought to do so especially and mostly on the Lord's Day, by reading from the Holy Scriptures the thoughts of truth, just as they are interpreted by the Fathers and God-bearing teachers of the Church.

Canon CXXXII of Carthage says that if a bishop paying no attention to heretics in his province is reminded of this fact by neighboring bishops, and after six months he has taken no measures to correct the situation, those regions are to be turned over to another bishop who can convert them. If, on the other hand, the neglectful bishop has stated falsely that those heretics have joined the Orthodox Catholic Church, and that on this account he paid no attention to them, such bishop shall lose his episcopate according to Canon CXXXIII of the same Synod.

Again, Canon LXXIX of the same Synod, ordains that neither must he stay for a long time in regions that are subject to his jurisdiction, while neglecting that region in which his own throne is situated. Canon XVI of the 1st & 2nd Synod deposes one who is absent from his province for more than six months (without illness or Imperial or Patriarchal business to transact, or services to perform), and in such a case it commands that another man be ordained in his stead. In this connection, Canons XI and XII of the Sardican allows him a shorter time yet, namely, only three weeks, to absent himself from it. The same time is specified in Canon LXXX of the 6th Ecumenical Synod. But Canon XXV of the 4th Ecumenical Synod establishes that metropolitans may defer ordination of their bishops only for three months except if only a longer period is indispensably necessary. With a view to such a contingency and the variances of the laity, Canon LXXXII of Carthage allows a year for the installation of a bishop in a vacant province, but no more.

Again, its Canon LXXXVI is averse to having provinces left for a long time without the services of a bishop of their own. Even Canon X of Archbishop Peter deposes those who leave the flock of the Lord and go of their own accord to martyrdom, and who have first denied, but have later confessed the faith. So great is the obligation and indispensable the service, which bishops owe to the laity, entrusted to their care.

Hence even though there is nothing else to restrain them from neglecting their duty, yet unless they are drunk, let them be incited to do their duty by the name of Bishop which they bear and which signifies guarding and keeping a watch. Being on guard, they ought to keep awake and keep their eyes open and see what is going on, and not to neglect matters and become sleepy. Indeed it was for this reason that the sacred throne is located near the sacrificial altar, in order that, by ascending upon it and sitting in it, the bishop may look down from above and oversee, as from a lofty favorable position, the laity subject to him and beneath him, and can oversee it more accurately; while the priests standing beside him or sitting next to him are thereby incited and stimulated to supervise things themselves, and to offer the laity preparative instruction and guidance as co-workers allotted to the bishop, as Zonaras says.

The same conception is afforded by the bishop's throne which stands in the church, being higher than other seats, and on this account called the highest watchtower, and holy pinnacle of the throne, according to Deacon Ignatius (in his life of Patriarch Nicephoros).[75] If, on the other hand, the bishop and the priests are ignorant and have no ability to teach, they ought, to be insistent that teachers and preachers are invited to come in from other regions, allowing them enough to subsist on and paying them a suitable remuneration.[76] Further, they ought to establish schools in their parishes, and by means of them to defray the cost of teaching which they owe to the people. Otherwise the authority of the Canons must prevail at all times.

LINKS or Topical_Index

CANON LIX (59)

If any Bishop or Priest fails to supply necessities when any of the clergy is in want, let him be excommunicated. If he persists, let him be deposed, as having murdered his brother.

(Apostolic Canons IV, XLI)

Interpretation

The property and revenue of the churches are called alms, because they are the sources for distribution to the poor. And if the officials of the churches ought to distribute them to the needy and those in want in any other cases, how much more ought they not to distribute them to the clergymen dependent upon them who are indigent and in want? That is the reason why the present Canon ordains that if any bishop or priest fails to supply the necessities of life from the alms of the bishopric or parish (for even the parishes of priests had a revenue, concerning which see the footnote to Canon IV of the 4th Ecumenical Synod) to any clergyman of that bishopric or of that parish which is in want, let him be excommunicated until such time as he starts giving a supply.

If, however, he persists in his pitilessness, let him be deposed entirely; for, so far as it lay within his will, he became the murderer of his brother; for of course, anyone who lacks the necessities of life will die; while one who has them and refuses to give to one who lacks them and is in danger, is indisputable a slayer of this person. If, however, the latter did not really die, divine Providence having provided for him through other friends of the poor, the one who had and would not give is judged to be a murderer because of his pitilessness and cruelty.

Read also Apostolic Canon IV; and further XLV, which ordains that the bishop ought to supply both his own needs and the needs of any brethren who happen to be his guests, from the property and revenue of the churches. But if he ought to supply the needs of his guests, how much ought not he to supply those of the clergymen who are subject to him?

LINKS or Topical_Index

CANON LX (62)

If anyone reads to the public in churches, the books of impious writers bearing false inscriptions and purporting to be holy, to the injury of laity and clergy, let him be deposed.

(Canons II and LXIII of the 6th Ecumenical Synod;
Canon IX of the 7th Ecumenical Synod; Canon LI of Laodicea.)

Interpretation

Of existing books, some which are written by heretics or other impious men, have been falsely ascribed to saints in their title page or cover, with a view to deceiving and misleading the more simple-minded. Examples of such books are the so-called "Gospel according to St. Thomas," which was written by Manichees but ascribed to the Apostle Thomas by name; the so-called "Revelations" of Abraham, Isaac, Jacob, and of the Theotokos, the nonsense of Chrysomalles, which the heretic Pamphilus inscribed as Theological Verses; and countless other such works, mention of which is made by St. Meletios[77] the Confessor in blank verse in what he entitled "The Alphabet of alphabets." Other books which were Orthodox and pious, and written by Orthodox Christians and saints, were later adulterated by heretics, just as the Injunctions of the Apostles through Clement were adulterated by false teachers, on which account they were rejected also, as asserted by the Sixth Ecumenical Synod in its second Canon.

Also the apocryphal books of Elias, and of Jeremiah, and of Enoch, and of still other eminent prophets and patriarchs.[78] Hence it is that the present Apostolic Canon ordains that whoever makes public and has people read in church as holy books the books of heretics and false-teaching authors bearing false titles or falsely ascribed to others, in order to hurt the souls of the common laity and of clergymen, shall be deposed. For such books ought to be condemned, or at least to be hidden away from sight, and not to be read in church.

Concord

Wherefore the Sixth Ecumenical Synod in Canon LXIII ordains that as for the martyrologies fictitiously forged by the enemies of the truth, in order to dishonor

the martyrs of Christ, and in order to cause people to become disbelievers because of theie strange contents, they must not be published, but must be consigned to the flames. But also as regarding those who accept them as true, they are to be anathematized. So they are not doing right who read in church the tale ascribed to James the brother of God at the feast of the birthday of the Theotokos; for one thing, because it contains a lot of strange things which no other Father of our Church mentions, such as that especially where it states that Joseph the betrothed brought a midwife to assist in that awesome and unsown birth of our Lord out of the Virgin which surpasses human intellect; and for another thing, because the said St. Meletios classes this tale too among the spurious and falsely entitled books of heretics. Canon IX of the 7th Ecumenical Synod deposes clergymen, and excommunicates laymen and monks who conceal and fail to reveal false writings that are against the holy icons, in order that they may not become publicly known, but be put along with the other books of heretics in the library of Constantinople.

LINKS or Topical_Index

CANON LXI (61)

If a charge of fornication, or of adultery, or of any other forbidden act be brought against one of the faithful, and be proved, let him not be promoted to the clergy.

(Canon VI of the 2nd Ecumenical Synod;
Canons LIX, CXXXVIII of Carthage.)

Interpretation

If any man be caught in fornication, or adultery, or any other such impropriety, not only when he is a clergyman and in Holy Orders, according to Canon XXV of the Apostles, but even when he is a layman, he is prevented from becoming, not only a priest, but not even only a clergyman, that is, not even a readers or a psalti or a porter, or anything at all in the way of minor offices of the Church.

The present Canon ordains this, by saying: If anyone should bring a charge against any Christian on the alleged ground that he has committed fornication or adultery or any other sinful act forbidden by the holy Canons, if it be proved beyond a doubt that such Christian really committed the sinful act with which he is charged, let him not be promoted to a clerical office, i.e., let him not be ordained a clergyman of the Church.

However, the persons who are the accusers and of gainsayers ought to be examined first, to make sure they are not slaves or persons that have been emancipated from slavery, and that they are not forbidden by civil laws to bring charges, according to Canon CXXXVIII of Carthage, which says: “provided they are not themselves accused by others”. For none of these men are allowed to bring charges against person whatsoever, unless they first prove themselves innocent of crimes of which they have been accused, both according to (Book 1, Title II) and according to Canon VI of the 2nd Ecumenical Synod. If the accusers are free from the above impediments and prove truth of that which they brought against the candidate in question, the accused cannot become a clergyman.

But if on the other hand, they cannot prove the charge within three months, they themselves are to be excommunicated forever from the communion of the undefiled Mysteries by the Bishop who is about to ordain the clergyman, as false accusers and slanderers; while the one falsely accused and misrepresented as unjust is to be ordained a clergyman as having shown himself to be clean and not guilty of the charge. This is prescribed in the first title of the Novels (Photios, Title I, Chapter 8). For this reason the same Novel prescribes that ordinations — that is to say, the votes of bishops and clergymen — must be given in front of all the laity of the church, and that anyone who wishes to speak may have permission and to do so.[79] Hence in conformity with this, the Canon LIX of Carthage says the same thing, prescribing that if, when the votes are taken and the elections of bishops is held,

any objection be raised by anyone in the way of an accusation of crimes, the objectors are to be examined, and after the candidate appears to be clear before the eyes of all the laity of the charge that has been brought against him, then he is to be ordained a bishop. But it is plain that this, which the Synod states with reference to, a bishop, is to be understood as applying also to clergymen. Concerning the latter see the footnotes to Apostolic Canon II and Canons V and XIII of Laodicea, and Apostolic Canon XXX.

CANON LXII (62)

If any Clergyman, for fear of any man, whether a Jew or a Greek or a heretic, should deny the name of Christ, let him be cast out; or if he deny the name of clergyman, let him be deposed; and if he repent, let him be accepted as a layman.

(Canon X of the 1st Ecumenical Synod; Canons I, II, III, XII of Ancyra; Canons X, XIV of Peter the Archbishop; Letter of Athanasios to Rufus; Canon XLV of Basil; Canon II of Theophilos)

Interpretation

The present Canon commands that if any clergyman, out of fear of human punishment, at the hands of Jews, Greeks or heretics, should deny the name of Christ, let him be deposed, after he has repented from his clerical office, and also in addition let him be cast out of the Church and excluded from this, and let him stand in the class of penitents. But if on account of fear of any man he should disavow the name of his clerical office, which is the same as saying if he should deny that he is such or such a clergymen, or an readers, or a psalti, or any other, let him be deposed only. For it is but just that he should be deprived of that which he has denied and disowned. But after such a one has repented, let him be allowed to accept communion along with the faithful as a layman, or in other words, let him be allowed to join in prayer with the faithful.

Concord

Canons I and II of Ancyra ordains that those priests and deacons who have truly sacrificed yet denied, on account of tortures inflicted by persecutors, but afterwards, having vanquished the enemy, have confessed their faith, are commanded to have the honor of sitting with priests, but are not to offer sacrifice or to teach or to perform any clerical office. Likewise Canon X of Peter the Archbishop deprives those of the liturgical office who have voluntarily and of their own accord rushed to martyrdom, but after denying, have later again gained the victory and have confessed the faith. But all clergymen who have taken incense in their hands, or any food, under stress of coercion, and have upheld the faith valiantly, not only are they not to lose their liturgical office, but they are even to be numbered among confessors.

According to Canon XIV of Peter not only are those who have denied after being admitted to holy order to be deposed, but also those who had formerly denied but had afterwards been ordained[80] and have been discovered are to be deposed. Also see Canon X of the First Ecumenical Synod.

LINKS or **Topical_Index**

CANON LXIII (63)

If any Bishop, or Priest, or Deacon, and all on the clerical list, eat meat in the blood of its soul, or that which a wild beast has killed, or that which has died a natural death, let him be deposed. For the Law has forbidden this. But if any laymando this, let him be excommunicated.

(Canon LXVII of 6th Ecumenical Synod;
Canon II of Ancyra; Acts 15:28-29.)

Interpretation

Because of the fact that even God in giving the law about food to Noah said to him: *"Everything shall be food for you; like the green herb have I given you all things. But meat in the blood of its soul shall ye not eat"* (Genesis 9:8-4), in the present Canon the divine Apostles ordain that any bishop, or priest, or deacon, or anyone else on the list of priests and clergymen, shall be deposed if he eat meat with blood -- which is the animal's soul, meaning strangled, according to Chrysostom; or if he should eat meat killed by a wild beast — that is, an animal caught and killed by a wolf, or by a bear, or by any other beast, or by a vulture; or if he should eat meat that has died a natural death — that is, a carcass that has died of itself. Any clergyman that is guilty of eating such flesh shall be deposed, since the Law too prohibits the eating of it,[81] including both the law given to Noah, as we have said, and that given to Moses in Ch. 17 of Leviticus. If, however, the one who ate it should be a layman, he shall be excommunicated.

Concord

However, in the new Law of the Gospel such things are also not allowed to be eaten. For these same Apostles held a synod and wrote to the heathen inhabitants of Antioch and of Syria and of Cilicia the following words: *"It has seemed right to the Holy Spirit and to us not to impose any further burden upon you, except what is necessary in these matters, that is: to abstain from eating food offered to idols, and blood, and fornication"* (Acts 15:28-29). The reason why animals killed by wild beasts or preyed upon by vultures, and those which have died a natural death or which have been strangled are forbidden, is that not all their blood has been removed, but on the contrary, most of it remains in them, being scattered throughout the veins of all the meat,[82] from which veins there is no way for it to escape. Therefore those who eat them are eating meat in the blood of its soul. Accordingly, Canon LXVII of the 6th Ecumenical Synod deposes any clergyman that eats blood in any manner or by any

device whatever, while, on the other hand, it also excommunicates a layman for doing so. Canon II of Gangra also forbids the eating of blood and strangled flesh and food offered to idols.

LINKS or Topical_Index

CANON LXIV [83] (64)

If any Clergyman is found to be fasting on the Lord's Day (Sunday), or on Saturday with the exception of one only, let him be deposed. If he is a layman, let him be excommunicated.

(Canons LV, LVI of the 6th Ecumenical Synod; Canon XVIII of Gangra; Canon XXIX of Laodicea; Canon XV of Peter the Archbishop; Canon I of Theophilos.)

LINKS or Topical_Index

Interpretation

Fasting is one thing, and leaving off fasting is another thing, and abolishing fasting is still another thing. Thus fasting, in the proper sense, is complete abstinence from food of all kinds, or even when one eats dry food but once a day, about the ninth hour, or more explicitly speaking, plain bread and water alone. Leaving off fasting is when one eats before the ninth hour, even though it is merely figs, or merely currants or raisins, or other things, or if besides bread and water, he should eat also some kinds of frugal and cheap food, such as legumes, wine, olive oil, or shellfish. Abolishing fasting, on the other hand, is when one eats of all foodstuffs, including meat, fish, milk, cheese, and the rest.

So it may be said that in the present Canon the divine Apostles ordain that if any clergyman be found in the habit of fasting on the Lord's Day or on Saturday with complete abstinence from all food of every kind, or even in eating only bread and water at the ninth hour, with the exception of one Saturday only, namely Great and Holy Saturday during which the body of the Lord was in the tomb, and during

which all of us Orthodox Christians habitually fast, in accordance with the utterance of the Lord, who said: *"the days will come, when the bridegroom shall be taken from them, and then shall they fast"* (Matthew 9:15); see also the footnote to Canon XXIX of the 6th Ecumenical Synod — then and in that case, I say, let any such clergyman be deposed. If a layman is fasting on any of these days, let him be excommunicated. For as regards Saturday we do not fast, mainly and essentially because it is a day of rest and the one on which God rested from all His works of creation, in accordance with the Apostles' Injunctions (Book 5 Chapter 14), because the Marcionists used to fast on that day mistakingly and without purpose, thereby contravening the honor due to the Creator of all things, according to St. Epiphanios (in his Hairesei, *adversus Marcionem*). Besides, even Margounios, in his interpretation of Canon XI of Ancyra, says that the heretics called Colouthians and Apollinarians also fasted on Saturday with a view to redemption of those who were sleeping. Therefore, in addition to our own esoteric reason why we do not fast on Saturday is that on that day the Creator of all took a rest, there is a further reason for not fasting in that we thus avoid the appearance of agreeing with the heretics. On the Lord's Day, of course, we do not fast on account of the universal joy attending the Resurrection of our Lord. For it brings remembrance of the Sabbath of the first creation and formation of the world as its end and seal. But the Lord's Day preserves an image of the second creation and reformation as in its beginning, but moreso as the beginning of the first creation too.

LINKS or Topical_Index

Concord

That is why the Sixth Ecumenical Synod confirming in its Canon LV the present Apostolic Canon, commands that those residing in old Rome should keep it without any alteration, as they were in the habit of fasting on Saturdays of the Great Fast, whereas Peter the holy martyr in his Canon XV calls the Lord's Day a day of great joy.

With these exceptions, however, that have been made, there is no permission given to anyone to abolish the Saturdays and the Lord's Days of the Great Fast in regard to cheese and eggs, according to Canon XVI of the 6th Ecumenical Synod, but only in regard to wine and oil and shellfish. But neither has anyone permission to suspend all work on Saturday, but only on The Lord's Day. For Canon XXIX of Laodicea anathematizes Christians for doing this, on the ground that they are Judaizing.

However, since the Synod of Gangra in its Canon XVIII, anathematizes those who fast on the Lord's Day, not for true asceticism and self-control, but from custom and pretense which is only hypocrisy. And since Canon LIII of the Apostles deposes any clergyman that does not eat meat nor drink wine on feast days, not for asceticism and self-control, but because he loathes these things, it is to be inferred as a consequence that those men are not transgressors of this Canon who for the sake of true asceticism with godly piety and modesty fast for ten or even fifteen days and as an inevitable consequence, fast also on the intervening days of Saturday and the Lord's Day herein forbidden, and this is also acknowledged by both Zonaras and Balsamon in unison in their interpretation of Apostolic Canon LIII and that of the present Apostolic Canon[84]

Yet even such persons, on these days, and especially on the Lord's Day, ought not to fast all day long; that is the same as saying that they ought not pass the day without partaking of any food at all, but instead ought to break their fasting, even before the ninth hour with some sort of food that will serve them as a means of breaking but not abolishing their fast. In such a fashion, for example, Canon I of Theophilos, with a view to avoiding the heresies of those who did not honor the Lord'sday, provided a way to break fasting on this day by merely partaking of dates, with remarkable science and discernment. For as a matter of fact precisely in the same way with this provision for breaking off one's fasting, he both kept the

Canons which ordain that we must not fast on the Lord’s Day, and at the same time preserved the respectability of the requirement to fast on the eve of Theophany even when it happens to fall on a the Lord’s Day. So too did they succeed in accomplishing their purpose of aseticism and self-control[85] by breaking off fasting through the help of the provision to partake of a little food of some sort before the ninth hour, and thus they do not become transgressors of the Canons.

Divine St. Jerome also confirms the permissibility of fasting on Saturday for the sake of true temperance and self-mortification. For in reply to Lycinius when the latter asked whether he ought to fast on Saturday, St. Jerome answered: “As far as desirable God gave us power to fast every day.” Not because of any loathing of food, that is to say, not for any ostensible and fictitious self-mortification, not by way of showing contempt for the Canons, not on account of any observance of the Law, but for the sake of true temperance, as we have said, and reverence, *“every man that struggles for self-control is temperate in all things”*

(I Corinthians 9:25).

CANON LXV (65)

If any Clergyman, or Layman, enter a synagogue of Jews or of heretics to pray, let him be both deposed and excommunicated.[86]

(Apostolic Canons VII, XLV, LXXI;
Canon XI of the 6th Ecumenical Synod; Canon I of Antioch;
Canons VI, XXXII, XXXIII, XXXVII, XXXVIII of Laodicea.)

Interpretation

The present Canon considers it a great sin for a Christian to enter a synagogue of Jews or of heretics in order to pray. *“For what does a believer share with an infidel?”* (II Corinthians 6:15), according to the divine Apostle. For the Jews

themselves violating the Law by going into their synagogues and offering sacrifices, in view of the fact that the offering of sacrifices anywhere outside of Jerusalem is forbidden, according to the Law. This is testifieded by divine St. Justin in his dialogue with Tryphon, and by Sozomenos in his Ecclesiastical History, Book 5, Chapter 21, and by St. Chrysostom in his second discourse against the Jews. Then how much greater violation is that of the Christian who prays together with the crucifiers of Christ? But it also must be emphasized that any churches of heretics, or any of their meetings, should not to be given honor or attended, because they believe things contrary to the beliefs of the Orthodox, but rather ought to be rejected. Thus it is that the present Canon ordains that if any clergyman or layman enters the synagogue of the Jews or that of heretics offering gracious prayers, that clergyman shall be deposed and at the same time excommunicated because that he has committed a great sin; but as for the layman he is only to be excommunicated, since, because being a layman, he has sinned to a lesser degree than has the clergyman, and as a layman he is not liable to deposition and cannot be deposed. Or more correctly, as others interpret the matter, the clergyman that enters a synagogue of Jews or heretics to pray shall be deposed, while any layman that does the same thing shall be excommunicated. Read also the Interpretation of Apostolic Canon VII and that of Apostolic Canon XLV.

LINKS or Topical_Index

CANON LXVI (66)

If *any Clergyman strikes anyone in a fight, and kills by a single blow, let him be deposed for his insolence. But if he is a layman, let him be excommunicated*.[87]

Canon XCI of the 6th Ecumenical Synod;
Canons XXI, XXII, XXIII of Ancyra; Athanasios in his Epistles;
Canons II, VIII, XI, XIII, XXXIII, XLIII,
LII, LIV, LVI, LVII of Basil; Canon V Gregory of Nyssa.

Interpretation

In their Canon XXVII the divine Apostles depose clergymen who either strike believers for having sinned or unbelievers for having wronged someone, as we explained in connection with the interpretation of that Canon. But in the present Canon they ordain that if any clergyman during a fight, that is in a quarrel, should strike anyone even a single heavy blow and from this alone the man should die, such clergyman shall be deposed,[87] if not because he struck a heavy blow, if not because he killed the man without wanting to do so, but because he was overcome by anger and proved insolent and impertinent in raising his hand and striking a blow, a thing which is forbidden to clergymen I omit speaking of the great and deadly sin of murder that he committed.

But if it be a layman that committed the murder, he shall be excommunicated even from the mysteries as well as from the community and the church of the faithful.

LINKS or Topical_Index

Concord

Note that according to Canon II of St. Basil the Great some murders are willful, and other murders are something between involuntary and willful, or rather to say that they approximate more or less closely to willful and intentional murders. Thus an involuntary murder is one, which occurs when anyone throwing a stone at a tree or at a dog happens to hit a man with it and kills him. A willful murder, on the other hand, is one in which someone takes a knife or a gun in order to kill, after the manner of those who are robbers and those who go to war. Thus, according to Canon V of Gregory of Nyssa a willful murder is that which takes place with preparation and deliberation or meditation. But akin to willful murders is that in which while fighting with another a man, he hits him with a stick or club or unmercifully with his fist, in a spot that is dangerous and fatal.

Gregory the Bishop of Nyssa in his above-mentioned Canon judges such a slaying to be willful murder,[88] a slaying, that is to say, such as is the one referred to above in the present Apostolic Canon, which is willful according to the Canon of Gregory of Nyssa: and nearly willful, according to Basil, because the murderer used such an instrument in order to hit another person, and because he struck the man unmercifully in a deadly spot, when he himself was utterly overcome by anger. On the whole, to state the case briefly, a murder, according to the Nomicon of Photios, Title IX, Chapter 26, must be considered with due regard to the disposition and intention of the slayer, that is to say, as to whether he had the intention and purpose to kill a person, or not. The disposition again must be considered with due regard to the instrument or weapon he used in the slaying. For this reason many times when someone strikes another but does not kill him, he is punished as a murderer on account of the intention he had to kill. On the contrary, a man is not punished as a murderer simply because he killed another man if he intended only to hit the man but not to kill him. So that these two considerations suffice to determine the difference between willful murder and involuntary homicide with due regard to the disposition and impetuosity of the slayer, and with due regard to the instrument or weapon he used.[89]

LINKS or Topical Index

Among willful murders are those committed by women who give herbs to pregnant women in order to kill the foetuses; and likewise those who accept such herbs, as is decreed by the SixthEcumenical Synod in its Canon XCI and by the Synod of Ancyra in its Canon XXI and by St. Basil according to his Canons II and VIII. But more philanthropically they are condemned and sentenced not for life, but for a term of ten years by both this same Canon XXI of the Synod of Ancyra and Canon II of St. Basil.

LINKS or Topical_Index

But those women who give men drugs and herbs in order to entice them into the clutches of their satanic love which things (called love potions in English) make those taking them dizzy and not infrequently cause their death as is mentioned by Basil the Great in his aforesaid Canon VIII are likewise guilty of murder.

LINKS or Topical_Index

Even a woman who neglects her child and lets it die is considered a murderess, according to Canons XXXIII and LII of the same Basil. The Faster (John) in his Canon XXVI says that women that throw down their infants at the doors of churches are considered murderesses. Armenopoulos (in his Epitome of the Canons) adds that this very same law has been decreed by a synodal decision. In his Canon XXIII the same Faster says that any mother that falls asleep on top of her infant and smothers it to death is considered a murderess if this occurred as a result of her negligence and carelessness. In Canon XLIII he says that whoever has given his brother a deadly wound (or deadly blow) is a murderer whether he was the one who started the matter by striking the first blow, or it was his brother who did so.

LINKS or Topical_Index

As for involuntary murder (or homicide), the Synod of Ancyrain its Canon XXIII fixes the penalty at seven years or five years, while Canon LVII of St. Basil fixes it at eleven years. Also in his Canon XI he says that eleven years are enough to serve as punishment for the involuntary murder which one has committed if he lives long enough to serve it out. Canon V of Gregory of Nyssa fixes it at nine years. Canon XX of the Faster fixes it at three years. But as for willful murder, the Synod of Ancyra separates the murderer from the Mysteries for the rest of his life, according to its Canon XXII, while St. Basil, in his Canon LVI sentences him to a term of twenty years; and the Bishop of Nyssa to a term of twenty-seven years, in his Canon V; finally, John the Faster in his CanonXX, fixes the term at five years.

As for any clergymen that strike and kill robbers who have attacked then, they are to be deposed, according to Basil's Canon LV. Even the Bishop Gregory of Nyssa says, in his Canon V, that though one murder a man involuntarily, nevertheless he is to be deprived of the grace of Holy Orders. And generally speaking from a universal point of view it may be said that all clergymen without exception who kill anyone, whether it be intentionally or unintentionally, and whether it be that they have done so with their own hands or have had others do the actual killing, are deposed, according to the determination made by Constantine the Patriarch of Chliarinus.[90] In the case of those who go to war and kill the enemies for the sake of piety to assure the sobriety and common peace of their brethren, they deserve to be praised, according to Athanasios, in his letter to Ammoun; whereas, according to Basil, they must abstain from the mysteries for three years providing that their hands are not free from the stain of blood, according to his Canon XIII. For the solution of this apparent contradiction, see the footnote to the same Canon XIII of Basil.[91]

CANON LXVII (67)

If anyone is keeping a virgin whom he has forcibly raped and who is not promised to another, let him be excommunicated. And let it not be permissible for him to take another, but let him be obliged to keep her whom he has made his choice even though she happens to be indigent.

(Canons XXII, XXIII, XXV, XXVI of Basil.)

Interpretation

The present Canon ordains that whoever forcefully rapes and seduces a virgin that is not engaged to another, and keeps her in his house, shall be excommunicated for this forcible violation, and he is not to be permitted

to take another woman instead, but on the contrary is obliged to remain content with this same girl, whom he himself chose, even though she is humble and of indigent birth.

Concord

With reference to the subject of the present Canon St. Basil in his Canons XXII and XXV ordains that the man who forcibly violates a virgin shall be allowed to have her as his wife, but shall nevertheless be canonized with the penalty applied to fornication. That is to say, to be deprived of the right to communion for four years. But in his Canon XXVI the same saint says that those who commit fornication first and marry later had better be separated; or in case they will not consent under any circumstances to their being separated, let them be left united.[92] Nevertheless, in the case of a matter of this kind consideration must be paid to what God says in the twenty-second chapter of Deuteronomy (25-27); that is to say, there must be an investigation as to whether the virgin happened to be found in a desert place, and whether she cried out and no one came to her rescue. For then she would be free from responsibility ". . . *there is in the damsel no sin deserving death,"* it says *"for it is as when a man rises up against his neighbor, and slays his soul, even so is this matter: for he found her in the field, and the damsel cried out, and there was no one to save her."* But when it all happened when she was not in a desert place or in the wilderness, and she did not cry out, it appears that he ruined her with her consent. See also footnote I to Canon II of Gregory the Wonder-worker.

It should also be ascertained whether the man who raped her has parents living (or whether he is married); and likewise as to the virgin who has been raped, and whether they or their parents are disposed to consent to their marriage, according to Canon XXII of Basil. There must be no coercion in this

matter. According to the civil law (Armenopoulos, Book 6, Title III), if the man who raped the girl is rich, he shall give her a pound of gold,[93] but if he is poor, he shall give her half his entire property. But if he is without property, he shall be beaten with a stick, shorn, and exiled. But if any man should ruin a girl before she is of proper age, that is to say, before she has become thirteen years old, he shall have his nose cut off, and shall give half of all his wealth to the ruined girl (ibid.).

LINKS or Topical_Index

CANON LXVIII (68)

If any Bishop, or Priest, or Deacon accepts a second ordination from anyone, let him and the one who ordained him be deposed, unless it be established that his ordination has been performed by heretics. For those who have been baptized or ordained by such persons cannot possibly be either faithful Christians or clergymen.

(Apostolic Canons XLVI, XLVII; Canon VIII of the lst Ecumenical Synod; Canon VII of the 2nd Ecumenical Synod; Canon XCV of the 6th Ecumenical Synod; Canons LVII, LXXVII, and XCVI of Carthage.)

Interpretation

For one to be ordained twice may be understood in different ways. Either because the one ordained has come to hold in contempt the one who ordained him, or because he thinks that he may receive more grace from the one who has ordained him the second time, on the ground that he has greater faith in him; or for some other reason. Hence the present Canon ordains that if any bishop or priest or deacon accepts a second ordination[94] from anyone, he shall be deposed as well as the one who performed the ordination. The sole exception is that presented in case it is proven that heretics performed his ordination. For all those who have been baptized or ordained by heretics are subject to the feature that

this fact prevents any of them from being qualified in any way what ever as Christians by virtue of their heretical baptism, or rather to say, pollution, nor as priests and clergymen by virtue of their heretical ordination. On this account there is no danger whatever in baptizing such persons by Orthodox priests, and in ordaining them by Orthodox bishops[95] Hence in agreement with this St. Basil the Great in writing to the Christians of Nicopolis says: "I will never count one a true priest of Christ that has been ordained and has received patronage of laity from the profane hands of heretics to subversion of the Orthodox faith."

Concord

Notwithstanding that the First Ecumenical Synod in its Canon VIII accepted the ordinations performed by the Novatians, and at the Synod held at Carthage those performed by the Donatists, the fact remains that the Novatians on the one hand, were not really heretics, but only schismatics, according to Canon I of Basil, while on the other hand, the ordinations of the Donatists were accepted only by the Synod held at Carthage on because of the great need and want which Africa had of clergymen, according to its Canon LXVI. This is the same as saying that they accepted them as a matter of economy and necessity. That is why the Synod held in Italy refused to accept them, since it had no such necessity according to Canon LXXVII of the same Synod. Moreover, even the Synod held in Carthage, according to the terms of its Canon I, required that all who ordained heretics, or who were ordained by heretics or who admitted to the privilege of liturgizing should be entitled to receive ten pounds of gold as compensation for their loss of prestige and for their condescension in lending consent to such unorthodox proceedings.

Actually, the Seventh Ecumenical Synod also, though it did accept the ordinations performed by the heretics called Iconomachs, not, however those performed by the chief leaders of the heresy nor those performed by heretics as cherished any rancor and were not genuinely and truly repentant truly

repentant, as divine Tarasios said, but only ordinations performed by the followers of the chief leaders of the heresy, and of those who were truly and genuinely repentant, Concerning this see the interpretation of the letter of Athanasios the Great to Roufianus and those who had been ordained by them [Iconomachs] and who held the Orthodox faith, they did not reordain, as appears from its first act, but it did this as a matter of economy due to the great multitudes of Iconomachs that was then in evidence; just as the Second Ecumenical Synod accepted the baptism performed by some heretics, as a matter of economy, as we have already said.

Hence in view of the fact that it did not make this temporary occurrence by economy a definitive rule, it cannot be said to conflict with the present Apostolic Canon. Why even the patriarch Anatolios was ordained by the heretic Dioscoros and his heretical synod; and According to Sozomenos, even St. Meletios of Antioch was ordained by Arians (Book 4, Chapter 28); and many others were ordained by heretics and were thereafter accepted by the Orthodox leaders. But such examples are rare and due to the circumstances, of the case lacking canonical strictness. Anything however that is due to circumstances and that is a rarity, is not a law of the Church, both according to Canon XVII of the lst-&-2nd Synod and according to Gregory the Theologian, and also according to the second act of the Synod held in the Church of the Holy Wisdom; and according to that legal dictum which says: “Whatever is contrary to the Canons cannot be drawn upon as an example.” Second ordinations of the Orthodox are also prohibited by Canon LVII of Carthage. Read also the interpretations and footnotes to Apostolic Canons XLVI and XLVII.

LINKS or Topical_Index

CANON LXIX (69)

If any Bishop, or Priest, or Deacon, or Subdeacon, Readers, or Psalti fails to fast throughout the forty days of the Great Fast, or on Wednesday, or on Friday, let him be deposed, unless he has been prevented from doing so by reason of bodily illness. If, on the other hand, any layman fail to do so, let him be excommunicated.

(Canons XXIX, LXXXIX of the 6th Ecumenical Synod;
Canons XLIX, LI, LII of Laodicea; Canon XV of Peter the Archbishop;
Canon I of Dionysios; Canons VIII, X of Timothy)

Interpretation

The present canon commands that all alike, including laymen and those in Holy Orders, must fast the same way and not only during the Great Forty Days Fast,[95] but also on every Wednesday and Friday in the year, For this makes an explicit statement to this effect by saying verbatim: If any bishop or priest or deacon or sub-deacon or Readers or psalti fails to fast throughout the forty days of the Great Fast, or on every Wednesday, or on every Friday, let him be deposed: unless he has been prevented from doing so because of some bodily illness. If, on the other hand, any layman fails to fast on the aforesaid days, let him be excommunicated. For we do not fast during the Great Fast, according to divine Chrysostom on account of Pascha, not on account of the Cross, but on account of our sin, since Pascha is not a subject for fasting and mourning, but, on the contrary, an occasion for cheer and ther fulness of joy. (Discourse on those who fast on the first Pascha).

LINKS or Topical_Index

Hence we ought not to say that we are mourning on account of the Cross. For that is not the reason for our mourning -- may this not be so! But it is

really on account of our own sins. We fast during the forty days of the Fast in imitation of the Lord, who fasted on the mountain for forty days. As for the two days in the week on which we also fast on Wednesday and Friday, we fast on Wednesday because it was on that day of the week that the sanhedrin was held in connection with the betrayal of our Lord; and we fast on Friday because it was on that day of the week that He suffered His death in the flesh on behalf of our salvation, just as the holy martyr Peter says in his Canon XV, and just as divine Jerome says too.[96] But inasmuch as Canon L of Laodicea commands us to eat dry food (xyrophagy) throughout the Great Forty Days or Great Fast, as divine Epiphanios says in Hairesei LXV, to the effect that during the Great Forty Days eating dry food and practicing continence are incumbent, while the present Apostolic Canon counts Wednesday and Friday along with the Great Fast as occasions for fasting, it is evident that fasting on every Wednesday and Friday ought to be done by eating dry food (xyrophagy) in a similar manner as in the case of the Great Fast. Xyrophagy is the eating of food once a day, at the ninth hour, without eating olive oil or drinking wine, as we have explained in the Interpretation of Apostolic Canon LXIV.

Hence it is that Balsamon says that even the eating of shellfish on Wednesday and Friday and during the Great Fast is prohibited. This truth is acknowledged also by divine Epiphanios, who says: "Fast on Wednesday and on the day preceding Saturday, i.e. on Friday, until the ninth hour." In addition Philostorgios (in Book 10 of his Ecclesiastical History) says: "Fasting on Wednesday and Friday is most certainly not restricted to mere abstinence from meat, but on the contrary, is canonized to the point that one is not allowed to eat any food whatever until evening." This explains why blissful Benedict in his Canon XLI orders monks subject to him to fast on Wednesday and Friday until the ninth hour.

God-bearing St. Ignatius also in his Epistle to the Philippians says: “Do not disregard the Great Fast. For it contains an imitation of the Lord’s way of life. After Passion Week, do not fail to fast on Wednesday and Friday, allotting the surplus to the indigent.” So let not certain men violate all reason by declaring that fasting on Wednesday and Friday is not Apostolic legislation. For here, behold, you have direct and unambiguous proof that the Apostles in their own canons include this fast along with the fast of the Great Fast, while in their Injunctions they place it as equal with the fast of Great Week [Passion Week] For it is written in those Injunctions: “It is obligatory to fast during Great Week and on Wednesday and Friday.”[96]

But why should I be saying that the Apostles made it a law? Why, Christ Himself made fasting on these two days a law. And to assure yourselves that this is true, listen to the Holy Apostles themselves and hear what they say in their Injunctions (Book 5, Chapter 14): “He Himself has ordered us to fast on Wednesday and Friday.”

But since, as has been shown, the fast of the Great Fast is equal with fasting on Wednesday and Friday, it follows that leaving off these two fastings in the case of sickness or illness is also on an equal footing. Hence, just as Timothy in his eighth and tenth canons permits a woman that gives birth to a child during the Great Fast to drink wine and to eat sufficient food to enable her to be sustained, and on the other hand, permits a greatly emaciated man, owing to illness of unusual severity to eat olive oil in the Great Fast, saying: “For to partake of olive oil when a man has once become emaciated is acceptable,” so and in like manner it may be said that anyone who has become withered and wasted by severe illness ought to be allowed to eat only olive oil and to drink wine on Wednesdays and Fridays.

That is why even divine Jerome says: "On Wednesdays and Fridays fasting must not be omitted unless there is great need of this." The same thing is asserted also by holy Augustine.[99] Yet, in view of the fact that flesh-lovers wishing to circumvent the Great Fast and Wednesday and Friday either pretend that they are ill when they are not, or though really ill, claim that the oil and wine are not enough to support their weak condition, because of such pretexts it is necessary that an experienced physician who is also man that fears God, be asked what food is suitable to support their weakened condition, and in accordance with the opinion of the physician the Bishop or Confessor in question may absolve the sick man from the obligation to fast and allow him to break off fasting to that extent, and especially whenever such sick men belong to the class of so-called noblemen.

LINKS or Topical_Index

Concord

It is furthermore a fact that Canon XLIX of Laodicea says that no complete liturgy should be celebrated during the Great Fast, and its Canon LI says that the birthdays of martyrs are not to be celebrated in the Great Fast and Canon LII of the same ordains that marriages are not to be celebrated or weddings held in the Great Fast. All these canons, I mean, have the same tenor, to the effect as the above-quoted canons. For they too lend confirmation to the necessity of fasting and to the mournful tone of the Great Fast. For all these reasons marriages are not permitted during the Fast or birthday celebrations because they imply a state of joyfulness and of laxity.

Hence in conformity with this the Sixth Ecumenical Synod in its Canon LXXXIX ordains that we should pass the days of Holy Passion with fasting as well as prayer and contrition of heart, showing that fasting alone is insufficient

to be of benefit, as Chrysostom says Hom. 3 to the Antiochians: “We abstain not only from foods, but also from sins.” And Isidore too says, in his Epistle 403: Fasting in respect of food is of no benefit to those who fail to fast with all their senses; for whoever is successfully fighting his battle must be temperate in all things.” St. Nicephoros also says in his Canon XVI that monks ought not to perform agricultural labor during the Great Fast in order to find a pretext or excuse to consume oil and wine. In his Canon XIX he says that “monks in the monastery ought to eat but once a day on Wednesday and Friday.” Note, moreover, that in speaking of the Great Fast the present Apostolic Canon intends to include the entire Great Week of the Passion, and therefore fasting must also be observed throughout this period too. See also the footnote to Canon XXIX of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON LXX (70)

If any Bishop, Priest, or Deacon, or anyone at all who is on the list of clergymen, fast together with Jews, or celebrates a holiday together with them, or accepts from them holiday gifts or favors, such as unleavened wafers, or anything of the like, let him be deposed. If a layman do likewise, however, let him be excommunicated.

(Apostolic Canons VII, LXV, LXXI;
Canon XI of the 6th Ecumenical Synod;
Canons XXIX, XXXVII, XXXVIII of Laodicea;
Canons LX, LXXXI, CXVII of Carthage

Interpretation

In case anyone prays in company with excommunicated persons only, he is excommunicated; or if he does so with persons that have been deposed only, he is deposed: then how much more is it improper that any clergyman who fasts in

company with the Christ-killing Jews or celebrates any festival with them ought to be deposed, or if any layman do the same, should he be excommunicated? Hence it is that the present Apostolic Canon ordains that if any bishop or priest or deacon, or anyone else at all that is on the clerical list fasts along with the Jews or celebrates Pascha along with them, or any other festivals or holidays, or accepts any strange gifts from them, such as unleavened wafers,[100] which they eat during their days of Passover; and on all their feasts and on the occasion of every sacrifice where they offer unleavened wafers, let him be deposed. If, on the other hand, any layman does the same, let him be excommunicated.

For even though those who accept such things and join in fasting or celebrating are not of the same mind as the Jews and do not entertain the same religious beliefs and views as the latter (for if they did, they ought not only to be deposed or excommunicated, as the case might be, but also to be consigned to anathema, according to Canon XXIX of Laodicea), yet, as a matter of fact, they do afford occasion for scandal and give rise to a suspicion that they are actually honoring the ceremonies of the Jews, a thing which is alien to Orthodoxy. I omit mention of the fact that such persons are also polluting themselves by associating with Christ-killers. To them God says: *"My soul hates your fasting and your idleness and your festivals."* See also the Interpretation of Apostolic Canon VII

LINKS or Topical Index

CANON LXXI (71)

If any Christian conveys oil to a temple of heathen, or to a synagogue of Jews, in their festivals, or lights lamps for them, let him be excommunicated.

(Apostolic Canons VII, LXV, LXXI; Canon XI of the 6th Ecumenical Synod;
Canons XXIX, XXXVII, XXXVIII of Laodicea;
Canons LIX, LXXXII, CXXIII of Carthage.)

Interpretation

This Canon too, like the one above, excommunicates any Christian who should offer oil to a temple of heathen or of idolaters, or to a synagogue of Jews, when they are having their festivals, or should light their lamps. For in doing this he appears to believe that their false ceremonies and rites are true, and that their tainted mysteries are genuine.

Read also the Interpretation of Apostolic Canon VII.

LINKS or Topical_Index

CANON LXXII (72)

If any Clergyman, or Layman, takes a wax candle or any oil from the holy church, let him be excommunicated and be compelled to give back what he took, together with a fifth part of its value as well.

(Apostolic Canon LXXIII; Canon X of the lst-and-2nd Synod;
CanonVIII of Gregory of Nyssa.)

Interpretation

The present Canon further prescribes that if any clergyman or layman should take a candle or oil from the church, and use it for any unholy and common purpose, let him be excommunicated. And after he returns them to the same church from which he took them, intact and undamaged, just as he took them, let him give them to it together with one-fifth of their value. But Aristenos has interpreted it to mean five-fold. So that according to him the Canon says that the one guilty of sacrilege in having taken a candle or some oil shall return what he took, and five times as much in addition thereto. And Joseph the Egyptian, who paraphrased the Canons in Arabic, rendered the Greek word "epipemton" as fivefold, instead of a fifth more.

Nevertheless, the explanation given first in this Interpretation is better and preferable. For the word epipemton or epidecaton (i.e., a tithe) of the fruits, which the Jews used to give to their priests, is mentioned in many parts of the Holy Bible and does not mean not fivefold or tenfold, but once in five or ten. That is why Anonymous the interpreter of the canons interpreted the word by simply repeating it as found in the Canon.

Concord

Canon X of the 1st-&-2nd Synod says that those clergymen who pilfer or who convert to unholy use or service any of the holy vessels and vestments that are kept in the holy bema [sanctuary] are completely deposed from their rank. For using them in any unholy service is to profane them and, on the other hand, to steal them is sacrilege. As for those who convert to an unholy use or service, either of themselves or of others, any holy vessels or vestments outside the holy bema, they are according to Apostolic Canon LXXIII to be excommunicated, and we too join in excommunicating them. But concerning those who steals them outright from the temple, we make him liable to the penalty provided for sacrilegists. The penalty for sacrilege, according to Canon VIII of Nyssa, as far as concerns the Old Covenant was not any lighter than that penalty which was attached to murder, since both a murderer and a sacrilegist incurred the same punishment of stoning to death, as appears from the example of Achar a son of Carmi, I Chronicles 2:7. But by virtue of ecclesiastical custom there came to prevail a mitigation, and accordingly sacrilege is penalized even less severely than adultery.[101] Pope Boniface V says however that sacrilegists ought at all times to be anathematized.

CANON LXXIII (73)

Let no one appropriate any longer for his own use any golden or silver vessel that has been sanctified, or any cloth: for it is unlawful to do so. If anyone be caught in the act, let him be punished with excommunication.

(Apostolic Canon LXXII; Canon X of the lst-and-2nd Synod;
Canon VIII of Gregory of Nyssa.)

Interpretation

This Canon too, like the one above, prohibits the promiscuous use of holy things, by ordaining the following. Let no one take or use for his own service any gold or silver vessels, or any vestments that are sanctified and consecrated to God,[102] because the taking of them itself and the use of them is something odious to God and actually unlawful. But if anyone should be caught doing this, let him undergo excommunication as the penalty. But what punishment is meted out by God to men who profane things consecrated to Him and who put them to common use has been shown best of all by Baltasar the king (Daniel 5:1), who on account of his having profaned the gold and silver vessels which his father Nebuchadnezzar robbed from the temple of God which stood in Jerusalem, by having them used for the drinking of wine both by himself and by the noblemen of his kingdom, and by his concubines and wives (Daniel 5:23), in that same night in which he did this, he was slain and his kingdom was divided among the Medes and Persians. Pope Stephen, according to Platina, says that not even a priest may wear holy vestments for non-ecclesiastical purposes. Read also the Interpretation of the above Apostolic Canon LXXII.

CANON LXXIV (74)

When trustworthy men have accused a Bishop of something, Bishops must summon him; and if he answers and confesses, or is found guilty, let the penalty be fixed. But if when summoned he refuses to obey, let him be summoned a second time by sending two Bishops to him.

If even then he refuses to obey, let him be summoned a third time, two Bishops again being sent to him; but if even then he shows contempt and fails to answer, let the synod decide the matter against him in whatever way seems best, so that it may not seem that he is getting the benefit by evading a trial.

(CanonVI of the 2nd Ecumenical Synod;
Canons IX, XVII, XXI of the 4th Ecumenical Synod;
Canons XIV, XV of Antioch; Canon IV of Sardica;
Canons VIII, XII, XVI, XXVII, XCVI, CV, CXXXI, CXXXVII, CXXXIX
of Carthage; and Canon IX of Theophilos.)

Interpretation

The accusation brought against the Bishop and mentioned in the present Canon is not one involving a financial matter, that is to say, not anything of a private nature and calling for personal blame, as for instance, that a man has been unjustly treated by the Bishop or that he has been greedily victimized, as Balsamon has incorrectly interpreted it, but on the contrary, it is one involving an ecclesiastical matter such as might be expected to imperil his rank. But how can this be determined? It is by the trustworthy men whom the Canon produces as accusers. For men bringing charges against a bishop on account of financial claims or personal grievances are not examined as to whether they are Orthodox or are misbelievers, nor as to whether they are under suspicion or above suspicion, thoroughly trustworthy, but on the contrary, no matter what sort of persons they may be, they are entitled to have their charges examined, according to Canon VI of the 2nd Ecumenical Synod and Canons VIII and XXVII of Carthage.

But as for those who accuse him on ecclesiastical grounds and in regard to ecclesiastical matters, must be both Orthodox and above suspicion, or trustworthy; or else they are not admissible as accusers, according to the same canons. That is why Zonaras too appears to agree with such an acceptance of this Canon. So what the Canon means is simply this: if any bishop should be accused by trustworthy and un-accused men of any ecclesiastical crime he must be summoned to trial by the other bishops. Then if he appears and confesses of his own accord that the accusation is true, or though he deny it it is proved by indisputable evidence offered by his accusers that he is guilty of such a charge, then it shall be determined by the bishops what penalty he ought to bear.

If on the other hand, he is summoned and refuse to appear for trial, let two bishops be sent to him and let then summon him a second time. If he again refuses to appear, let two bishops be sent to him once more, and let them summon him a third time. If even for a third time he scorns the summons and refuses to go, henceforward let the synod of bishops decide the case against him, even in his absence and decree whatever it deems the just and right and lawful penalties, lest he is convinced that he is gaining any benefit by such tactics in avoiding trial and postponing the time.

Concord

Canon XXVII of Carthage adds that the synod of bishops ought to send the accused bishop letters of request, and if within a space of one month he does not appear, he is to be excluded from communion. Or if he proves that necessary business prevented his appearing for trial, he is to be allowed another month's time. After the second month has passed without his appearing for trial, he is to be excluded from communion until he proves himself innocent of the crime with which he is charged. But Balsamon says that the three summons, which the Canon requires to be served upon the accused bishop, are to be spaced thirty

days apart. So that if the accused bishop fails to appear for trial before the synod within a period of three months, he is thereafter to be condemned at a hearing from one side only.[103]

Accordingly in the days of the Holy Apostles, on account of the fact that there were no patriarchates as yet, two bishops had to be sent to summon a bishop; but nowadays it is sufficient if he is notified, and the Patriarchal notaries verify this fact. According to Canons XII and CXI of Carthage twelve bishops are required to try a bishop, six to try a priest, three to try a deacon, and their own metropolitan and bishop.[104] If however by consent, they appoint judges, even though the latter be less in number than the number prescribed, they shall have no right of appeal according to Canons XVI and CV and CXXXI of the same synod. If, on the other hand, any bishop promised at first to let his case be tried by the bishops, but afterwards refuses to consent to this, he is to be excluded from communion. Nevertheless, until his case has been finally disposed of according to Canon XCVI of the same synod, he is to be deprived of his episcopate. If anyone accuses a bishop, the case is to be tried first before the bishops of the synod of the province in question. But if this synod is unable to handle the case, let the trial be held by a larger synod of the diocese,[105] in accordance with Canon VI of the 1st Ecumenical Synod. But if anyone has a case to be tried with a metropolitan, let him apply either to the exarch of the diocese or to the patriarch of Constantinople, according to Canons IX and XVII of the 4th Ecumenical Synod.

If when a bishop is tried, some of the bishops of the province are in favor of acquitting him while others insist upon condemning him, let the metropolitan call other bishops from nearby districts and let them decide the case, according to Canon XIV of Antioch. But if all the bishops of the province unanimously arrive at one and the same decision against the accused, others are not to try the

such a condemned one anymore, according to Canon XV of the same synod. But Canon IV of Sardica ordains that if the deposed bishop who has been tried by neighboring bishops claims to have a new defense, no one else is to be ordained in his place until a better investigation has been made. But that men who accuse bishops and clergymen of criminal offenses must be men above suspicion and Orthodox is decreed more especially by Canon CXXXVIII of Carthage, which states that slaves or even freed men are not acceptable accusers of clergymen against their own lords, nor are mimes and buffoons, or any persons that are infamous, and in general all those who are inadmissible as accusers in the case of civil laws.

In addition, Canon CXXXIX of Carthage states, when anyone has charged a clergyman with a number of crimes, if he is unable to prove the first crime, let him not be accepted any longer with respect to the rest of his charges as credible. But neither are those who are still under excommunication admissible as accusers, according to Canon CXXXVII of the same synod. But if such persons are inadmissible as accusers of clergymen, still more are they inadmissible as accusers against bishops. In addition, Canon XXI of the 4th Ecumenical Synod states that the reputation of those accusing bishops and clergymen ought to be investigated; and Canon IX of Theophilos says the same thing too. See also the Interpretation of Canon VI of the 2nd Ecumenical Synod, and that of Canon IX of the 4th Ecumenical Synod.

LINKS or Topical_Index

CANON LXXV (75)

No heretic shall be accepted as a witness against a bishop, but neither shall one faithful alone: for "every charge shall be established by the mouth of two or three witnesses"

(Deuteronomy 17:6; Matthew 17:16)
(Canon II of the 1st Ecumenical Synod;
Canon XL of Carthage; Canon IX of Theophilos

Interpretation

But not only must those accusing a bishop not be heretics, as we said above, but neither must those bearing witness against him; neither is any one person alone admissible as a witness against a bishop. That is why the present Canon says that no heretic shall be allowed to give testimony against a bishop, nor shall a single faithful Orthodox be allowed to stand alone as a witness against a bishop; because it is written in the old Law, that by the mouth of two or three witnesses every doubtful word and charge shall be examined and verified.[106]

Concord

The great St. Paul says the same things especially in writing to Timothy: *"Against a presbyter [priest] receive no accusation unless it be supported by two or three witnesses"* (I Timothy 5:19). Canon CXL of Carthage ordains that if any persons are inadmissible as accusers they are inadmissible also as witnesses. But neither are those persons admissible as witnesses who are brought in by an accuser from his own home, that is, the relatives of the accuser, and his friends and those who are subject to his authority.

Neither ought anyone’s testimony to be admitted in evidence when he is under age, less than fourteen years old, according to the same Canon of Carthage, although, on the other hand, Chapter 20 of Title I of Book 21 says that anyone under the age of twenty is disqualified as a witness in court. The First Ecumenical Synod in its Canon IX, commands that if a bishop or priest be convicted of any sin by the testimony of two or three witnesses, he must be ousted from the clergy. Moreover, Canon IX of Theophilos ordains that if any clergyman accused of fornication be proved guilty of this crime by the testimony of credible witnesses, he shall be ousted from the clergy.[107] Canon XXXVIII of Carthage says that if an accuser cannot bring witnesses f rom the district of the one accused on account of

some fear, the court is to be held nearer to that locality so that witnesses may easily attend it. Canon LXVIII states that clergymen are not to be brought into court against their will to give testimony. A single witness is never to be believed at any time, even though he be a great man, or a dignitary, or a senator, according to Title IX, Chapter 2, of the Nomicon of Photios, see also Apostolic Canon LXXIV.

CANON LXXVI (76)

It is decreed that no Bishop shall be allowed to ordain whomsoever he wishes to the office of the Episcopate as a matter of concession to a brother, or to a son, or to a relative. For it is not right for heirs to the Episcopate to be created, by subjecting God's things to human passion; for God's Church ought not to be entrusted to heirs. If anyone shall do this, let the ordination remain invalid and void, and let the bishop himself be penalized with excommunication.

(Canon XXIII of Antioch; Canon XI of Carthage.)

Interpretation

Hierarchical authority is admittedly a grace and gift of the Holy Spirit. So how can anyone bestow it upon another as an inheritable right? Therefore the present Apostolic Canon decrees that a bishop ought not to favor any of his brothers or sons or relatives by ordaining him as his successor to the office of the episcopate, because it is not right for one to create heirs to the episcopate (as is done, that is to say, in the case of other affairs among seculars), and to bestow the gracious gifts of God upon another as a favor, such as the episcopal authority, on account of human passion, or in other words, on account of considerations of relationship or friendship. Nor ought anyone to subject the Church of God to inheritance, by so acting as to cause it to be called a patrimony.

But if any of the bishops should do this and ordain any relative of his as his successor to the episcopate, the ordination so performed shall be invalid and of no effect, while he himself who ordained that person shall be excommunicated; for bishops must be made by a synod. Accordingly if, as declared in Canon XI of Carthage, bishops have no authority to leave to their relatives, or to anyone else they may choose, any property that they acquired after the episcopate, by way of legacy (except only whatever they have acquired by inheritance from relatives or any bestowed upon them by someone else in token of honor), how can they leave the episcopate itself as a legacy to their relatives, or to anyone else they may wish?

Concord

Thus consistently herewith Canon XXIII of Antioch commands that no bishop shall have authority to appoint a successor to himself even though he be at the point of death;[108] on the contrary, the synod and the judgment of the bishops composing it shall have sole authority to appoint whoever they find to be worthy, after the decease of the previously active bishop. Hence it was that this very same thing was prohibited also in connection with ancient Israel. It was on this ground that they laid an accusation against Moses charging that he appointed his brother Aaron to the office of high priest, and the latter's sons too. Accordingly, had not God Himself confirmed their appointment to Holy Orders by means of the sign of the rod that sprouted and blossomed, there is little doubt that they would have been deposed.

LINKS or Topical Index

CANON LXXVII

If any cripple, or anyone with a defect in an eye or in a leg, is worthy of the episcopate, let him be made a bishop, for it is not an injury to the body that defiles one, but a pollution of the soul.

(Canon XXXIII of the 6th Ecumenical Synod)

Interpretation

The old Law commanded that those about to become priests must not have defect of body, but must be sound and able-bodied and without blemish. *"For whatever man that has a blemish,"* it says, *"he shall not approach — a blind man, or a lame man, or one that has a disfigured nose, or whose ears are cut off; or any man that has had his hand or his foot crushed; or any man that is humpbacked, or freckled;*[109] *or that has infected eyes;*[110] *or any man whatsoever in whom there is the condition known as wild itch, or who has but one testicle*" (Leviticus 21:18-20). But also even in case they came with any such blemish in the body after admission to Holy Orders, they had to cease officiating in connection with their holy office. However, the new law of grace of the Gospel does not consider such blemishes and injuries of the body to be obstacles to Holy Orders, but demands rather that they have their soul clear from any filth. Therefore the present Canon says in effect: If anyone has been injured in his eyes, as for instance, if he has but one eye, or is squint-eyed, or is cross-eyed, or is short-sighted; or if anyone has a broken leg, or, what amounts to the same thing, if he is lame in either leg; or if anyone that has any other defect or injury in his body that does not prevent him from exercising the functions of the holy offices, is otherwise worthy and deserves to be made a bishop, let him be ordained; since the bodily defect does not render him unworthy, but only a pollution of the soul due to sin.

Concord

Canon XXXIII of the 6th Ecumenical Synod excommunicates bishops that make clergymen only of those who are descended from a priestly line, by decreeing that they must not regard lineage in a Jewish way, but much rather have consideration for the worthiness of the soul.

St. Nicephoros, on the other hand, in his Canon VIII says that even those who have been born of a concubine or of a bigamist may be ordained if they are worthy. The same thing is said also in Canon IX of Nicetas of Heraclea.

CANON LXXVIII (78)

Let no one that is deaf nor anyone that is blind be made a Bishop, not on the ground that he is deficient morally, but lest he should be embarrassed in the exercise of ecclesiastical functions.

Interpretation

However, the present Canon goes on to say, if anyone is blind in both eyes, or is deaf in both ears, let such a person not be made a bishop, not because these defects imply any moral unfitness or that he is unworthy, but because he is prevented by these defects from performing the holy rites in the church. For how can anyone that cannot see or that cannot hear officiate at the altar? Or how can he handle the holy elements, or read the holy books, or listen to the words uttered by the laity? Note however, that those who have been stricken deaf or blind after attaining to Holy Orders ought therefore not to be deposed; for such procedure would indicate lack of sympathy, because the civil law, in Book 8, Title I, Chapter I, subject 4, says that a blind man can even try cases as a judge, and is not to be ousted; though he cannot receive any other authority, but on the contrary, has to remain content with that which he possessed before the accident.[111]

LINKS or Topical_Index

CANON LXXIX (79)

If anyone is possessed of a demon, let him not be made a Clergyman, nor even be allowed to pray in company with the faithful. But after he has been cleansed from it, let him be received, and if worthy be made one .

(Canon VII of the 6th Ecumenical Synod; and II Timothy 3:15.)

Interpretation

Everyone that is possessed of demons is considered unclean, because he engenders the suspicion that because of the wickedness of his life he has afforded the Devil permission to enter him. How therefore, can any such person be promoted to the clergy, seeing that even oil of myrrh used in making chrism is not trusted when it is in a rotten container, according to St. Gregory the Theologian. Hence the present Canon decrees that if anyone is permanently possessed of a demon, such a person shall not be made a clergyman. Neither shall he be allowed to pray in church along with the faithful, lest he disturb their praying and the doxology they are offering to God, with his disorderly actions and his demoniacal cries, which are usual to those possessed of demons. But after he has been cleansed and freed from the demon, let him be admitted to prayer along with the faithful; and if he is worthy to become a clergyman, let him be made one.

Concord

But why does Canon III of Timothy of Alexandria permit one possessed of a demon to partake of communion if he does not confess or blaspheme the mystery, at a time when the present Canon does not even permit him to pray along with the faithful? This is explainable by the fact that the present Canon refers to one that is permanently and continuously energized by a demon, whereas that of Timothy contemplates a person who is energized by a demon

with an interruption now and then at various times. He therefore allows him to partake of the Divine Mysteries when he is not being energized and suffering. Accordingly, in this manner the two Canons are reconciled with each other and are seen not to be contrary to each other.

Nevertheless, even when demonized only at times, a person ought not to be admitted to the clergy and be made a priest, lest Holy Orders or the priesthood be blasphemed as a result, and lest during the time of the awesome services being held, the demon should energize him and the holy elements be wantonly insulted. Patriarch Nicholas says this very same thing in decreeing in his Canon IV, that if anyone is suffering from gloominess and melancholy, he will appear to most persons to be possessed of a demon in case he partakes of communion. But if he is actually possessed of a demon, says Nicholas, let him abstain from communion.[112] The synod held in the Troullos, on the other hand, says that those who pretend to be possessed of a demon, without actually being possessed of one, shall be penalized with the same penalty that would be meted out to them in case they actually were possessed of a demon; and let them be compelled to undergo the same hardships and fastings as the truly possessed have to undergo.

CANON LXXX (80)

It is not right to ordain a man a bishop immediately after he has joined the Church and been baptized, if he has hitherto been leading a heathenish life, or has been converted from wicked behavior. For it is wrong to let one without experience become the teacher of others, unless in some special case this be allowed as a matter of divine favor and grace.

(Canon II of the 1st Ecumenical Synod;
Canon XVII of the 1st-and-2nd Synod; Canon XII of Neocaesaria;
Canon XII of Sardica Canon III of Laodicea; Canon IV of Cyril.)

Interpretation

The present canon declares that it is not right for one to be made a bishop immediately, when he has been a heathen and infidel all his life and has just joined the pious faith and been baptized; or has repented after leading a vicious and malicious life, such as is that of theatrical and buffoons and others like them.[113] For it is unjust and unfair and wrong for one to become a teacher of others such as is a bishop when he has not yet afforded any proof or given any demonstration to show that he is sound in matters of faith and is irreproachable in respect to his life. Any such test requires time, and cannot be rushed through in a short interval.

LINKS or Topical_Index

The sole exception is that he may be ordained a bishop if a special revelation from God is granted him, as happened in the case of the Apostle Ananias, in regard to St. Paul, when the Lord told him in a vision: *"Go your way: for he is a chosen vessel unto me, to bear my name before nations, and kings, and the children of Israel"*[114] (Acts 9:15).

Concord

St. Paul also commands this same thing in writing to Timothy, saying: *"Not a novice, lest being lifted up with pride he fall into the Devil's judgment and trap"* (I Timothy 3:61, with reference to ordaining one who has been only recently catechized and freshly planted in the vineyard of Christ. Hence it was that Canon II of the First Ecumenical Synod commanded that those joining the faith and coming from a heathen life must not be elevated to the rank of either bishop or priest until they have first given a fair demonstration of their faith, and have shown it in their life. Also Canon III of Laodicea says that persons newly baptized ought not to be admitted to Holy Orders. Canon X of Sardica, on the other hand, decrees that

no rich business man or scholastic person ought to be made a bishop unless he first serve as a deacon and priest, in order that his faith and faithfulness may be thereby attested, and lest he be looked upon as a novice; but that in every rank he is to be tried for no less than a sufficient length of time. Moreover, even Canon XVII of the lst-&-2nd Synod decrees the same things, in that it forbids both laymen and monks from ascending at once to the exalted rank of the episcopate without his first being duly examined with respect to the ecclesiastical steps. Canon XII of Neocesarea forbids anyone being made a priest if he is one that has been baptized during illness, unless it is because of urgency or a lack of men. Canon III of Cyril prohibits newlyweds from being made clergymen, as well as men that have been expelled by a bishop, and men that come from a monastery, and those who are wholly disreputable. Concerning which, see the footnote to Canon XIX of the First Ecumenical Synod.

CANON LXXXI (81)

We have said that a Bishop, or a Priest, must not descend himself into public offices, but must attend to ecclesiastical needs. Either let he be persuaded, therefore, not to do so, or let him be deposed. For no one can serve two masters, according to the Lord's injunction.

(Apostolic Canons VI, XXIII; Canons III, VII of the 4th Ecumenical Synod;
Canon X of the 7th Ecumenical Synod;
Canon XI of the lst-&-2nd Synod; Canon XVIII of Carthage)

Interpretation

This Canon too, like the Sixth, prescribes that those in Holy Orders must not meddle in worldly affairs, since it promulgates: "We have said (i.e., in our Canon VI), that a bishop or priest must not lower himself into political and secular affairs and business, but must confine his activities to diligently

looking after the service and needs of the Church. So either let him be persuaded not do anything of the kind henceforth, or if he cannot be persuaded, let him be deposed. For no one can serve two masters and please both of them, as the Lord says (Matthew 6:24; Luke 16:3)." See also the Interpretation of Apostolic Canon VI.

CANON LXXXII (82)

We do not permit house servants to be ordained to the clergy without the consent of their masters, to the sorrow of the masters owning them. For such a thing causes an upheaval in the households. But if any house servant should appear to be worthy to be ordained to any rank, as our own Onesimus did, and their masters are willing to permit it, and grant them their freedom (by liberating them from slavery), and allow them to leave home, let him be so ordained.

(Canon IV of the 4th Ecumenical Synod; Canon LXXXV of the 6th Ecumenical Synod; Canon III of Ancyra; Canon XC of Carthage; Canons XL, XLI, XLII of Basil; and the Epistle to Philemon)

Interpretation

One must not do things that become causes of scandal or of sorrow to others. One cause of scandal, of course, and of sorrow is that which results whenever a slave is ordained without the consent of his own master. Thus the present Canon prohibits this, stating: We do not allow slaves to be promoted to the clergy and Holy Orders without the consent of their masters, lest we cause sorrow to the masters themselves by doing so. Because this sort of thing upsets whole households (for it might happen that the slave admitted to the clergy was either the manager of his master's household, or the superintendent of his factory, or had the care of his master's money; and on all such accounts his ordination might cause his master grief).

But if any slave should appear to be worthy for ordination, as did our own Onesimus, the bishop ought to notify his master to this effect, and if the latter consents and is willing, and at the mouth of two or three witnesses according to the LXXXV of the 6th Ecumenical Synod, and sends him home as a sign of total liberty, then let him be ordained. That is what St. Paul did, since he refused to keep the slave Onesimus, and in spite of the fact that he found him to be very useful in the ministry of preaching, he sent him back to his master Philemon.

Concord

Nor must slaves be admitted to monasteries to become monks without the consent of their masters, according to Canon IV of the 4th Ecumenical Synod. And any female slave who gets married without the consent of her master has thereby become guilty of harlotry, according to Canons XL and XLII of St. Basil; for according to him, agreements and promises made by vassals are unreliable. And according to his Canon XLI any marriage that takes place without the consent of the master of a female slave must be dissolved if he does not want it. That is why the synod held in Gangra anathematizes in its Canon III anyone who on the pretext of piety teaches a slave to hold his master in contempt and to leave his service. According to Canon LXXIII of Carthage, the freedom of slaves ought to be preached in the churches.[115]

CANON LXXXIII (83)

If any Bishop, or Priest, or Deacon is engaged in military matters, and wishes to hold both a Roman (i.e.; civil) and a holy office, let him be deposed. For "render unto Caesar the things that are Caesar's; and unto God the things that are God's"

(Matthew 22:21).

(Apostolic Canons VI, LXXXI;
Canons III and VII of the 4th Ecumenical Synod;
Canon X of the 7th Ecumenical Synod; Canon XI of the lst-&-2nd Synod;
Canon XVIII of Carthage.)

Interpretation

In other Canons too the divine Apostles prohibit those in Holy Orders from engaging in the management of public affairs and from undertaking worldly cares, but in this one they also do likewise by saying: If any bishop or priest or deacon occupies himself with military matters — by which is meant, not the use of weapons or actual participation in warfare, but the management or handling of military matters, such as the distribution of rations to the soldiers, reception of their food, and other such business which is designated by civilians as military matters — and wants to have both jobs, to wit, that of exercising imperial Roman authority, and that of priestly and ecclesiastical functions, or what may be more aptly described as external and internal affairs,[116] let any such dignitary of the Church be deposed if he fails to desist from this. For things and offices that belong to Caesar or to the emperor ought to be left to Caesar; or, in other words, they ought to be given to external and imperial, or royal men: things and offices that are God's, on the other hand, ought to be given in a similar manner to those to whom they belong, which is the same as saying, to divine and internal men, such as are bishops and priests and deacons. Read also the Interpretation of Apostolic Canon VI.

LINKS or Topical Index

CANON LXXXIV

If anyone insults an emperor or king, or any other ruler, contrary to what is right and just, let him pay the penalty. Accordingly, if he is a clergyman, let him be deposed; but if he is a layman, let him be excommunicated.

Interpretation

The Mosaic Law says: *"You shall not speak ill of your people's ruler"* (Exodus 22:28); while Peter the leading Apostle especially says: *"Honor the king"*, (I Peter 2:17). St. Paul also commands us to pray for kings and all that are in positions of authority (I Timothy 2:2), no matter even though they are infidels. Here, in the present Canon, the Apostles say in common that whoever insults a king or emperor or any other ruler contrary to what is right and just, and without any just cause, let him be punished; accordingly, if he is a clergyman, let him be deposed, but if he is a layman, let him be excommunicated. Insults in connection with kings and emperors are considered the severest reproaches. By prohibiting one from insulting a king or emperor contrary to what is right and just, the Canon has left it implied by way of contradistinction that if kings and other rulers manifest impiety or indulge in sin it is permissible for those to criticize and expose them to whom the right to criticize such personages belongs. Moreover, even the one who has insulted such a personage in such a case ought not to be punished directly; [117] and see the footnote to Apostolic Canon LV.

LINKS or Topical_Index

CANON LXXXV

To all you Clergymen and Laymen let the following books be venerable and holy: Of the Old Covenant, the five of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the one of Jesus of Nave (commonly called Joshua in English); the one of Judges; the one of Ruth; the four of the Kingdoms; two Chronicles of the Book of Days; two of Esdras; one of Esther; three of the Maccabees; one of Job; one Psalter (Psalms); three of Solomon, namely, Proverbs, Ecclesiastes, and the Song of Songs; twelve of the Prophets; one of Isaiah; one of Jeremiah; one of Ezekiel; one of Daniel;

outside of these it is permissible for you to recount in addition thereto also the Wisdom of very learned Sirach by way of teaching your younger folks. Our own books, that is to say, those of the New Covenant, comprising four Gospels, namely, that of Matthew, of Mark, of Luke, and of John; fourteen Epistles of Paul; two Epistles of Peter, three Epistles of John; one of James; one of Jude; two Epistles of Clement; and the Injunctions addressed to you Bishops through me, Clement, in eight books, which ought not to be divulged to all on account of the secret matters they contain) and the Acts of us Apostles.[118]

Interpretation

After teaching and legislating in their holy Canons in what manner it befits those in Holy Orders and lay Christians in general to conduct themselves as a matter of policy, the Apostles lastly teach also what books they ought to read. Thus in their Canon IX they taught us not to read books that are uncanonical and falsely entitled and ascribed to others than their real authors, while in the present Canon they teach us to read the canonical and holy books which they also enumerate, as they appear listed here. These books are also mentioned in Canon IX of the synod held in Laodicea, and in Canon XXXII of that held in Carthage. Moreover, Athanasios the Great in his 39th festal letter, and St. Gregory the Theologian, in his Epic Verses, and Amphilochios the Bishop of Iconium in his Iambic Lines also mention them.

LINKS or Topical_Index

In fact Athanasios the Great in his said letter divides all the books of the Old Covenant into two groups: the canonical, and the readable.

As regarding the ones in the Old Covenant called canonical he says that they are twenty-two books, in agreement with the number twenty-two of letters in the Hebrew alphabet (as is stated also by St. Gregory the

Theologian and by divine John of Damascus), being named as follows: 1, Genesis; 2, Exodus; 3, Leviticus; 4, Numbers; 5, Deuteronomy; 6, Jesus of Nave (or Joshua); 7, Judges; 8, Ruth; 9, Kingdoms first and second taken together (also known as the Books of Samuel among the Jews); 10, Kingdoms third and fourth (called also the First and Second Books of Kings, respectively); 11, Chronicles first and second; 12, the First and the Second Book of Esdras, taken together; 13, The Psalms; 14, Proverbs; 15, Ecclesiastes; 16, The Song of Songs; 17, Job; 18, the twelve lesser Prophets, named as a single book; 19, Isaiah; 20, Jeremiah together with Lamentations, and Baruch, and an epistle; 21, Ezekiel; 22, Daniel. Readable books to be studied by the recently catechized are the following: Wisdom of Solomon, which is also called all-virtuous according to Eusebius (Book 11, Ch. 7, concerning Evangelical preparation); Wisdom of Sirach, which is also called all-virtuous, according to George Syngelos (note, however, that Sirach is called by the Westerners “Ecclesiasticus”); Esther; Judith; and Tobias.

Take note, however, of the fact that the book of Esther, which is but one, is also included among the Canonical Books, just as the present Apostolic canon also lists it among the canonical books; and so does the synod held in Laodicea, and that held in Carthage. But even the Wisdom of Solomon, and Judith, and Tobit are enumerated among the canonical books by the synod of Carthage. In the present Apostolic Canon the first three books of the Maccabees are also listed as canonical books.[119]

LINKS or Topical Index

Of the New Covenant the canonical books are the following: The four Gospels; the Acts of the Apostles; the seven Epistles General, namely, one of James, two of Peter, three of John, and one of Jude; fourteen Epistles of Paul; and the Book of Revelation, concerning which, however, divine

Amphilochios in his Iambics says that though many approve it as genuine, most authorities deem it spurious.

LINKS or Topical_Index

The Book of Revelation was nevertheless accepted by the Synod of Carthage as a canonical book, as attested by its Canon XXXII; and by Athanasios the Great in his aforesaid letter No. 39; and by divine Dionysios the Areopagite, who calls it a mystical intuition; and the scholiast of St. Dionysios divine Maximos mentions in many places in his scholia; it is also approved by St. Jerome, who calls it the most sublime book in the world.

LINKS or Topical_Index

But if St. Gregory the Theologian fails to mention it in his Epic Verses, yet in the constituent address, which he made to the one hundred and fifty bishops composing the Second Ecumenical Synod he expressly mentioned it, saying: “For I am persuaded that other ones (i.e., angels) supervise other churches, as John teaches me in Revelation.” Origen, too, had a communication on Revelation. Cyril of Alexandria also mentions it (in page 679 of the Pentateuch); and likewise does Clement of Alexandria (in p. 856 of the Pentateuch); it is accepted also by Apollinaris; Ephraim, Papias, Justin, Irenaeus, Tertullian, Lactantinus, Severos, Sylpicios, Augustine, Methodios, Hypolytos, Andrew of Caesarea, and the Second Ecumenical Synod itself, before which St. Gregory the Theologian delivered his constituent address in, which he mentioned the book of Revelation. It is also recognized by Meliton the bishop of Sardis, and Theophilos the bishop of Antioch, and by others.

As for the two Epistles of Clement mentioned in the present Apostolic Canon, they were addressed to the Corinthians on the part of the Church of Rome, and were published in the collection of the first volume of the Records of the Synods; but the second one is deemed spurious by Photios

(folio 156 of the Myriobiblus). As for the Injunctions of the Apostles, which are also called the Didache of the Apostles by Athanasios the Great, they were rejected by Canon II of the Sixth Ecumenical Synod, on the ground that heretics had garbled them. But since not all of them were garbled, but only certain parts of them, therefore many of the Fathers even before the Sixth Ecumenical Synod, among whom St. Gregory the Theologian in particular, but also holy Maximos as well adopted sayings taken from this. Thus the Theologian in his discourse on Pascha, with reference to the proposition saying, "I will be on my guard," explain the word sheep as representing Christ allegorically, on account of the coat of imperishability, which saying was gleaned from the Injunctions, according to Micetas; while divine Maximos uses whole excerpts from the Injunctions in his scholia on Dionysios.

But why am I speaking of individuals? The Fifth Ecumenical Synod itself bears witness to the Injunctions, in the letter of Justinian, to the effect that alms ought to be given on behalf of the dying, page 392 of the second Volume of the collection of the synods. But even after the Sixth Synod the Synod assembled in Aghia Sophia adopted testimony from the Injunctions. Also, Michael the patriarch of Constantinople, surnamed Cerularius, together with the synod attending him, living AD 1053, adopted testimony against the cutting off of the beard which is found in Book 1 of the Apostolic Injunctions Chapter 3, reading as follows: "You shall not depilate your beards: for God the Creator made this becoming in women, but unsuitable to men." See also page 978 of Volume II of the Synodal Records. Besides, as they are now found printed, it does not appear to me that they contain anything spurious or improper.

The Shepherd, which Athanasios the Great mentions in his often-cited epistle, was a book, which has not been preserved to our times. Perhaps it was such an affair as the discourse which John of the Ladder attributes to a shepherd, and, briefly speaking, there was such a book teaching the shepherd of rational sheep how to shepherd them towards a pasture conducive to salvation, and how to keep them safe from the clutches and claws of rational wolves, and of demons and false-teaching men as well. We have been informed that this Shepherd is found as a very old book in some monastery in Greece and that it is a work of Quartus, one of the seventy Apostles. The Shepherd is mentioned also by St. Maximos in his scholia on divine Dionysios. Its size is about that of the Psalter. Note that Canon LIV of Carthage commands that besides the book of the Old and New Covenants the Lives of the Martyrs are to be read which contain an account of their ordeals on the days of their festivals

LINKS or Topical_Index

FOOTNOTES TOTHE APOSTOLIC CANONS

1. THE HIGHER IN RANK BLESSES THE LOWER:

Anacletus the bishop of Rome says that this first Canon is an assertion made originally by the apostle St. Peter, and that it was in accordance with the legislation embodied in this Canon that the three Apostles, Peter, James, and John, ordained James the brother of God, though divine St. Chrysostom says that the Lord ordained him. But perhaps the Lord did indeed declare him bishop of Jerusalem (the ordination referred to by Chrysostom being taken for a declaration), but the three Apostles, after the Ascension of the Lord, ordained him by means of a divine rite, as Dositheos attests on page 3 of his first book of past patriarchs of Jerusalem. But why do two or three bishops ordain a bishop, while only one ordains a priest and other clergymen? It is probable that this is the internal and proximate reason. For, since according to the Apostle *"what is lower is blessed by the higher"* Hebrews 7:7, which is said of the priesthood in particular), in the case of a priest, it being an ordination of a lesser being, one bishop alone suffices, because of his admittedly being superior to and ranking above a priest; but in the case of ordination of a bishop, who is of the same order and rank and not inferior or lesser, one bishop alone does not suffice, because of his being of the same rank, and not superior to the other. In order, therefore, that a superior may bless an inferior, in the case of parity of persons, two or three ordain one; since admittedly two good men, or superiors, are "higher" than one, as Solomon says (Ecclesiastes 4:9).

2. PROPER AGE FOR BISHOPS:

The bishops when ordained must be of advanced age, that is, not less than fifty years old, except only where a small province is involved wherein one of advanced age cannot be found, according to Apostle's Injunctions Book II, Chapter 1, and according to the 52nd epistle of St. Cyprian, or even above the thirtieth year, according to Justinian's Novel 137.

3. DEFINITION OF "BISHOP":

The word *bishop* is defined by Emperors Leo and Constantine thus: "A bishop is a supervisor and caretaker of all souls that come to church in his province, possessing executive power, of a priest, deacon, reader (or readers), cantor (or Chanter), and monk. It is the peculiar nature of a bishop to be condescending to humbler men, but to disdain the haughty. . . And to incur danger for the protection of his flock, and to make their worries his own grief" (Edg. Title VIII, page 92, of Book II of Jur.). The name metropolitan is given to a bishop, according to what Gabriel of Philadelphia (Revelation 1:11) says in his treatise concerning priesthood, because he is like a mother of his city, which he ought to nourish spiritually with his religious teachings and life and holy manners and with the produce of his territory (see also in Apostolic Canon LVIII). That there followed a most beneficial custom in the Church of God for those intending to be ordained as bishops to become monks first and afterwards to become bishops, see in the footnote to Apostolic Canon LI.

4. NUMBER OF BISHOPS NEEDED TO ORDAIN:

Perhaps on this account it said not less than three, not contrary to the Apostolic Canon in reality, but because of there being in those times a greater number of bishops available than there were in Apostolic times, during which there was also the exigency due to persecution.

5. DEFINITION OF TERMS USED IN THE CHURCH

Clergymen, ordinarily and generally, are those who have been admitted to a priestly and ecclesiastical office by the laying on of hands of a bishop in any ecclesiastical rank from bishop on down to reader and cantor, and even objuror, and ostiary (or janitor), according to Apostolic Canons XXVI, LXVIII, and LXX; and Canons XXIV and XXX of Laodicea, and the letter of Basil the Great to the chorepiscopi (country bishops) under him, and the Nomicon of Photios, Title I, Chapter 31. That is why Novel 123 of Justinian says: "The Priests, and Deacons, and Subdeacons, and Readers, and Cantors, whom all we call clergymen, and who are also called canonicals (strangely enough, in English they are termed canons, as if they were laws to themselves), according to Canon VI of Antioch and other canons. Properly speaking, however, clergymen are all who possess the distinction of ordination but who are excluded from the sanctuary." Balsamon, on the other hand, in the course of interpreting, or commenting upon, Canon LV of Basil, says that even monks are called clergymen. The name was bestowed upon them originally, according to Chrysanthus (page 2 of the Syntogmation), in allusion to the lot (called cleros in Greek) that fell upon Matthias (Acts 1:26). Today, however, the name clergymen is used for the most part in reference to those who hold ecclesiastical dignities or offices of any kind, whether in Holy Orders or laymen.

LINKS or Topical_Index

6. HOW CLERICS ARE INITIATED:

Please note that although Bishops, Priests, Deacons, and Subdeacons are properly spoken of as being ordained, Readers and Cantors are said to be sealed, or, according to Zonaras, they are instated by imposition of the hands, and so are others of a similar nature (for instatement is more general than ordination). Stewards, on the other hand, and Defensors, and Churchwardens (Prosmonarii) are said to be nominated (in Greek, proballo, i.e., propose),

according to Canon II of the 5th Ecumenical Synod. But according to Symeon of Thessalonika bishops, priests, and deacons are ordained, subdeacons are instated by imposition of the hands, and readers are sealed. Nevertheless, the present Canon makes no distinction whatever, but applies the term ordain to all clergymen. Please note also this, that according to Chrysostom (in his First Sermon on the Epistle to the Philippians, page 5 of Volume IV) a bishop, priest, and deacon are "named" (as embodying these activities) and conversely, priests and bishops are "named" (*ibid.*). But that both priests and deacons used to be "designated" (by vote), like bishops, is plainly evident from Canon III of the 7th Ecumenical Synod, and Canon VII of Theophilos. Cyril of Alexandria, too, in interpreting the saying in the eighth chapter of Numbers: *"And you shall bring the Levites before the Lord; and the children of Israel shall lay their hands upon the Levites"* (Numbers 8:10), says "peoples voted for those called to officiate through Christ," in spite of the fact that no vote is taken today. But as for the form of co-witnessing that is given to priests and deacons about to be ordained, see what is said at the end of the Book. That co-witnessing, being signed with the signatures of reputable priests and clergymen, appears to take the place of voting.

LINKS or Topical Index

7. CANONS CANNOT DEFROCK OR EXCOMMUNICATE:

We must know that the penalties provided by the Canons, such as deposition, excommunication, and anathematization, are imposed in the third person according, to grammatical usage, there being no imperative available. In such cases in order to express a command, the second person would be necessary. I am going to explain the matter better. The Canons command the synod of living bishops to depose the priests, or to excommunicate them, or to anathematize laymen who violate the canons.

Yet, if the synod does not actually effect the deposition of the priests, or the excommunication, or the anathematization of laymen, these priests and laymen, are neither actually deposed, nor excommunicated, nor anathematized. However they are liable to stand trial judicially here regarding deposition, excommunication, or anathematization, but there regarding divine judgment. Just as when a king commands his slave to whip another who did something that offended him, if the slave in question fails to execute the king's command, that slave will nevertheless be liable to a trial for the whipping.

LINKS or Topical Index

GRACE REMAINS UNTIL DEPOSITION TAKES PLACE:

So those mindless men commit a great error who say that at the present time all those in Holy Orders who have been ordained contrary to canons are actually deposed. It is a priest-accusing tongue that mindlessly speaks foolishness, not understanding that the command of the canons, without the practical activity of the second person that is of the synod, remains without any effect. The Apostles themselves unmistakably explain what they mean in their Canon XLVI. Since they do not say that any bishop or priest who accepts a baptism performed by heretics is already and actually in a state of having been deposed, but that they command that he be deposed, or that he stand trial, and if it be proved that he did so, then they say, "we command that he be stripped of Holy Orders by *your* decision" .

LINKS or Topical Index

8. PROPER OFFERINGS IN CHURCH:

It was on this account, it appears, that during the festival of the Dormition of the Most-holy Theotokos they used to offer bunches of grapes to the patriarch within the sacrificial altar of the temple in Blachernae [Church in Constantinople] at the end of divine service, as Balsamon says.Today

however, it is the prevailing custom in most regions for such grapes to be offered at the festival of the Transfiguration of the Savior, and for them to be blessed by the priest. It may be wondered why the ears of wheat and grapes should be the only things to be accorded so much honor, and to be offered upon the altar, to the exclusion of any other kinds of fruit. Perhaps the reason was that the bread and the wine, which are changed into the Body and Blood of the Lord, are made of these two. But that the "new wheat" does not mean "vegetables" or "legumes" as Balsamon interpreted it, becomes plainly evident from this very same canon, which expressly forbids vegetables. Theodoret in his commentary on Leviticus and Philo the Jew as well, interpreted the Greek work "chidra" as "new ears" (of wheat) It is translated here as "ears of new wheat." Also Canon XLIV of Carthage explicitly says that first fruits are to be offered from grapes and wheat.

LINKS or **Topical_Index**

9. PROPER MINGLING OF WINE AND WATER:

Solomon prophesied these three species of the Christian sacrifice more clearly and distinctly than any of the other prophets, when he said, in speaking on behalf of the substantiated Wisdom of God, in the ninth chapter of the book of Proverbs: *"Come, eat you of my bread, and drink wine which I have mingled for you"* (Proverbs 9:5). Instead of the clause *"which I have mingled for you"* the Arabic translation says "mixed with water". Also see Chapter 20 of Rabbi Samuel's Golden Book. Note however, that the union of the wine and water in the chalice occurs but once in the course of Divine Liturgy - in the prothesis, that is, only at the offering before the beginning of the Divine Liturgy; for the water put in the communion wine later is boiling water only, and for a different reason and see the footnote to Canon XXXII of the 6th Ecumenical Synod. Hence it is wrong to do as some do who make a second union at the time of the Cherubic Hymn by pouring wine and water into the chalice.

Accordingly, henceforth let them discontinue the faulty practice, to avoid incurring a canon and penalty. For a second union is never made, except when the holy elements happen to get spilt, or the priest forgets. Also see the same footnote to Canon XXXII of the 6th Ecumenical Synod.

10. PROPER USE OF OFFERINGS:

Concerning these, in ordaining in their own injunctions (Book II, Chapter 27), the same Apostles say that fruit and first fruits, and a tithe of wheat, wine, oil, and of other produce of the soil, must be sent to the Bishop and priests, in order that they may apportion them among the clergymen, one quota to those outside the Bema, and two quotas to those who are inside the Bema. See also Book IV of the same Injunctions, Chapters 6, 7, 9, and 10, in order to learn from whom, Clergymen are to accept such gifts and baskets, and from whom not to accept them. See also the footnote to Canon VIII of Theophilos.

LINKS or **Topical_Index**

11. MARRIED EPISCOPATE:

Please note that in old times it was permissible for bishops to have wives. For this reason the present Canon ordains that a bishop shall not divorce his wife. But from the time of the First Ecumenical Synod it appears that the custom prevailed of not letting married men into Holy Orders, especially as a bishop. That First Ecumenical Synod applied this however, to those who consented to it voluntarily, and not by reason of any necessity. This is is plain from the words addressed by St. Paphnutios the Confessor and bishop of one of the cities of upper Thebes, to that First Synod, as we shall state in the footnote applying to the present Canon. Nevertheless there existed as yet no canon confirming this custom. The holy and Sixth Ecumenical Synod thereafter by a canon sanctioned this custom by ordaining in its Canon XII that only bishops should not be allowed to have wives; by which prohibition, however, that Synod did not set aside

this Apostolic Canon. For it did not rule that priests having wives should forcibly divorce them without their consent (which would have been contrary to the Apostolic Canon), but by mutual agreement and willingness. For having divorced their wives, the priests or deacons or subdeacon; who had them might be ordained bishops, in accordance with Canon XLVIII of the same synod, thereby providing, the Canon states, for the salvation and greater welfare of Christians, and for the irreproachability of the dignity of the bishopric. For it is to be noted that Moses also, after being accorded the gracious gift of prophecy, had no further intercourse with a woman, according to St. Epiphanios (Volume Book III, Hairesei 87).

LINKS or Topical_Index

12. MARRIED CLERGY also OPINIONS ARE NOT DOGMAS:

But because the Latins cite divine Epiphanios, in his Hairesei 50, as saying that the Church does not admit to Holy Orders the husband of any woman unless he hold himself in continence from her, and Innocent and Dialogus agree with Epiphanios, it is to be remarked that it does not matter to us what some Fathers said or believed, but what Scripture and the Ecumenical Synods and the common opinion of the Fathers say. For the opinion of some men in the Church does not constitute a dogma. Sozomen (or Hermias Sozomenos) too, in his Book I, Chapter 28, says: "Paphnutios the Confessor at the first Synod in Nicaea would not let the marriage of priests be forbidden, though some wanted this, but said that marriage of priests is a rational thing, and each must be left to his choice, in accordance with the ancient tradition of the Church." Saint Paul writes to Timothy: *"Let the deacons be the husbands of one wife"* (I Timothy 3:12); and to Titus: *"If any man is blameless, the husband of one wife"* (Titus 1:6). Accordingly, the Synod held at Gangra anathematized those who refused to partake from a married priest, Canon IV, because the prohibition of marriage of Priests is a belief of heretics, and especially of the Manichees, as St. Augustine says (Hairesei XL and XLVI),

and the examples moreover attest. For Felix, the bishop of Rome, was a son of a priest named Felix. Pope Agapetus was a son of a priest named Gordianus. Pope Gelasius was a son of a bishop named Valerius. And many others were sons of priests Epiphanios himself bears witness in the same place that such opinion was one which obtained only in some minds, and not in all; perhaps, too, it may have been by way of advice that he said the words "not by force."

LINKS or **Topical_Index**

13. PASCHA, ORTHODOX (MIRACLES PROVE IT FROM GOD; ORTHODOX PASCHALION MUST NEVER BE CHANGED

Regarding finding the date for of Pascha, an excellent rule and one that could not be any better, says Matthew Blastaris, was devised and published by the holy First Ecumenical Synod, which is in accordance with Canon I of the Synod held at Antioch; which rule is not to be found in the canons of the First Ecumenical Synod, but is found in its minutes, according to Balsamon. It is still preserved in the work of Matthew Blastaris and by itself and separately printed in the Holy Gospels and in many other books. Leaving the exact knowledge of this Paschalion to be learned by those of our own Church who are specially occupied with the study of the Paschalion, we confine ourselves in the present footnote to stating that there are four necessary factors to be sought in connection with the date of our Pascha. The first is that Pascha must always be celebrated after the occurrence of the vernal equinox. Second, that it must not be celebrated on the same day as the legal Passover of the Jews. The present Apostolic Canon VII ordains these two factors. Third, that it is not to be celebrated simply and indefinitely after the vernal equinox, but after the first full moon of March that happens to occur after the equinox. And fourth, that it must not be celebrated on the first Lord's Day that comes after the full moon. These two factors are derived from tradition, and not from any canon. Hence, in order for these four conditions to be observed equally throughout the inhabited earth, and for

Christians to celebrate Holy Pascha at the same time and on the same day, and in order to escape from the necessity of consulting astronomers and synods every year, the God-wise and God-learned Fathers framed the rule concerning Pascha.

Note however, that on account of the irregularity of the moon's motion, the fourth condition is not always kept, but is sometimes violated. This is because of the fact according to the same Blastaris, that every three hundred years, two days after the first full moon, the legal Passover happens to occur on a Lord's Day. These two days which are left over on account of this anomaly, when added, sometimes exceed the first full moon in March, on which Lord's Day we celebrate the Lord's Day of Palms, and observe Pascha on the following Lord's Day. This slight violation is not attended by any deviation from piety or any unseemly fault or any danger to the soul. That is why St, Chrysostom in his discourse to those fasting the first Paschas says, that the Church of Christ "knows no accuracy of times or observation of days, since as often as she eats this life-giving Bread, and drinks this cup, she is proclaiming the death of the Lord and is celebrating Pascha. But inasmuch as the Fathers assembled at the First Ecumenical Synod ordained how to reckon the celebration of the date of Pascha, because the Church honors agreement and union everywhere, she accepted the regulation which they provided."

CHRYSOSTOM SHOWS LATINS AS SCHISMATICS, HERETICS

LINKS or Topical_Index

So according to Chrysostom, the Latins too ought to have preferred the agreement and union of the Church to any observation of times of the equinox, that is to say, which has now come to fall on March 11th, whereas it fell on March 21st in the time of the First Ecumenical Synod; and to celebrate Pascha with us Greeks, and not to dishonor those three hundred God-bearing

and Spirit-bearing Fathers, who laid down this law under the guidance of divine enlightenment, deeming them foolish and insulting the Church which is our common mother of all of us, because the golden Orator says in the sequel, though the Church erred of course, no such great good could result from this accurate keeping of the time as the great evil which would ensue from this division and the schism from the Orthodox Catholic Church. For he says: "God and the Church do not make provision for any such accurate observation of times and days, but confine their attention to fostering oneness of mind and peace**."**

Behold, beloved, how divine Chrysostom calls the Latins schismatics because they innovated in regard to the Paschalion and the Calendar, and not because so far as this depends the equinox which is correct. For we too can see that the equinox has truly remained behind by eleven days, but because they separated from us, for this reason, it is an unforgiveable crime according to the same Saint. For Chrysostom says in the same discourse that it is no crime for one to fast and to celebrate Pascha at this time or that, after the twenty-first day of March as we Greeks do, or after the eleventh day of March, as the Latins do.

LINKS **or** **Topical_Index**

"But to divide the Church and form resistance against her in quarreling, and to cause dissensions and divisions, and to separate oneself from the common convention of the Church, is an unforgiveable sin, and deserves to be denounced, and entails much punishment and castigation." For let them know that the Ecumenical Synods which followed the first one, and the rest of the Fathers, learned as they were, could see of course that the equinox had deviated, or come down, a great deal from where it used to be; and yet they did not care to change its position from March 21st, where the First

Ecumenical Synod established it, because they preferred agreement and union of the Church to accuracy in the matter of the equinox, which causes no confusion in fixing the date of our Pascha, nor any harm to piety. Indeed, this accuracy causes the Latins two great improprieties, that is, that of celebrating Pascha either with the Jews, which contravenes the present Canon, or before the Jews.

LINKS **or** **Topical_Index**

STILL GOD APPROVES OF THE ORTHODOX PASCHALION

But that the the order of the Paschalion is more acceptable to God, and with our calendar, than the accuracy of the Latin Paschalion and calendar, is evident from the wonders which He has shown and continues to show concerning this up to the present time. For in the region of Heliopolis, Egypt, at the location of the great pyramids, God performs the following strange paradox every year. That is on the evening of our Holy Thursday (not the Latins'), the earth spews out old human relics and bones, which cover the ground of an extensive plain and which remain standing until the following Thursday of the Ascension and then they become hidden, no longer showing themselves at all, until the return of Holy Thursday. This is no myth or fable, but is true and certain, having been verified by older and recent historians, particularly by George Coressios the Chian, and by Nectarios of blessed memory, a former patriarch of Jerusalem, who in the Arabic manuscript which he composed tells about it on page 266 and from what he says further on, he apparently saw it with his own eyes. In fact, these human bones presage the future resurrection of the dead, just as the prophet Ezekiel also saw them.

KS or Topical_Index

George Coressios also stated that Paschasinos wrote to Leo (as shown in Leo's Epistle LXII) that one time as Easterners were celebrating Pascha on the 22nd of April, while the Westerners had celebrated it on the 25th of March, a spring which had formerly been dry became filled with water on the 22nd day of April, on the very same day as our Pascha, and not that of the Latins. See Dositheos in his Book XII or past patriarchs of Jerusalem, page 1192, where he relates that when Paisios the Patriarch of Jerusalem was once at Belgrade, there occurred a wonder which verified our calendar, and refuted that of the Latins. This wonder consisted in the fact that the dough which a Latin woman had made on the day of the prophet Elias became converted into pumice stone.

LINKS or Topical_Index

14. CONSTANTINE ENDS DIVISIONS CONCERNING PASCHA:

For Constantine the Great, who is named Equal to the Apostles (Isapostle), besides the other good things that he did, in addition he did this one, namely that of asking the First Ecumenical Synod to ordain that Holy Pascha be celebrated in all parts of the inhabited earth on one and the same day. For the blissful man could not bear seeing the Church of Christ divided on account of this festival, many Synods being held in various parts, and the Westerners opposing those of Asia on account of it, the former following the custom which had been established before them by their priests, the Asiatics, on the other hand, following the "bosom" disciple John and the rest of the Apostles, as Polycrates, the bishop of Smyrna, wrote to Victor, the bishop of Rome, according to Eusebius (Book V, Chapter 23). See also the discourses of St. Chrysostom concerning Pascha, wherein he unfolds a wonderful allegory in relating the facts of the old Pascha to Christ.

15. EXCISION: The words "that the latter has failed to present it in a sanitary manner" are not found in other texts.

16. NON-COMMUNICANTS SHOULD LEAVE:
The present Canon serves to dissolve the apparent discrepancy that looms between the next Apostolic Canon (IX) and St. Chrysostom, and the rest of the Canons of the Synods and Fathers. For Apostolic Canon IX ordains that all those Christians be excommunicated who attend the Liturgy and listen to the Scriptures, but yet do not partake of Holy Communion. Accordingly, Chrysostom says that those who are unprepared to partake to go outside the church and not pray with the faithful. For he says (Sermon 3 to the Ephesians), "Are you not worthy to partake? Then you are not worthy to pray together with those worthy to partake. You hear the deacon crying out, 'All those of you who are in repentance go out.' All those who do not partake are in repentance. For what reason, then, when you hear the deacon say, 'All those of you who cannot pray go out,' you stand ashamed and do not go out yourself?'" But the holy Canons of the Synods and Fathers in many places prescribe on the contrary, that many penitents should stand together with the faithful and pray in company with them at the Liturgy, yet should not partake. This eighth Canon removes and reconciles this apparent inconsistency by commanding anyone praying in company with the faithfu,l but not partaking, to tell what cause prevents him from doing so; for in this way he is enabled to pray with them till the end and neither partake, nor be excommunicated. For it is possible that something natural to human beings has befallen him, as for instance, that he has drank water, or vomited, or accidentally suffered something else.

LINKS or Topical_Index

17. FREQUENT HOLY COMMUNION 1:

The present Canon teaches continuity of Divine Communion. Even though Balsamon in commenting on Apostolic Canon VIII says that it is impossible for Christians to commune every day, yet, behold, here he is forced by the present Canon to admit that it is "very acrid", because it excommunicates those who leave without partaking. For how could the divine Apostles have made a law that would require one to do what is impossible? Besides, the Canon does not say every day, but those who do not stay for prayer and Holy Communion, when, that is to say, the Divine Liturgy is being celebrated. As for those who misinterpret this Canon and say that it excommunicates those who do not wait at Liturgy until the worthy partake, Matthew Blastaris closes their mouths in Element I, Chapter 25, by saying: "I think that the Christians of old, just as they took great care to believe correctly, also took great care also to conduct themselves correctly in public as well as in private life.

LINKS **or** **Topical_Index**

For this reason it is that many good customs that are mentioned in the divine canons, though followed in those times, have now in our times become changed and different. In fact, the perverted and negligent life which we are living has so far corrupted us, that we cannot even believe that Christians ever at all attain to such virtuousness as to partake continually at every Liturgy that was celebrated."

LINKS **or** **Topical_Index**

18. FREQUENT HOLY COMMUNION 2:

Great Gregory of Thessalonica, also makes it a law in his Decalogue according to Christ, for Christians to commune on every Lord's Day and on every great feast day (page 951 of Philokalia). Symeon of Thessallikewise says for Christians not to let forty days pass, but to commune as soon as possible and on every Lord's Day if a way can be found, and especially in the case of the elderly and the ill (Chapter 360). Moreover, the Orthodox Confession (Homologian on page 111)states the more reverent Christians should confess their sins every month. But if so, then it is plain that they must also commune every month. But of course, they should commune with the proper preparation of contrition,

confession of sins, satisfactory atonement, and fasting according to their ability, concerning which see the footnote to Canon XIII of the Sixth Ecumenical Synod**.**

19. EXCOMMUNICANTS:

Apostolic Canons X and XI appear to have regarded excommunicants and the deposed, but who have stayed in the province in which they were excommunicated. The present Canon, on the other hand, relates to excommunicants who depart and go to another province.

20. CONSULAR OR PACIFIC (RELEASE) LETTERS:

It was usual for clergymen to receive three letters when going from one region to another. Of these two were for those whose reputation was unimpeached, one being called a consular letter and disclosure because of its showing on what day and during whose consulship they had been ordained, in accordance with Canon XCVII of Carthage, and signed by the bishop in order of ordination; the other called a release and pacific letter, showed that they had been released, and were not incapacitated for the exercise of clerical functions in that province to which they wished to go. According to Canons VII and VIII of Antioch and XVII of the 6th Ecumenical Synod and XXXI of Carthage, a third letter in addition to these two was received by those clergymen against whom charges were placed and had been acquitted, and was called a commendatory or canonical letter, because it commended and cleared their jeopardized fame and reputation, in

accordance with Canon XLI of Laodicea and VIII of Antioch, and especially Canon XI of the 4th Ecumenical Synod, as also in accordance with this Apostolic Canon XII. Accordingly, whoever received a release and pacific letter was in no need of a commendatory or consular letter; whoever, on the other hand, received a commendatory or consular letter had to have in addition thereto a letter of release. Hence it was that divine Chrysostom (Sermon 11 on the Hebrews, and on the Ephesians) said: “Bishops must investigate clergymen and priests who are coming as strangers to their eparchies and determine whether they indeed are themselves clergymen or priests. For any reception of them and communion with them without examination is perilous. As a matter of fact, just as they dispute and inquire of them as to whether they are in truth Orthodox and faithful, so ought they also inquire of them as to whether they are truly ordained priests; and not commune indifferently with priests that really arenot such and with those who merely claim to be in Holy Orders when in reality they are not. For if they accept all indifferently and on an equal footing, the affairs of the Church will be muddled. But if those departing for another region ask only for food and guidance as poor men, the bishop does not have to examine them about such things.” Note that bishops too received a release letter from their metropolitan when they left their own country, according to Canon XXXI of Carthage But the indigent also received pacific letters entitling them to go about asking for alms, according to Canon XI of the 4th Ecumenical Synod. Bishops also sent pleading letters to kings and other rulers for aid to help orphans and indigent persons, and for the pardon of condemned persons, according to Canons VII, VIII, IX of Sardica. Bishops, priests, and clergymen in general when departing to visit the king or emperor had to have letters from all the bishops of their province, and especially from the metropolitan, according to Canon XI of Antioch. These letters addressed to the king or emperor, according to Armenopoulos, were called pacific letters (Sec. 3, heading 2, of his Epitome of the Canons).

I have said above that commendatory letters were commendatory also of the bearer's faithfulness. For inasmuch as the Arians had changed the custom of baptism by saying, "In the name of the Father, who is the greater, and of the Son, who is the lesser, and of the Spirit, who is the lower," according to Cedritius; and had changed the words "Glory to the Father, and to the Son, and to the Holy Spirit," to "Glory to the Father, through the Son, in the Holy Spirit"; and consequently as many were feigning orthodoxy, it became necessary, in order to prevent the Orthodox from being deceived, to order the commendatory to be written "F.S. & H.P.," i.e., Father, Son, and Holy Spirit. And at the conclusion of the utterance the letter would be sealed with the word "Amen".

Note further that it was the custom to send three kinds of letters from and to newly ordained patriarchs, which were called synodal, mutual, and inaugural letters. Synodal letters were those, which each patriarch sent to the other patriarchs by way of confessing their Orthodox faith in accordance with the views held by the Orthodox Catholic Church, and were so called because of their being written synodically. The letters called mutual were those asking patriarchs to consent to the ordination of the postulant patriarch in their reply. Inaugural letters were letters written on the occasion of the new patriarch's enthronement, or what would now be called congratulatory letters (see Dositheos, page 468 of his Dodecabiblus). As for the form of a commendatory and release letter, see the end of this present Pedalion**.**

21.TRANSFER AND EMIGRATION 1:

In the opinion of Balsamon and Blastaris, transfer and emigration differ. For transfer is when a learned and virtuous bishop, though possessed of a province of his own, is transferred to a larger or to a smaller province for the purpose of bolstering up imperiled piety there; as for instance, when

Gregory the Theologian was transferred from Sasima to Constantinople. Emigration, on the other hand, is when a bishop is exiled without a see (because perhaps his province has been conquered by heathen), emigrates to another vacant province with the common approval of the synod because of his wisdom and virtue. Both these changes are permitted, according to Balsamon, by this Canon and by Canon XVI of Antioch.

22. TRANSFER AND EMIGRATION 1:

See Patriarch Dositheos of blessed memory in Book 8 of past patriarchs of Jerusalem, page 220. Armenopoulos too explicitly notes (Section 1, heading 4, of his Epitome of the Canons) that this emigration of a bishop which is mentioned in the present Canon is for a season only, and not for all time, for the benefit of the laity, and that he is to return to his own province later.

23.TRANSFER AND EMIGRATION 2:

Just as most saintly Proklos from Cyzicus, Gregory the Theologian from Sasilna, and many others in such an accommodating and necessary manner, having abandoned the episcopates and metropolitan sees they previously possessed as their own, were transferred to the ecumenical throne of Constantinople; as was Meletios, from Sebasteia to Berroia, and afterwards to Antioch; and Alexander, from Flaviad (which was under Anabarzia) to Jerusalem; and great Eustathios, from Berroia, Syria, to Antioch; and others. But since (says Dositheos, in Book 8 of his Dodecabiblus, page 221), this economy was accorded to many, and especially in present times became the cause of wickedness, therefore when any transfer is made it is unreasonable and unlawful. This is because what is done at times as a matter of economy out of necessity does not become a law of the Church. “Hence, too, the synodal reply which Manuel, Emperor of Constantinople, gave in the year 1250 to the effect that a bishop who had resigned his episcopate might be transferred to another episcopate by counsel of the metropolitan and other bishops.

I say that this reply is ruinous, and is to be rejected on the ground of being contrary to the Canons. That is why Arethas, Bishop of Caesarea, says that transfers are effected for the sake of greed and with a yearning after vainglory, each of which is abominable, the former on account of its being idolatry, and the latter on the ground that it is a disease of Lucifer." Julius, bishop of Rome, also wrote to the Eusebians: "If you truly think the honor of bishops equal and the same, and do not judge bishops by the size of their cities, one entrusted with a small city ought to stay there and not despise the small city and go to one that has not been placed in his hands, as scorning the city given him by God and loving the vainglory of human beings."

LINKS **or** **Topical_Index**

Pope Damascus also, wrote to Paulinus: "As for those who go from one province to another, we consider them estranged from our communion until they return to their own province." Theodoret, in his Discourse V, Chapter 10, indicates: "If any bishop emigrates from one province to another, and another bishop is ordained in his place, he should be suspended and left without a see and be deprived of his honorable bishopric because of his having left his own flock, until such time as that bishop shall die who had been ordained in his place in his province. See also Socrates, Book 7, Chapter 86. Note also that as a matter of economy bishops have even been reduced from a greater to a smaller see. For John Codonatus was transferred from Alexandria to Tyre." One of the jurists also, has said that we call one who has taken two bishoprics a bigamist.

24. TRANSFER AND EMIGRATION 3:

According to Balsamon this right was granted for the sake of according a special honor by Justinian's Novel 8, and to the most holy patriarch of Constantinople — that is to say, the privilege of receiving and accepting clergymen of other provinces (though in any case subject to him); and of

allocating them to the churches in his own provinces, even without a dismissal letter from their bishop. Nevertheless, in order to save brotherly love and avoid scandal, he must receive and accept them with the asking and permission of their bishop, just as is suggested by the said Canon LXIV of Carthage. Blastaris, on the other hand, in Stoich. I, Chapter 9, says that both the bishop of Bulgaria and that of Cyprus, according to Novel 130 of Justinian, were accorded the same right to accept clergymen from the other subject bishops of theirs, and to promote them to bishoprics

LINKS or Topical Index

25. BETROTHAL OR ENGAGEMENTS:

Betrothals, or engagements, which takes place in when it is in accordance with the formalities prescribed by Emperor Alexios Comnenus, and in accordance with the annotation of Patriarch Nicholas, that is with the usual holy prayers and vows, and with the usual kiss exchanged by the ones espoused, and when the man is at least fifteen years old, and the woman at least thirteen. In accordance with the newer decree of Leo the Wise — a betrothal, I say, which takes place in such a manner does not differ from a complete wedding, according to the decision of Emperor Sir Nicephoros the Botaneiatus, and that of the Patriarch of Constantinople John Xiphilinos and his synod, which confirmed the decision of Nicephorus. One reason is that even the civil law, just as it will not permit relatives of the ones married, to be married to one another when they are prevented by prohibited degrees of kinship, will in like manner not permit relatives of those legally betrothed, to be married to one another.

Moreover, the Synodal Tome also decrees that betrothal is to be dissolved for the same causes, nd only for the same causes as marriage. Another reason is that Canon XCVIII of the Sixth Ecumenical Synod adjudges one guilty of the crime of adultery if he takes a woman that has been betrothed to another

man who is still alive. But it is evident that adultery can have reference only to a woman who is married. Hence it may be said that the Synod considered betrothal or espousals to be like a complete marriage. I need scarcely say that even Basil the Great, in his Canon LXIX, does not penalize as a fornicator a church reader who for seven years had been cohabiting with his betrothed before marrying her, for the reason that he had not ruined himself with a strange woman, but with his own, and therefore he (Basil) let him off with a suspension of one year's duration from his duties, because he had been of such a small soul as to refuse to wait with fortitude until the proper time came for the consummation of his marriage.

LINKS or Topical_Index

So, in view of the fact that according to these proofs, betrothal is classed and considered to be of the same order as marriage, it is deemed bigamy when it has been carried out in accordance with the laws and the one betrothed already has had a wife, or has taken a woman betrothed to another. As for other kinds of betrothal, which are pledged only with words and with mere engagements or engagement rings, so far as respect to the accuracy demanded by the Church, they neither are betrothals nor can they be called such, nor can the synodal canons be applied to such cases effectively (see more detailed information concerning espousals in the eleventh chapter of the doctrine concerning marriage contract). So too, in confirmation of the above, Balsamon says that anyone who has been betrothed in accordance with the above formalities of the Novel and decision, and has taken another woman, after his betrothed has died, cannot become a priest; for he is regarded as a bigamist: but if he has not been thus betrothed, he may be admitted to Holy Orders because he is not regarded as a bigamist in that case (Reply 7, page 865, of the Corpus Juris). Note, however, that though a betrothal is considered to be in the same category as a marriage, it is nevertheless not a complete marriage in every respect, but is inferior to marriage; and see the footnotes to Canon XXV of Ancyra.

LINKS or Topical_Index

26. CONCUBINES or MISTRESSES:

According to the *Nomicon* of Photios, Title XIII, Chapter 5, a concubine is a decent woman who lives with a man provides plain evidence of their cohabitation, and appears to the majority of people to be keeping her as his wife. But if he provides no such evidence, he is committing wantonness in associating with her; or otherwise, a concubine is a woman who is living with a man legally, without having been blessed with a wedding.

Note, on the other hand, that although the external laws allowed this concubine, yet by the laws of our Church, Christians are not allowed full permission to keep such a woman. Hence Canon XXXI of St. Nicephoros says that in case anyone is keeping such a concubine and refuses either to leave her, or to have her blessed, priests ought not to accept in church either his offerings or services, because with his deeds and works he is insulting and dishonoring the laws and canons of the Church. Peter, the Chartophylax and Deacon of the great Church, in his fifth reply also states that one must not accept things from the house of a man who is keeping an unblessed woman, not even an offering, nor any wax, nor any olive oil, nor any incense. A prostitute, on the other hand, differs from a concubine in that she sins with various persons, whereas a concubine sins with only one man.

27. TWICE MARRIED EXCLUDED FROM CLERICS:

Since Basil the Great, in his Canon XII, mentions this Apostolic Canon XVII, just as Balsamon and Zonaras in agreement interpreted it with: “The Canon entirely excludes bigamists from service”, it is evident, according to the supreme interpreter of this Apostolic Canon, divine Basil, that whoever marries twice cannot become either a subdeacon or a reader, a Chanter or a doorkeeper. For all these men are servants in the office designated by their name (and see the footnote to Canon XV of the 6th Ecumenical Synod),

notwithstanding that according to Canons XXI, XXII, XXIII of Laodicea that the doorkeeper is rarely called a servant. And they are performing an ecclesiastical service, though not all of them are performing the same duty, from which service, he says, this Apostolic Canon utterly and completely casts out bigamists.

But if the *Nomicon* of Photios, Title IX, Chapter 29, which Balsamon followed, says that "any reader who has had a second marriage, or has taken a woman prohibited by the laws, may indeed retain the rank he already possesses, but he cannot be promoted to a higher one," both the Apostolic Canon and that of St. Basil the Great ought to have the preferable validity, irrespective of external laws. For one reason, because holy Photios made a synopsis in his *Nomicon* of the Novels only and not of the holy Canons as his primary object; and for another reason, because the rank of reader, which is enumerated by Balsamon as being among the ranks of Holy Orders, is shown to be one belonging to the list of clerics. Now the Apostolic Canon in hand commands that a bigamist is to be excluded altogether from the list of clerics. And if Basil the Great utterly casts out bigamists from the service, how much rather does he not a reader whose status requires this more than does that of other lower servants?

Hence it appears that any reader who marries a second time after being admitted to the clergy ought to be deposed from his cleric position. Canon III of the 6th Ecumenical Synod says that of those who unwittingly had fallen into marriages while in Holy Orders, the ones who had become slaves to this transgression of the law, were to be deposed. All those, on the other hand, who of their own accord came to recognize the evil and separated from this illegal marriage, were to cease from all priestly service for a certain space of time, and thereafter they might regain their proper ranks in Holy Orders, but not rise to any higher rank.

From that time on, however, the same synod prescribed for this present Canon, which it repeats *verbatim,* to take effect and remain in force again. Pope Urban, also wrote the following words to Bishop Binon, "We excommunicate from the holy ranks all bigamists and husbands of widows." That is why John the Merciful rejected that exceedingly rich bigamist who offered him at a time when he was in great need as much wheat as he wanted and one hundred fifty pounds of gold if only he would ordain him a deacon, by saying to him that memorable dictum, "It seems better to me to have the sun extinguished than to have the divine law darkened" (Symeon the Translator in his life). Divine Augustine also says, "We command that no one shall perform ordinations that are unlawful, either of a bigamist, or of one who has not espoused a virgin, or of one who is illiterate" (page 311 of his Tome of Love).

28. SURETY:

According to this signification, neither can a woman give security i.e., give herself as surety for another. For this reason though being security, she cannot be judged for the security. She is judged however, as security, when she receives something as a gift for being security; because the gift that she received makes her liable for the security. (Armenopoulos, Book 3, Title VI).

29. SURETY BY CLERGYMEN:

In the *Nomicon* of Photius, Title IX, Chapter 34, and ordinances 21 and 32 of Title III of the First Book of the Code, ordains that bishops and clergymen in general when brought to a court of justice must not give surety for themselves. Nevertheless, when the Novels from Constantine Porphyro-genitus were purged, these ordinances were not included in the Basilica, according to Balsamon. Hence they lack validity and force. Or it forbids them from becoming sureties, as we have said, in connection with business transactions and human affairs, and not in connection with the interests of brethren as exemplified in the comm-

andment. Novel l23 of Justinian also says, that clergymen are not to give surety when summoned into court, but only a promise of acknowledgement without an oath. When bishops are compelled to answer to a court of justice, they are neither to give sureties nor to make any acknowledgements. Note, on the other hand, that some have taken the word surety to mean what is commonly called match-making, especially in view of the fact that men in Holy Orders and clergymen must neither become negotiators of betrothals and marriages**.**

30. CASTRATION 1 LINKS or Topical_Index

Of such castrates some have cut off both their testicles and their penises, in which case they can no longer have any intercourse with a woman, while others have cut off only their testicles, but not also their penises, and thus they can sin with women, even though they are incapable of begetting children, and they feel the effects of an internal warfare within them more vehemently than those who have their genitals intact and are capable of begetting children. Just as Basil the Great speaks of them *in extenso* in his discourse concerning virginity. Concerning which matters Sirach also says: *"The desire of a eunuch to deprive a young woman of her virginity"* (Ecclesiastes 20:4). Possibly Pentephris the eunuch of Pharaoh and master of Joseph the All-beautiful, was also such, because we read of his having as wife a woman who had tried to force Joseph to have intercourse with her.

Note that holy Augustine narrates the fact that a young man gave a letter to procurator Felix asking to be eunuchized by a physician, who did not dare perform the necessary operation due to the imperial edict. For it was as if any eunuch must necessarily be something unholy or dishonorable, forbidden by both the divine law and by the imperial law! But then again divine Justin, in his second apology, says that certain physicians asserted that they could not eunuchize anyone without the procurator's permission.

LINKS or Topical_Index

31. EUNUCHS 1:

Such was Nicetas, according to Choniates Nicetas, who says, "There was a certain eunuch by the name of Nicetas presiding as bishop over the town of Chona and a veritable resort of every virtue; but moreover, even the patriarch of Constantinople Ignatius was a eunuch." Concerning eunuchs God too says in the Book of Deuteronomy: *"No gelding, nor anyone excised, shall enter the church of the Lord."* (Deuteronomy 3: 1.)

LINKS or Topical_Index

32. EUNUCHS 2:

Inasmuch as some wrong-minded heretics, and especially the Oualesians, hearing the Lord say, *"if thy right eye scandalize you, pluck it out . ., likewise if your right hand or foot scandalize you, cut it off,"* etc., as they mistakenly explained the saying, and hence they said that one ought to amputate and cut off those members which incite him to sin. Examples of such heretics are mentioned by divine Epiphanios. So for this reason all such men as have been found to have mutilated themselves by amputating members of their body when they were healthy themselves are liable to the penalty in the present Apostolic Canon, seeing that they are enemies of God's creation, and since the above words of the Lord's are not to be understood literally, but are to be explained figuratively or tropologically. Or to make the matter plainer, it may be said that if we have relatives or friends who are so intimate and dear to us that they may be regarded as members of our body, yet the friendship of such men stands in the way of our love for God, we ought to cut off from ourselves any such endeavor and friendship, and prefer to give our love to God and save our own soul, exactly as this saying is explained by divine Chrysostom, Theophylactos, Epiphanios, and other Fathers of the Church.

“Note further that eunuchs are called by St. Gregory the Theologian ‘men among women, and women among men,’ while St. Basil the Great (in his epistle to Simplicias) calls the race of eunuchs infamous, calamitous, unmanly, deserving of condemnation to irons, and many other such epithets, adding that they are not even credible as witnesses under oath.” The divine Apostle, on the other hand deems anyone liable to a curse that castrates himself. For he thus curses those who were troubling the Galatians, *“I would they were even cut off who trouble you”* (Galatians 5:12), said with the implication that they ought to be eunuchized, as Chrysostom and Theophylactus interprets the phrase.

33. CASTRATION 2 LINKS or Topical_Index

Pursuant to the present Apostolic Canon Demetrius of Alexandria, according to Socrates, deposed Origen because the latter dared to castrate himself though others say that Origen, being a learned man, found a herb and drug with which he succeeded in withering the root of the palpitating flesh. Read also Epiphanios where he mentions (Heresei 64) rumors then current respecting the castration of Origen. But divine Athanasios as well, in speaking about Leontios of Antioch, who was Eudoxior predecessor, says that neither the bishopric nor communion befitted him, because he castrated himself, in order to be able thenceforth to sleep with a certain woman by the name of Eustolia, who though a wife to him was said to be a virgin, without incurring suspicion. (Apology I to Constantine.)

34. OATHS:

Note that the canons mean by perjury the transgression of an oath taken in truth, whereas the political laws call even an oath taken in falsehood perjury, according to Title XIII, Chapter 18, of the *Nomicom* of Photios. Hence anyone in Holy Orders that is guilty of having committed perjury in either the one or the other respect is to be deposed.

LINKS or Topical_Index

35. SACRILEGE: (To steal, desecrate, misuse, wantonly destroy or plunder holy things.)

Note in addition to these offenses that inasmuch as sacrilege is closely akin to theft and more serious than plain theft, on this account any bishop, priest, or deacon that is taken in the act of committing sacrilege is deposed, according to Canon X of the 1st & 2nd Synod. Moreover, inasmuch as the crime of high treason is like that of sacrilege, on this account, also, anyone in Holy Orders that becomes guilty of high treason is also liable to deposition. As for what high treason is, see the footnote to Apostolic Canon LXXII. Note further also the fact that inasmuch as Apostolic Canon LX forbids the admission to Holy Orders of anyone that before being ordained is proved to have committed an act of fornication or of adultery or any other sinful act forbidden to the faithful, while the sins mentioned in the present Canon are prohibited, it is logically that these are not only offenses that entail deposition from Holy Orders, but at the same time are offenses that deprive the offender of all right to exercise the functions of Holy Orders or to avail himself of the privileges attached thereto. Accordingly, those who have been found guilty of such offenses before admission to Holy Orders are not admitted at all.

36. CLERGYMEN'S PUNISHMENT:

But if anyone wants to contend that the deposed clergymen are punished twice in case they are kept from partaking of Communion, let him learn that they are not punished twice. Because in addition to deposition they are not excommunicated from the Church as well, according to this Apostolic Canon, (and this because according to what Canon III of St. Basil says, clerical and Holy Orders are no more restored to them, and not simply because they do not partake of Holy Communion). For if such were the case, even laymen would be likely to be punished twice, which would not be proper, since when they sinned mortally, not only were they excluded from the church of the faithful along with catechumens, but neither did they even partake of Holy Communion, and yet they are not said to have been punished twice.

For abstention from Holy Communion was not accounted a punishment in regard to them. But what am I saying? Let any such contender learn that not only ought deposed clergymen to abstain from communion, but instead, they should also with contrition of the flesh and with every manner of servile behavior, keep away from the pleasures on account of which they lost their Holy Orders, according to Canon III of the same Basil, as though to say that mere abstinence from Communion were not enough to cure them of their passions. Note in addition that not only those who have committed fornication or adultery or any other avoidable sins after ordination, but even those who have committed such sins before ordination, whether they confess them or are found guilty after ordination, are also deposed in the same manner, according to Canon IX of the First Ecumenmical Synod, to which the reader is referred.

37. ANAGNOSTS OR READERS:

As respects the installing and occupation of Readers, and of Chanter, see Canons XXXIII and LXXV of the 6th Ecumenical Synod.

LINKS or **Topical_Index**

38. CLERGYMEN NOT TO PUNISH PHYSICALLY:

I have said that those in Holy Orders ought not to beat those sinning against them, because those who sin against the divine rights, and against God, whether clergymen or laymen, and who are not sobered either with admonitions or penalties, can be sobered with the power of external [civil] authority, in accordance with Canon V of Antioch, and Canons LXXVI, LXXXII, LXXXIII, XCIX, C, CVI, and CIX of Carthage, and Canon IX of the lst & 2nd Synod; since they will then not appear to be taking revenge on their own account but to be avenging God who is being dishonored and insulted.

Hence also, the Lord, though not striking or reviling those who sinned against Him, made a scourge of small cords and with it struck the tradesmen and money-changers and chased them out of the temple, because they were sinning against God and were making His Father's house a robbers' den and a house of merchandise (John 2;1,5-16). We ought, however, to bear in mind that although the exegetes of the Canons, Zonaras and Balsamon, and especially Theophylactos of Bulgaria, in their interpretation of the Gospel according to St. John, say that the Lord struck those trading in the temple, yet none of the four Evangelists who narrate this affair state that He struck any of them, but only that he drove them out. Hence St. Basil the Great (see in extenso his Sermon XL) says that He lifted a whip against only those who were engaged in selling and buying on the premises of the temple; that is to say, He lifted up the scourge against then and threatened to strike them with it, but not that He actually struck them.

Also in accordance with these words, it appears that Chrysostom would have blasphemers sobered with blows on the ground that they are sinning against God. For he says (Sermon I on a statue); "In case you happen to hear anyone blaspheme God in the market-place, or at the crossroads, go right up to him and rebuke him for his blasphemy. In the event that there is need of a blow, hit him." Note that the Saint does not say decisively for one to strike a blasphemer, but contingently and considerately, if a blow is needed. Remember also, though the Saint said this out of abundance, yet Chrysostom never did anything of the kind himself. Balsamon says that if those in Holy Orders, being teachers of children, chastise any of them with their hand lightly and without anger or revenge by way of making them behave or aiding them to learn their lessons, they are not liable to condemnation. It is better, however, for he sake of decency in the Holy Orders and due to the penalties of the canons, to have their pupils chastise such children thus lightly, and not to have those in Holy Orders do it themselves with their own hands.

Moreover, we ought to note that the officials through whom the canons command the disorderly to be sobered, were in those times pious believers, and consequently there was no danger of their killing the ones being sobered, or of their subjecting them to unduly harsh treatment of any other kind .

However in our days, since those outside the Church are impious disbelievers, disorderly Christians ought not to be delivered into their hands by the clergy. For danger and fear attend such procedure. For one thing, lest the officials in question, who take such persons in hand, instead of merely chastising them solely to sober them, put them to death (as has actually been the result many times in many provinces), and consequently the ones in Holy Orders who delivered them up fall into involuntary homicide, which entails deposition from their rank according to Apostolic Canon LXVI; and for another thing, because such disorderly persons are likely to lose their faith out of fear when delivered to the impious, as very often happens. Besides, notwithstanding that we do find some saints to have struck others for the sake of sobering them, such as, for instance, St. Pachomius (Canon 318 A.D.), who struck his pupil Silvanus, and John the Merciful, who struck the monk who was walking in the market-place with his girl friend, and divine Benedict, who struck one of his pupils with his rod (his Good Works, page 365), yet such instances being rare do not become a law of the Church, according to St. Gregory the Theologion, and what conflicts with canons cannot be put forward as a model according to the jurists.

39. CLERGY JUSTLY DEPOSED, NO RIGHT OFAPPEAL:

Clergymen who have been, justly deposed for manifest crimes by a full synod (i.e. of all the bishops and the metropolitan in the province) can no longer appeal their case, or, in other words, have their trial reconsidered and reviewed) by a higher ecclesiastical court, since such offenders are not

allowed a plea or any hope of restoration in another synod, according to Canons IV and XV of Antioch. But if this is true, as it really is, the right of appeal is not granted to everyone that is condemned, as Balsamon incorrectly says in his interpretation of Canon XII of Antioch, nor can every case be appealed to a higher court. For neither can the decision of chosen judges be referred to another court, according to Canons CIX and CXL of Carthage, nor is the deposition of any clergyman who has left his own parish and church, when it has been inflicted after his own bishop's admonition, thereafter subject to a plea, according to Canon III of Antioch; nor is that of one who retreats from the higher synod and goes to the emperor, according to Canon XII of the same. I disregard the fact that according to the Nomicon of Photios (Title IX, Chapter 6) neither the judgment of the eparch of the praetoria, and of the city, is subject to appeal, nor that of the emperor and of the senate, nor that of the patriarch (and see respecting this the first footnote to the preface of the 1st Ecumenical Synod.); nor, according to Armenopoulos (Book I, Title IV), can anyone appeal his case to a higher court if he has been in any way satisfied and has remained silent after the decision of his trial was reached.

From these facts which have just been stated, then, it is to be concluded that this canon is spurious which the Arians proposed against Athanasios, and which Theophilos of Alexandria cited against Chrysostom, the wording of which is: "If any Bishop or Priest, whether justly or unjustly, has been deposed, and should undertake to officiate again in his own church before a session of the Synod has considered his case and on his own initiative, he is not allowed to plead his case at another synodal session." For it is evident that this canon does not distinguish between one who is just and right and one who is unjust and wrong, but condemns both to the same penalty and sentence, and on this account is at variance with the divine Scripture, which does not want the just man to be chastised like the impious man (Genesis 18);

it is at variance again with Canon XIV of Sardica, because though the former Canon does say that one who has been unjustly deposed and before waiting for the synod to pass upon his case has returned to his own church shall not henceforth have a right to plead his case, yet the canon of the Sardican, merely sobering such a man with rather bitter and grave words, does not deny him the right to plead his case at another session of the synod. Hence that canon, because it was composed by the Arians and failed to state things correctly, was set aside by the synod held at Sardica.

LINKS **or** **Topical_Index**

40. VALIDITY OF BAPTISMS AND ORDINATIONS:

One may well wonder whether an ordination, a baptism, sacramental [aghiasmos], or the like, which one has dared to perform, who had been openly and justly deposed for crimes by a synod, and so has no right of appeal, is possessed of validity and substantiality, or is it wholly void and without substance as though it had not been performed at all, and so needs to be repeated from the beginning by an undeposed priest.

It appears, according to some that it is entirely void and nonexistent, and on this account needs to be performed anew from the beginning, as though it had not been performed at all before. For if ordinations and other mysteries that any bishop may celebrate outside of his parish is void, according to Canon XIII of the Synod in Antioch, how much more are not works void and nonexistent if those who had the boldness to do them were justly and lawfully deposed?

LINKS or Topical_Index

On the other hand, if anyone should retort that according to divine Chrysostom (Sermon II on II Timothy, and XI on I Thessalonians, and VIII on I Corinthans) that grace which does not ordain all men is nevertheless

effectively operative even through the unworthy, we rejoin that it is operative through all who have not been deposed, but not through those who have been deposed and defrocked. I said that works done by a deposed cleric which he had the boldness to perfom though justly deposed for manifest crimes that such works must be repeated as utterly nonexistent. Regarding the mysteries celebrated by one who was not justly deposed, and on this account was declared innocent by a higher or larger synod, one cannot say that these works also need to be repeated as being nonexistent and void, since if such were the case, the one deposed would have had to be ordained a second time himself when he was being declared innocent.

But as a matter of fact, according to Canon LVI of Carthage prohibiting reordinations, he could not be ordained a second time. As he possessed the power of Holy Orders, and was unaffected by the deposition, so works that he had the boldness to perform ought not be repeated. For anyone that has been deposed, both inwardly of himself because of his unworthiness and outwardly by a synod, has lost the function of Holy Orders. But anyone that has been unjustly deposed has been deprived of the function of Holy Orders outwardly, but not of his own accord, that is, one who has been justly deposed may be likened, some say, to an artist whose hands have been crippled and are no longer able to hold the instruments of his art. Hence, even though he should move his hands, he will move them in vain, and any work they do will appear to be his but in reality will not be his, both because of their being crippled and because of the lack of instruments.

LINKS or Topical_Index

On the other hand, one who has been deposed unjustly is much like an artist who has sound hands but lacks the instruments of his art. Therefore, whenever these are given back to him, he can take hold of them and practice his art. If, again, even before they are given back to him, he of his own

accord should take hold of them again, he can practice his art, and his work will in truth be a work of his and a piece of art. He, on the other and, who is a cripple, or the one who has been deposed justly, neither before the instruments have been given to him, nor after they have been given to him is able to grasp them in his hand and produce any effect with them. If, however, anyone should consider that ordinations and baptisms of one who has been deposed justly ought not to be performed a second time, because the Canon prohibits a second baptism and the repetition of ordinations, let him learn that it does indeed prohibit a second baptism and repetition of ordinations when the baptism and ordinations are genuine, but not when they are unreal and ineffective, as are those performed by person who, have been deposed justly.

Accordingly, Basil the Great in his third canon says that a deacon who has once been deposed is deposed permanently and forever, and in general all clergymen who have committed a deadly sin are degraded he says in his Canon XXXII, and clerical offices and Holy Orders are never given back to them. But if they are not given back, it is plain that any holy rites they may perform are accounted as though done by laymen, into whose position they have thrown themselves. Manuel Malaxos the Notary, in the translation of the canons which he made, about the year 1565, says in Chapter 30 that the Patriarch of Constantinople prescribed that all those ordained by deposed bishops should themselves be virtually deposed and should not be ordained a second time. But if they were unaware of the fact, that the ordaining Bishop was deposed, they were to be ordained a second time by bishops who had not been deposed. Accordingly, Theodore the Studite, says that a deposed priest cannot exercise a priestly function, but is a secular person just as he was previously; in fact he does not have the grace of Holy Spirit, which was taken from him. And if he should bestow Holy Orders on anyone, since he himself is not a priest, in view of the facts stated before, I am left in

doubt, to say the least, as regarding what has been said, and am at a loss to express a definitive opinion, since neither the present Apostolic Canon nor Canon IV of Antioch say anything about these things.

The question is whether religious rites that men have dared to perform after being justly deposed are to be regarded as not having been really performed, just as those performed by heretics according to Apostolic Canon XLVI, or are do they have validity. This question is especially pertinent and of exceptional interest as well, for I see that Canon VI of the 4th Ecumenical Synod calls the ordination by one that is deposed as absolutely invalid, not because it is non-inexistent and unreal nor because the mysteries celebrated by him are non-inexistent and unreal, but because of the fact that it remains in abeyance, is not effective and lacking force, but for no other reason than because of the dishonorableness and insolence of the ordainer. However, just as like ought to be inferred and judged from like, it becomes obvious that things declared invalid by Canon of Antioch ought to be understood and taken the same way as the Fourth Ecumenical Synod has understood and taken them, and not as the men mentioned before understand and take them.

See, however, also in Volume of the Synodal Records, page 993, an entire synod convoked in Constantintople in the year 1143 by Emperor John II Comnenus and Patriarch Michael Oxeites, which accused Leontios of baptizing a second time one who had been baptized by a priest who had been deposed for manifest crimes, on the supposition that the baptism, was not perfect when performed by one who had been deposed. But even Joseph Bryennius in his epistle to Nicetas says that whatever those who have been deposed have dared to perform is holy and complete. This is avowed as the opinion also of wise and learned Eugenius Boulgaris in his critical observations on the grammar written by Neophytos, in support of which he cites Nicholas Cabasilas.

41. In other MSS it is written “by Peter.”

LINKS **or** **Topical_Index**

42. SIMONY A DEADLY CRIME AGAINST THE HOLY SPIRIT:

Pope Gregory in writing to Regas Carolus says that “the simoniacs are the greatest of all heretics” (page 323 of the Vo1ume of Love); and Gennadius Scholarios says that simony was the cause of Christians incurring the disasters inflicted by godless barbarians, because it is the greatest of sins and a most outrageous impiety, and because it is a heresy regarding the first article of the faith” (page 207 of the same volume). Isidore the Pelousiotes says: “Everyone, then, that buys Holy Orders is in the same category as Caiaphas the Christ-killer. For what he cannot get entrusted to him by works, he manages to secure with impious principles” (Epistle 315). For all these reasons, therefore, the gold edict of Emperor Isaac I Comnenus ought to be abolished which commands that “the ordaining bishop must charge priests being ordained seven florins, the readers one florin, the deacon three florins, and the priest three”; and equally so ought the synodal decrees of Michael and Nicholas the Patriarchs which sanctioned and ratified the above-mentioned gold edict, since they are manifestly contrary to the Apostolic and Synodal Canons and the Canons of the Fathers.

Civil laws that are contrary to the Canons are invalid laws: see page XXII of this Pedalion or Rudder. Chrysostom too says that “emperors often fail to contribute advantageous laws” (Sermon VI on the statues). I disregard the fact that even the Civil laws themselves repeal the said gold edict. For the Novel 123 of J ustinian, to be found in Book III of the Basilica, Title I, Chapter 9 decrees that the following injunction is to be observed more than all others, that is, that no one is to be ordained for money or other considerations of property and goods; but if such a thing happen, those who pay and those who accept the money, as well as those who act as brokers in

connection with these dealings, are self-condemned according to the divine Scriptures and the holy Canons, being deposed from Holy Orders and losing the honor of clergyman. The money they pay to be ordained is to be turned over to the Church, or to that province whose protection they intended to purchase. As for the one acting as broker or abettor in these ordinations, it commands that he give the Church double the amount, which the ones ordained paid to the ones who ordained them.

LINKS or Topical_Index

43. PRAYERHOUSES:

Patriarchal Stauropegia of monasteries and of churches, though built in various metropolises and archdioceses and dioceses, are not other altars, nor are their builders liable to the penalties prescribed in the present Apostolic Canon, according to Balsamon. For, inasmuch as metropolises and archdioceses have been divided among the patriarchs, and all metropolitans and archbishops are subject to the jurisdiction of patriarchs according to Canons VI and VII of the lst Ecumenical Synod and Canons II and III of the 2nd Ecumenical Synod, they mention the name of their chief in the holy rites. On this account, according to the generality of these Holy Canons, patriarchs have a right to give stauropegia to the metropolises and archdioceses that have been assigned to them, and to have their name mentioned therein. Since we are on the subject of stauropegia here, we note the full and distinct reason for them, as appears clearly in pages 235-236 of the Corpus Juris Graecoromani.

For the sigillium of Patriarch Germanos in this work prescribes that the name of the patriarch ought to be mentioned only in those monasteries or Orthodox catholic churches or prayer-houses whose foundation have been laid in his honor, with a patriarchal stauropegion, or cross sent by the patriarch, and which have been built over this patriarchal cross.

In such institutions there is nothing due to the regional bishop, neither from the holy services, nor from a monastic seal, nor from spiritual inquiries of errors, so that he cannot demand even the canonicals from such institutions. For all those in Holy Orders who are to be found in such monasteries and churches and prayer-houses are called Patriarchals, and they are subject to the Patriarchal exarch. But wherever a patriarchal cross was not set at the beginning in the foundations, the local or district bishop is in control, whether it be an attachment to a monastery or an annex, or a byway, or a prayer-house. In them, accordingly, his name must be mentioned. He has to seal their abbot in them, so he can examine and judge them; to receive the canonical income from them; to ordain in them; to permit or to prohibit their marriages; and in general to have every other episcopal privilege therein.

A further provision is that all persons who have resided in the region of patriarchal stauropegia before they were built or even after they were built, since they are inhabitants of the place, are to be subject in all respects to the regional bishop; but if they are strangers (i.e. foreigners), they are subject to the Patriarchal exarch. And again (page 337), Patriarchal exarchs ought not to have authority over the villages belonging to Patriarchal monasteries, or the people living in them, or the prayer-houses that have not been founded and built with a patriarchal cross, since they are under the control of the bishop of the district. Therefore, from these words it is to be inferred that monasteries already built, or churches or prayer-houses after being built, ought not to become patriarchal stauropegia, except only before they are built.

And even in this case, only some of them, according to the honor due and a privilege accorded to patriarchs, but not all monasteries that are to be built in the future, or all future churches, or prayer-houses; lest the canons be transgressed, which prescribe that monasteries and monks are to lie subject to the regional bishops.

And see Canon IV of the 4th Ecumenical Synod stating that even a priest may make a stauropegion by order of a bishop.

LINKS or Topical_Index

44. CRIME OF SCHISM:

Divine Chrysostom says (in his eleventh sermon on the Epistle to the Ephesians) that a certain saintly man said that not even the blood of martyrdom can wipe out the sin of separating from the Church and dividing it; and that for one to divide the Church (i.e., create a schism) is a worse evil than that of falling into a heresy. Dionysios the Confessor of Alexandria wrote in his epistle to Bishop Nauatus that one ought to suffer any evil whatever rather than divide the Church; and that the martyrdom is more glorious which one would have to undergo in order to avoid dividing the Church, than the martyrdom which one would have to undergo in order to avoid becoming an idolater, since in the case of martyrdom to avoid becoming an idolater one becomes a martyr for the benefit of his own soul, whereas in martyrdom, to avoid dividing the Church, one becomes a martyr for the benefit and union of the whole Church.

45. BISHOP'S EXCOMMUNICATION IS BINDING:

So Balsamon is not speaking correctly in his interpretation of Canon XXXII of Carthage by declaring in a way that those who are inopportunely excommunicated by a bishop need not keep and respect that excommunication, since these canons ordain the contrary. But from this Canon it is to be inferred that even Spiritual men ought not to free other Spiritual men of the same rank as themselves from penalties unless such penalties be contrary to the canons and altogether without reason.

46. EXCOMMUNICATION 1:

For this reason even divine Chrysostom, since he was summoned into court because he failed to heed the excommunication which the synod of Theophilos

pronounced against him, but on the contrary, disregarded it before any other synodal investigation had been made, defended his stand by stating that he was not present at the trial at all, nor had even heard the accusations made against him by his accusers, nor was he granted any opportunity to present his side of the case in his own defense (says the translator in the life of Chrysostom), as is also required by Apostolic Canon LXXIV which you are advised to read.

THREE KINDS OF EXCOMMUNICATION: (continued)

Note, however, that there are three types of excommunication. One of these is that which is divine and concerning which it is said of St. Paul that he was excommunicated from the womb of his mother by God into the Gospel (Romans1:1), [English versions wrongly translate this word as "separated."] The second type, reasonable and canonical, is that which is imposed in accordance with the canons. The third type is that which is unreasonable and contrary to the canons. Concerning the excommunication imposed by those of old, it involves separation either from the Mysteries or from the Church and prayer with the faithful or of clergymen from association with fellow clergymen of their own rank, as we said in the interpretation of Apostolic Canon X. But the excommunication which is in use now, involving words such as separation from the holy and co-essential Trinity, a curse, unpardonable, and unreleaseable prolonged even after death, bears no similarity to the excommunication used among the Christians of old, but approaches the nature of an anathema, concerning which see in the Prologue to the canons of Gangra. Thus these words, being that they are not really canonical, ought not to be written in documents of excommunication. But please notice that Canon I of Aghia Sophia is in agreement with the present Canon in ordaining that those who have been excommunicated or deposed or anathematized by Rome must also be similarly dealt with by Constantinople.

47. EXCOMMUNICATION 2:

But as for all those who have been unjustly excommunicated, for God's name or for the faith, or for the traditions of the Church, or even Christ's commandment — they ought to rejoice, since they are even worthy of immortality according to the words of the Lord, who said: *"Blessed [Immortal] are you, when men shall hate you, and when they shall excommunicate you, and shall reproach you, and shall cast out your name as evil, for the sake of the Son of man"* (Luke 6:22). Regarding those who excommunicate persons unreasonably and out of passion, Dionysios the Areopagite 9 in Chapter 7 of his Ecclesiastical Hierarchy) says: "Thus hierarchs possess excommunicative powers which reveal the divine rights, and they are not irrational persons whom the all-wise Godhead follows like a servant, but on the contrary they excommunicate those who merit being condemned by God, under the inspiration of the unseen perfect guiding Spirit." And again: "In brief, God-inspired hierarchs ought thus to employ excommunications and all hierarchical powers in whatever way the perfect guiding Godhead impels them." Interpreting these words, divine Maximus says: *"If a hierarch excommunicates anyone contrary to God's purpose and aim, divine condemnation will not fall upon him [the excommunicant]. For it is in accordance with divine judgment, and not due to his own will, that he ought to exercise these functions."*

LINKS or Topical_Index

48. THE CHIEF OF BISHOPS:

Note that the one called the first of the bishops is, according to Canon VI of Sardica, the Bishop of the Metropolis, and the exarch of the eparchy. But, according to Canon XXXIV and others of Carthage the chief according to Canon XLVI of the same, is called the bishop of the first seat, while commonly he is called in most canons the Metropolitan.

The one who is the chief of the metropolitans is either the exarch of the administration, according to Canons IX and XVII of the 4th Ecumenical Synod and Canon VI of the 2nd Ecumenical Synod, or the patriarch; and see the second footnote to Canon VI of the 1st Ecumenical Synod. He is not called the exarch of priests or the high priest, according to Canon XLVI of Carthage, because the patriarch bears the same logical relation and relative rank to the metropolitans as the metropolitan bears to the bishops. Accordingly, just as the metropolitan is the chief and head of the bishops, so too is the patriarch the chief and head of the metropolitans. On this account the present Apostolic Canon is not to be understood as being applied more to bishops in relation to the metropolitan than to the metropolitans to the patriarch, but as applying to both of them equally.

49. BISHOPS AND METROPOLITANS:

That is why John of Kitros says that if a metropolitan holds services in the bishopric of a bishop, he ought to do so only with the consent and permission of his bishop; in the diptychs, however, he ought to mention the name of the patriarch, and not that of his bishop, since it is unbecoming for a higher functionary to mention the name of a lower one, according to Armenopoulos, Epitome of the Canons (Epigraph 4).

50. BISHOPS' AUTHORITY:

Hence the bishops of Egypt too, when they attended the Fourth Ecumenical Synod, followed the present Apostolic Canon, and did not say in regard to the present in their letter to Leo that without consulting the chief among them, i.e., the patriarch of Alexandria, they had no permission to do anything (Act 4 of the 4th Ecumenical Synod; see also Canon XXX of the same).

51. REGAINING CLERICAL RANK:

It becomes a question whether clergymen ordained by a bishop from beyond the boundaries of a region and without the consent of the local bishop, and deposed, may regain the clerical rank they lost, or not. It appears that they may, as some say, since they were ousted from the clergy not because of canonical crimes, not because of any sin of their own, but because of the fact that someone ordained them outside his district, and especially if they did not know that the one who ordained was acting without the consent of the local bishop. But since they may recover their rank in the clergy, it is to be wondered whether they have to receive a second imposition of hands from the local bishop, on the ground that they have been deposed, or whether his acquiescence and tolerance alone suffice. Perhaps his acquiescence alone is sufficient; this seems reasonable because for one thing, the canons prohibit second ordinations, and because for another thing, just as is the case when anyone seizes a woman and without the consent of the bishop or of the parents of the woman has a priest marry them. If thereafter the bishop learns about it, and the parents of the woman are appraised of the facts, and they consent to the wedding, a second solemnization is not required (hence even Basil the Great in his Canon XXII deems such a high-handed marriage to be validated and ratified if sanctioned by the parents), so too it would seem that an ordination performed by a bishop from beyond the boundaries of the district in question, if only the local bishop consent thereto, will be as valid and effective as though he himself had been the very one who performed the ceremony.

For just as the cause of the deposition of such ordinees depended on the lack of consent of the local bishop, so too will the validity of their ordination result from the will and consent of the same bishop. It is clear, however, that if anyone vow to remain a virgin and not marry, and be deposed after being ordained by a bishop from beyond the boundaries, he has no right afterwards to marry, because he has been ousted from the clergy, since he cannot excuse himself on the

pretext that it was on account of the clergy that he made the vow of virginity, and that hence in forfeiting his position in the clergy, he forfeits and also at the same time breaks his vow of virginity, because of the fact that it would have been allowable for him to marry before and join the clergy afterwards. So it was not because of the clergy that he came to love virginity, then come to hate virginity because of forfeiting his rank in the clergy, but, on the contrary, he must have loved virginity on itself, thus he cannot claim the right to break it.

52. EPISCOPAL DIGNITY AND POWER:

Hence divine Chrysostom, in his Sermon III on the Epistle to the Colossians, says: "So long as we are on this throne of Constantinople, as long as we have the presidency, we possess both the dignity and the power of the presidency, even though we are unworthy of it."

53. BISHOP NOT TO LEAVE EPARCHY WITHOUT CONSENT:

Notwithstanding that divine Epiphanios, in Jerusalem and in Constant-inople, as well as Eusebius Samosaton, according to Theodoret (Discourse IV, Chapter 13), and Athanasios, according to Socrates (Book 4, Chapter 22), and others performed ordinations while in places outside their own boundaries, such events being due to other circumstances and allowed for the time being, they do not become a law of the Church. Therefore, according to the same Socrates, this caused Athanasios to be blamed. Moreover, even divine Epiphanios came under accusation on the same account. Note, also, that according to Dositheos, officiating outside boundaries is of two kinds. First, if one is a bishop in the province of another and ordains a man belonging to that province; and second, if one ordains a man who, to flout his own bishop, comes to him and after being ordained returns to his own country. But if one ordains a stranger who has moved to his province and who is a layman, and not a clergyman of another province, this is not, a case of officiating outside boundaries. [54]

54. EDUCATION OF CLERGY AND LAITY:

Take note from this present Canon as to how clergymen ought to be, not only educated themselves, that is, but also able to educate and sober others. For, behold how it happens that, although they themselves were not the cause of the evil, yet simply because of the fact that they failed to train their people aright, they are excommunicated and incur canonical penalties.

55. NECESSITY OF REGULAR SYNODS:

The month of October among the Macedonians was called *Hyperberetaeus*. For in olden times the Macedonians called the various months of the year, beginning with March, say, as follows: Dystrus, Xathicus, Artemisius, Daesius, Panemus, Lous, Gorpiaeus, Hyperberetaeus, Dius, Apellaeus, Audinaeus, and Peritius. The reason why the Canon calls October by its Macedonian name is that in that time years were reckoned from the reign of Alexander the Great, a Macedonian, down to the time of Emperor Justinian in the sixth century of the Christian era. For then it was that a certain monk by the name of Dionysios invented and introduced the Christian era beginning with the Nativity of Christ, and this having become the common method of reckoning the date among all people called the Dionysian period, which, according to the more reputable, and perhaps the most, Chronologists are four years behind the true astronomical time: or, to put the matter otherwise, if, we take the present year as 1797, the true year becomes 1801; and see page 94 of the book of Cyrus Eugenios concerning religious tolerance). From this time instead of the Diocletian chronology, the years began to be counted in the Church from the time of Christ.

Note further that the time and the number of these local synods were adjusted in a different way from that obtaining in the case of later synods. For the time of one of these two synods was changed advantageously by Canon V of the First Ecumenical Synod so as to have the meeting held before Holy and Great Forty Days of Lent.

This was done in order to eliminate with the judgment of the synod every difference and ill-feeling that clergymen and laymen might have toward each other, and their bishop, and thus enable them to offer a clean fast without passions as a gift to God. But the number of the same local synods, according to the said Canon V of the First Ecumenical Synod, and Canon XIX of the Fourth Ecumenical Synod, and Canon XX of Antioch, was preserved unchanged, in respect that they were still to be held twice a year. But according to Canon VIII of the Sixth Ecumenical Synod, and Canon VI of the Seventh Ecumenical Synod, and Canons XXVI and LX and CIV of Carthage, and Chapters 20 and 21 of Title I of Book 3 of the Basilica, the number was reduced, so as to have but one synod held every year due to the difficulties of traveling and other circumstances that stood in the way. But this meeting too was ordained by Canon LXXXI of Carthage to take place on the twenty-first day of August. Canon LXI of the same Synod says that at the time of the meeting every province must be personally represented by the deputies present at the meeting of the synod. Canon XL of Laodicea commands that bishops attend this meeting in order to teach and to be taught what is becoming and proper.

Any ruler who prohibits the holding of such meeting is to be excommunicated, according to Canon VI of the 7th Ecumenical Synod. Any metropolitans who might neglect this, or any bishops in good health and free from the necessity of taking care of other things that should fail to attend these synods, are to be penalized in a brotherly manner. If any of those required to be present fail to inform their chief, that is, the metropolitan, what prevented them from attending the synod, they are to be excluded from communion with the others. They are to be allowed to commune only in their own parish, according to Canons LXXXIV and LXXXV of Carthage. Photios, in Title and Chapter 8, ordains that those rulers who do not compel bishops to hold such synods or who fail to notify the emperor about them,are to be punished with severe chastisements.

And again in the same Title and chapter he says that synods of bishops should be held in connection with the metropolitans, and synods of metropolitans should be held in connection with the patriarchs. In verification that Canon CIV of Carthage does not conflict with this Apostolic Canon see in the Interpretation.

56. LORD'S HOUSE:

By "Lord's house" is meant here the temple of the episcopate or of the metropolis. Every temple, however, of a parish, city, or district, is understood to be a house of the Lord and may be called a "Lord's house." The author of the interpretation took this phrase, "Lord's house," from the temples of the ascetic monks, ,who thus from ancient usage called the holy temple which they were wont to frequent upon emmerging from their quiet retreats [hesychasteria] every Lord's Day and in which they participated in the Divine Liturgy.

LINKS or Topical_Index

57. BISHOPS SHOULD HAVE STEWARDS:

But since the bishop ought to be engaged wholly in the work of taking care of souls and has no time left to look after such things, he ought, with the consent of all the priesthood, according to Canon X of Theophilos, appoint a steward from among his clergy in order to manage such property of the church, including movables and immovables, in order to prevent them from being scattered and ill spent, according to Canon XXVI of the 4th Ecumenical Synod. However, if the bishop is unwilling to appoint a steward to have charge over them, he himself is to be penalized canonically, in accordance with the same Canon XXVI of the 4th Ecumenical Synod, and the metropolitan is to have permission to appoint a steward to have charge of the property of the episcopate.

Likewise the patriarch is to have permission to appoint a steward to have charge of the property of the metropolis, in case the metropolitan is unwilling to appoint him, according to Canon XI of the 7th Ecumenical Synod.

And if the bishop should distribute the fruits and produce of the ecclesiastical properties to his brothers and relatives, he has to be chastised by the synod of the province, according to Canon XXV of Antioch. If again, he should give away or sell to rulers or others, or wholly alienate from the episcopate any property of the church, that gift or sale or alienation is to be void, according to Canon XII of the 7th Ecumenical Synod, and the bishop who sold it is to be driven out of the bishopric. (These same penalties are suffered by an abbot if he sells any property of the monastery.) But if there be any necessity to sell any ecclesiastical property, either because it is not fruitful, but on the contrary is a loss, or in order that the money from the sale may be given for the purpose of purchasing the freedom of Christian slaves, according to the *Nomicon* of Photos (Title and Chapter 2), then it is to be sold with the consent of the synod and of the priests, according to Canon XLI of Carthage; or if there is no time to obtain their consent, the testimony of neighbors may be taken in lieu thereof, according to Canon XXXIV of Carthage; nevertheless, in this case they are to be sold, not to rulers directly or indirectly, but to clergymen or to farmers, according to Canon XII of the 7th Ecumenical Synod, which promulgates the present Apostolic Canon verbatim.

But if the bishop sells it without the testimony of neighbors, he is to be responsible to God, and to the synod, and is to become a stranger to the honor of a bishop (i.e., shall be deprived of the right to his honor as a bishop), according to Canon XXXIV of Carthage. Canon VII of the lst & 2nd Synod, on the other hand, penalizes a bishop who spends the property of his imperiled episcopate in the building of monasteries. Moreover, Apostolic Canon XLI places the property of the church under the authority and care of the bishop.

58. CONFESSORS:

Therefore priests, both celibate and even the married, by virtue of an express warrant and exhortation, receive from a bishop the authority to bind and to loose.

For as they possess within Holy Orders the power to bind and to loose sins contained therein, they also acquire this faculty by virtue of this exhortation and express warrant. Many bishops, in fact, enable Spiritual men (confessors) not only by means of an express warrant and mere exhortation, but also even by means of the laying on of the hands, which is superior and better, safer and surer, and causes no untoward result. For this imposition of the hands is an impartation of a blessing, according to Tarasius and the Seventh Ecumenical Synod (see the footnote to Canon VIII of the lst Ecumenical Synod). It is also impartingof spiritual grace according to the Acts of the Apostles. For, it says, by laying on of the hands of the Apostles they were given Holy Spirit.

Besides, it is reasonable too, to have this done, as much according to those who assert that the power to bind and to loose is contained in the Holy Orders, also according to those who assert the contrary, one of whom would seem to be Symeon of Thessalonika. For he says (in Reply 11) that priests do not possess together with ordination the power to bind and to loose, but only bishops do. By exhortation and warrant of the bishops and by necessity however, they too can exercise it.

But Canon XXX of John of Kitros says that any confessors who have once received permission and have been chosen by the bishop to hear confessions, need not receive it again from his successor in office. For what has been begotten once cannot be begotten twice. In fact, there is no other way in which these men can be deprived of the grace of spiritual behavior, except only by falling into some sinful act. For in that case they are deposed even from the Holy Orders and lose their right to the office of confessor. So that according to this Canon, confessors must have priestly orders active. All those, on the other hand, who on account of impedimental sins are unable to act, ought not to hear confessions either. Accordingly, those who do so, are acting contrary to the Canons. And see more *in extenso* the footnote to Canon CII of the Sixth Ecumenical Synod.

59. BISHOPS' PROPERTY:

We previously said that whatever he acquired before becoming a bishop should be publicly known, and that he should leave his property wherever he pleases because according to Canon XL of Carthage, if bishops and clergymen who were previously poor acquired real or personal property later in the episcopate or the clergy they ought to leave it to the church in which they are bishops or clergymen, (but it is also true that property which they have acquired from some love of honor, or from inheritance from relatives, they ought to consecrate to the church whatever they have to offer.

60. BISHOPS' HEIRS:

Because Canon LXXXIX of Carthage ordains that a bishop shall be anathematized even after his death if he makes Greeks or heretics his heirs Besides even Canon XXX of the same forbids bishops and clergymen to give away their property to heretics even though they be relatives of theirs.

61. WILL (ECCLESIASTICAL):

For the form of the will, see the last pages of the Rudder.

62. DISTRIBUTION OF AID TO THE NEEDY:

That is why Justin the philosopher and martyr in his second Apology in behalf of Christians says the following: "The well-off, however, who are willing, of their own free choice and inclination, may give whatever they wish, and what is collected shall be deposited with the officer; and he shall assist orphans and widows, those suffering from disease or any other causes, and those who are in bonds, also guests sojourning with us, and in general he shall act as the guardian of all those who are in need."

63. ANIMAL SACRIFICES:

For according to Theodoret, where he is interpreting the sixth and seventh verses of the third chapter of Leviticus, of the animals sacrificed (except only the whole burnt offerings), some parts were offered upon the altar, such as the two kidneys with their fat, the fat that was on the belly, and on the thighs, and the lobe of the liver; but the other pieces of lean meat were given to the priests to eat (see page 971 of the first volume of the Octoechos, in the Greek edition).

LINKS or Topical_Index

64. DRINKING AND GAMBLING:

See also divine St. Chrysostom where he proves that anyone playing dice or other games is the cause of many evils: "Addiction to the playing of dice has often resulted in blaspheming, damage, wrath, quarrelling, and thousands of other even worse misdeeds" (page 564 of Volume VI, Discourse 15 to a Statue). Aristotle classes among thieves all those who play dice and cards, saying: "A dice-player however and a pickpocket, and a robber (or highwayman) are among the unfree. For they are profiteers" Ethics Nicom., Book 4). On this account Justinian Novel 123 strips such players in Holy Orders from every right to hold any holy service and commands that they be shut up for three years in a monastery. In an attempt to cure those who get drunk, Basil the Great says: "Let fasting cure drunkenness; let the Psalm cure any obscene or shameful melody; in all offenses, let mercy redeem you from sin".

(Discourse against drunkards). Hence it appears that those who vomit as a result of drunkenness ought to be corrected rather by such cures as fasting and almsgiving.)

65. INTEREST NEVER TO BE CHARGED:

Hence the Novel of Leo prescribes the following: "Notwithstanding that previous emperors who reigned before we became emperor consented to interest on account of the hardheartedness and cruelty of money-lenders, we have deemed it just and right that such practice be utterly banned from the political

state of the Christians, as improper and unbecoming to their life, and that it is forbidden by the divine laws. On this account Our Serenity commands that no one shall in any case whatsoever have permission to charge interest, lest in trying to keep a human law we transgress the law of God." Instead, whatever one takes as a lender is to be reckoned as part of the principal of the debt (Armenopoulos, Book III, Title VII). Yet the comment on Title II, Chapter I, of the *Nomicon* of Photios says that Justinian Novel 131, situated in Book 5, Title III, Chapter 9, prescribes that in case anyone will a gift to pious causes (as, for instance, to liberation of someone enslaved, to buildings for use as holy temples, to maintenance of young indigents and orphans), within six months after the discovery of such will, the gift and charity in question shall be given to the persons to whom it was left.

In case the executors and administrators of the will of the deceased should delay the time beyond six months, and fail to give the charity, they are to give it with interest and every legal augmentation from the time of the death of the testator. If then, and this Novel so prescribes, and Photios says so in Title IX, Chapter 27, and the commentator Balsamon says that we ought to thank Patriarch Photios for his good interpretation, how can it be said that bishops and clergymen have a right to charge interest? This ought not to confuse the reader at all. For Photios allows clergymen to demand interest, not for money or other property they themselves have lent — for this is contrary to the holy Canons and the divine Law — but, as is perfectly obvious from the words of the Novel themselves, in speaking of interest he means that they should demand those charities which persons will to others in need, for the salvation of their souls, but which their executors keep possession of with a view to helping themselves to it, and delay or defer the time of giving the gift to its rightful recipient.

Hence let not lenders of money at interest and usurers base their claims on these words of Balsamon; for they are in truth a rod of straw (Ezekiel 29:6),

according to the prophet, or rather to say, a straw crushed by itself (Matthew 12:20); it does not help them at all, but on the contrary, rather throws them to the ground, and hurls them down into a soul-destroying chasm. For perhaps, we Christians have a Gospel commandment that when we lend we are not to hope even for the return of the principal, since it says, *"lend, without expecting any return"* (Luke 6:35). Sirach, too, says: "If you lend anything, count it for lost" (8:12). How then, can we hope to be pardoned in the event that we also charge interest?

LINKS or Topical_Index

66. BAPTISM, TRUE AND FALSE:

For this reason, too, the ecclesiastic martyr St. Cyprian, who served as bishop of Carthage, and all his Synod of eighty-four bishops which had been convoked in Carthage, following the present Apostolic Canon, which simply rejects any baptism of heretics, but also Apostolic Canon LXVIII, which says that those who have been baptized or ordained by heretics cannot be — which is the same as saying that it is impossible for them to be — either Christians or clerics, following, I say, these canons, they laid down a canon whereby they reject the baptism of heretics and of schismatics as well.

They prove this by many Scriptural assertions and especially by that of St. Paul the Apostle saying, "*One Lord, one faith, one baptism"* Ephesians 4:5). For they say if the Catholic Church is one and the true baptism is one, how can the baptism of heretics and schismatics also be a true baptism at a time when they are not within the Orthodox and Catholic Church? But if the baptism of heretics and schismatics is a true baptism, and that of the Orthodox Catholic Church is also a true Baptism, then there is not one Baptism, as St. Paul cries out, but two, which is absurd.

And they add this too, that this idea of not accepting a baptism of heretics is not a new or recent one of their own, but on the contrary, an old one and one which has been approved by their predecessors. The Canon of this Synod was confirmed and ratified by the holy Sixth Ecumenical Synod (Canon II),
and from being merely a canon of a local and partial Synod it has now become a Canon of an Ecumenical Synod by reason of its having been confirmed and ratified by the latter. In agreement with St. Cyprian and his Synod, Firmilian, who served as exarch of the Synod in Iconium and whom St. Basil the Great in his first Canon calls one of his own, as he was bishop of Caesaria, also invalidates and rejects the baptism of heretics. For in writing to St. Cyprian he writes as follows:

LINKS or Topical_Index

"But who, though he has attained to the acme of perfection and of wisdom, can maintain or believe that merely the invocation of the three names of the Holy Trinity is sufficient for the remission of offenses and for the sanctification of the baptism, even when, that is to say, the one baptizing is not an Orthodox?" Read all of his letter that is contained in the chronicle of those who held the office of Patriarch in Jerusalem (Book I, Chapter 16, page 4), and which is needed in connection with this subject.

St. Basil the Great favors this idea, too, whose Canons have also been confirmed and ratified by the Sixth Ecumenical Synod (Canon II). For in his first Canon, with the intention of saying which baptisms are acceptable and which are unacceptable, he divides them into two classes, stating: "For it appeared to the ancients to be a reasonable rule that any baptism should be utterly disregarded that has been performed by heretics, or in other words, by those who have been utterly separated from the Church and who differ from the Orthodox in respect of faith itself, and whose difference is directly dependent on faith in God.

LINKS or Topical_Index

As for the baptism of schismatics, on the other hand, it appeared to the Synod of Cyprian and of my own Firmilian that it too ought to be disregarded and rejected, seeing that the schismatics — the Novatians, the Encratites, the Sakkophores, the Aquarians, and others — have separated in principle from the Church, and after separating have not had the grace of the Holy Spirit in them any longer, as the impartation of it has ceased, thus as having become laymen they have had neither the spiritual gift nor the authority to baptize or to ordain, and consequently those who are baptized by them, as being baptized by laymen, have been ordered to be baptized with the true Baptism of the Orthodox Catholic Church. Yet because it appeared reasonable to some Fathers of Asia for the Baptism of schismatics to be deemed acceptable for the sake of some economy in behalf of the multitude, let it be accepted." But note that the baptism of schismatics that he accepts in his first Canon, he rejects in his forty-seventh Canon, by saying: "In a word, we baptize all Novatians, and Encratites, and Sarcophores. Even if re-baptism is prohibited with you for the sake of some economy as it is with the Romans, nevertheless let our word have the power of rejecting, to put it plainly, the baptism of such."

LINKS or Topical_Index

Hence if Basil the Great rejects the baptism of schismatics because of their having lost perfecting grace, then it is needless to ask whether we ought to baptize heretics. In his twentieth Canon he says decisively that the Church does not accept heretics unless she baptizes them.

The same opinion is held by Athanasios the Great whose words were also confirmed and ratified by the Sixth Ecumenical Synod. For he says in his third discourse against the Arians: "The Arians are in danger even in the very fulness of the mystery — I mean baptism. For while perfection through baptism is given

in the name of the Father and of the Son, the Arians do not refer to a true Father owing to their denial of one of the same essence emanating from Him. Thus they even deny the true Son, conjuring up another in their fantasy, created out of nothing real, and they call this the Son. So how can it be said that the baptism given by them is not perfectly useless and vain? Though it does appear to be a baptism in pretense, yet in reality it is of no help to faith and piety. For it is not he that says merely ‘O Lord’ that gives a correct baptism, but he that utters the invocation of the name and at the same time possesses a correct faith. On this account, too, the Savior did not command the Apostles to baptize only in a simple manner, but on the contrary, told them first to make disciples of those about to be baptized, and then to baptize in the name of the Father, and of the Son, and of the Holy Spirit, in order that the faith might become correct from their having been instructed disciples; and due to their correct faith the perfection of the baptism might be added. It is for this reason, indeed, that many other heresies, true enough, do say only the names of the Holy Trinity, but inasmuch as they do not believe these correctly they do not have a sound faith either, the baptism given by them is of no benefit to them owing to its lacking piety.

So that as a matter of fact, the consequence is that anyone sprinkled by them is rather polluted with impiety than redeemed from it. So the Arians, who share the beliefs of Arius, though they may read the words written and may pronounce the names of the Holy Trinity in their baptism, yet they are deluding and misleading those who receive baptism at their hands, since they are more impious than the other heretics.” Moreover, Gregory the Theologian in agreement with the aforesaid saints says in his discourse on holy baptism, addressing the Arians or even Macedoniacs (i.e., followers of Macedonius, who were being catechized: “If you are still limping and are not prepared to lend full credence to the tenet of the perfection of the divinity of

the Son and of the Spirit, seek someone else to baptize you, or, rather to say, to drown you in the baptism, since I have no permission to separate the Deity of the Son and of the Spirit from the Deity ofthe Father, and to make you dead at a time when I ought to be regenerating you through baptism, so that you can have neither the gracious gift of baptism nor the hope which is born of baptism, because you lose your salvation in the few syllables of the words *homoousion* and *homoiousion*. For no matter which of the three hypostases (substances) you abase from Godship, you abase the whole Holy Trinity from this and deprive yourself of the perfection which accrues through baptism." Divine Chrysostom too (in his sermon on the proposition *"In the beginning there already was the Logos"* John 1:1) says the following:

"*Let not the systems of the heretics fool you, my dear listener: for they have a baptism, but no illumination; accordingly, they are baptized, it is true, with respect to the body, but as respects the soul they are not illuminated.*"

LINKS or Topical Index

ABSOLUTELY NO MYSTERIES EXIST OUTSIDE OF ORTHODOXY:

Why, even St. Leo in his epistle to Nicetas asserts that "no heretics confer sanctification through the mysteries" (called 'sacraments' in the West). St. Ambrose in his statement concerning catechumens says: "The baptism of the impious does not sanctify."

In the face of what has been said one might rightfully wonder why the holy Second Ecumenical Synod in its seventh Canon - but still more so why the Sixth Ecumenical in its ninety-fifth Canon - failed to disapprove the baptism of all heretics, in accordance with the Apostolic Canons and St. Cyprian's Synod and all the other great God-bearing Fathers aforementioned whose writings were confirmed and ratified, as we have said, by the Sixth Ecumenical

Synod itself in its second Canon, whereas, on the contrary, it accepted the baptism of some heretics, but not that of others. In order to have an easily understandable solution of this perplexity there is need that one should know beforehand that two kinds of government and correction are in utilized in the Church of Christ: Akrivia and Economia.

LINKS or Topical_Index

AKRIVIA AND ECONOMIA: l

One kind of judgment is called *strictness* (*akrivia*); the other kind is called *economy* (*economia*) with which the economists (the Greek meaning herein is 'management of the houshold of the Spirit to promote the salvation of souls, at times with the one, and at times with the other.) So the fact is that the holy Apostles in their aforesaid Canons, and all the saints who have been mentioned, employed *strictness*, and for this reason they reject the baptism of heretics completely, while, on the other hand, the two Ecumenical Synods employed *economy* and accepted the baptism of Arians and of Macedoniacs and of others, but refused to recognize that of Eunomians and of still others. Because in the times especially of the Second Synod, the Arians and the Macedoniacs were at the height of their influence, and were not only very numerous but also very powerful, and were close to kings, and close to nobles and to the senate.

Hence, for one thing, in order to more easily attract them to Orthodoxy and correct them, and for another thing, in order to avoid the risk of infuriating them still more against the Church and the Christians and aggravating the evil, those divine Fathers thus managed the matter economically — "managing their words economically with judgment" and condescended to accept their baptism. That we are not stating this gratuitously and as a matter of mere verbiage, we have ample proof in the testimony of the two great Fathers, St. Basil, I mean, and St. Gregory.

For St. Basil, on the one hand fearing the royal and ruling powers of the Pneumatomachists (i.e. those denying and combating the doctrine of the divinity of the Holy Spirit), and flinching lest they assault the Church of Caesaria, which at that time was the sole bulwark of Orthodoxy, employed economy and for a considerable length of time refrained from calling the Holy Spirit openly a God. Gregory the Great, on the other hand, wishing to show the powers and the savagery of the Arians and of the Macedoniacs in the farewell speech he made to the 150 bishops of the Second Ecumenical Synod itself, told them: "For terrible wild beasts have really fallen upon the Church, and not sparing us after our period of fair weather, but, on the contrary, losing all sense of shame, they are even stronger than the season." Therein he reveals that in spite of the fact that the king (or emperor) was an Orthodox Christian, in spite of the fact that Orthodoxy had been preached openly, and an Ecumenical Synod had convened against them, yet they were still terribly and savagely set against Orthodoxy and were stronger than the Christians.

LINKS or **Topical_Index**

St. Basil also said in the foregoing that he had accepted the baptism of the Novatians, otherwise called Purists (which had been accepted by both the Second and the Sixth Ecumenical Synods), merely out of regard for economy in connection with the majority of the population. For had it not been for this ground of economy, how could the Sixth Synod have failed to oppose its own action to that of the Second Ecumenical Synod by itself accepting the baptism of some heretics, yet confirming and ratifying the Canons of St. Basil, who in his first and forty-seventh Canons utterly refuses to recognize the baptism of heretics? Could it possibly have failed to read the Canons of St. Basil itself? Or why should it not have made an exception, and have said that it confirmed and ratified all the other Canons of his with the exception of only the first and the forty-seventh? So it is plain that it left it to be understood by us that Basil the Great had employed Strictness, while, on the contrary, the Second and the Sixth

Ecumenical Synods had employed economy; thus there appears to be no contradiction between them. In fact, this ground of economy is the first and principal reason why those Synods accepted the baptism of some heretics and not that of others.

In close proximity to the ground of economy there stood also a second reason why they did so. This is due to the fact that those heretics whose baptism they accepted also rigorously observed the kind and the matter of the baptism of the Orthodox, and were willing to be baptized in accordance with the form of the Orthodox Catholic Church.

LINKS or Topical_Index

Those heretics, on the other hand, whose baptism they had refused to recognize, had counterfeited the ceremony of baptism and had corrupted the rite or mode and the same may be said of the invocations, or that of the matter and the same may be said of the immersions and emersions, with reference to Roman Catholics and Protestants.

And in proof of the fact that really was the reason we have trustworthy witnesses first in the very words of the Seventh Canon of the Second Ecumenical Synod. For what else could have been the reason that it refused to recognize the baptism of the Eunomians and of the Sabellians, while on the other hand, it accepted that of the Arians and of the Macedoniacs, at a time moreover when Eunomians and Arians and Macedoniacs were all stubborn heretics? (For Eunomius, like Arius, was accustomed to blaspheme against the deity of the Only-begotten Son and of the Father, by calling the former a creature, (ktisma) of the Father, and a minister, as is to be seen in the second sermon of St. Basil the Great against Eunomius. And like Macedonius he also blasphemed against the deity of the Spirit, by asserting the Spirit to be the third in nature after the Father, as is to be seen in St. Basil’s third sermon against Eunomius).

Both the Sabellians and the Arians were of equal power with respect to the heresies, according to St. Gregory the Theologian, who says: "It is equal in so far as impiety is concerned, whether one conjoins the person, like Sabellius, or separates the nature, like Arius." And again: "For the evil is in both alike notwithstanding the fact that it is to be found in things which are contraries." Thus the belief of Sabellius opens the door to Judaism, according to Holy Photios, while that of Arius introduces Hellenism. Why is it then that those who were of quite equal power with respect to the heresies were not accorded equal rights by the Synod?

LINKS or Topical_Index

The evidence is plain that the Arians and the Macedoniacs, on the one hand, were accustomed to be baptized in precisely the same fashion as were the Orthodox, with three immersions and emersions, and with three invocations of the Holy Trinity, without counterfeiting either the kind of the invocations or the matter of the water. And though it is true that the Arian Valens made it a law that baptism should be performed with only one immersion, as is told by Dositheos, on page 86 of the *Dodecabiblus*; yet that law was not obeyed, nor was it ratified, but, on the contrary, fell into abeyance among the Arians. For not even any mention is made of it at all in the Canon in which is mentioned the baptism of the Arians, nor did Zonaras, or Balsamon, or Aristenus, or Anonymous, the interpreters of the Canons, say a word about it. Notwithstanding that the Arians did change even the invocations in baptism, according to Cedrinus, and the same Dositheos, by saying "in the name of the Father the greater, and of the Son the lesser, and of the Holy Spirit the least," yet they did not make this change before the Second Ecumenical Synod, but later, as the same Dositheos states. The Eunomians, on the other hand, having counterfeited the method of baptism, were accustomed to be baptized with only one immersion, as is stated in these same words in the Canon, which says:

“For he is speaking of the Eunomians, who were accustomed to be baptized with only one immersion” etc., just as did the Sabellians the mode of baptism, which is the same as saying that they corrupted the three invocations and taught that the Father and the Son and the Holy Spirit are a single person. But that those heretics whose baptism was recognized by the Synod were accustomed to be baptized in the manner of the baptism of the Church is also borne witness to by Zonaras, interpreter of the Canons. For in discussing the seventh Canon of the Second Ecumenical Synod he says verbatim: “These persons therefore, are not rebaptized, because as respects holy Baptism they differ in nothing from us, but are accustomed to be baptized exactly the same as are the Orthodox.”

But that those heretics whose baptism was not recognized by the Synod, were not accustomed to be baptized in the style of the baptism of the Church, is borne witness to again by the same Zonaras, who says: “As for these and all other heretics, the holy Fathers have decreed that they be baptized. For whether they received holy baptism or not, they have not received it correctly, nor in the form and style prescribed by the Orthodox Church.”

So because of the fact that those heretics were accustomed to observe the form of the Apostolic baptism, the Canons of those two Synods accepted them as baptized persons, yet not for this reason alone, but also for the sake of economy, as we have said. For if economy had not been at stake, they certainly would not have flown in the face of the Apostolic Canons which command the contrary — that is to say, that we must not recognize or accept the baptism of heretics.

LINKS or Topical_Index

All this theory which we have been setting forth here is not anything superfluous; on the contrary, it is something which is most needful, both on every occasion in general, but especially today on account of the great

controversy and the widespread dispute which is going on in regard to the baptism of the Latins, not merely between us and the Latins, but also between us and the Latin-minded or Latinizers [among us].

LINKS or Topical_Index

Thus following what has been said, since the form of the Apostolic Canon demands it, we declare that the baptism of the Latins is one which falsely is called baptism, and for this reason it is not acceptable or recognizable either on grounds of strictness or on grounds of economy. It is not acceptable on grounds of strictness: first, because they are heretics. That the Latins are heretics there is no need of our producing any proof for the present. The very fact that we have entertained so much hatred and aversion against them for so many centuries is a plain proof that we loathe them as heretics, in the same way as we do Arians, or Sabellians, or Spirit-denying and Spirit-defying Macedoniacs.

However, if anyone should like to apprehend their heresies from books, he will find all of them in the books of the most holy Patriarch of Jerusalem Sir Dositheos the Scourge of Popes, together with their most learned refutations. Nevertheless, one can obtain sufficient knowledge even from the booklet of learned Meniatos entitled "A Rock of Scandal" (Petra Scandalou). [Editor's note: Many such books are available in English].

LINKS or Topical_Index

LATINS ARE HERETICS 1:

Enough was said concerning them by St. Mark of Ephesus in Florence at the twenty- fifth general assembly, who spoke frankly as follows: "We have split ourselves off from the Latins for no other reason than the fact that they are not only schismatics but also heretics." Wherefore we must not even think of uniting with them.

LINKS or Topical_Index

LATINS ARE HERETICS 2:

Even the great ecclesiarch Silvester (Section 9, Chapter 5) said: "The difference of the Latins is a heresy, and our predecessors also held it to be such." So, it being admitted that the Latins are heretics of long standing, it is evident in the very first place from this fact that they are unbaptized, in accordance with the assertions of St. Basil the Great above cited, and of the saints preceding him named Cyprian and Firmilian.

LINKS or Topical_Index

LATINS ARE HERETICS 3:

Because, having become laymen as a result of their having been cut off from the Orthodox Church, they no longer have with them the grace of the Holy Spirit with which Orthodox priests perform the mysteries. This is one argument that is as strong and indisputable as the Canons of St. Basil the Great are strong and indisputable, and the words of St. Cyprian the ecclesiastic martyr, seeing that they have received and retain the sanction of the holy Sixth Ecumenical Synod (Second part in Trullo). The Latins are unbaptized because they do not observe the three immersions which have to be administered to the one being baptized, as the Orthodox Church has received instructions from the Holy Apostles from the beginning.

LINKS or Topical_Index

The earlier Latins, being the first to innovate with regard to the Apostolic Baptism, began using affusion, which means the process of pouring a little water on the head of the child, a practice which is still in use in some regions; but the most of them take a bundle of hog hairs and sprinkle a few drops of water three times on the infant's forehead. In other parts of the world however, as we have been informed by one who has returned thence, they merely take a little cotton

(everyone knows how much water cotton absorbs), and, dipping it into water, they wipe the child with it and call it baptized. So the Latins are unbaptized because they do not perform the three immersions and emersions, in accordance with the Apostolic tradition.

Concerning these three immersions, we do not say how necessary and indispensable they are to the celebration of Baptism. Whoever wishes may read about it, but as for any need there may be, let him read the manual of the highly educated and most learned Eustratios of Argentis. But we too shall say in connection with Apostolic Canon L whatever necessity now demands. If, however, anyone among the Latins or the Latin-minded [Orthodox] should put forward a claim to the three invocations of the Holy Trinity, he must not pretend to have forgotten those things which he was told further above by divine Firmilian and by Athanasios the Great: that is, that those most divine names are quite clearly ineffective when pronounced by the mouth of heretics. For, unless this be the case, we must most certainly believe that wicked old women actually do miracles by simply repeating the divine names in incantations.

LINKS or Topical_Index

LATINS ARE HERETICS 4:

So the Latins , because they are heretics, cannot perform a baptism, having lost the perfective grace, adding to their iniquities the overthrow of the Apostolic Baptism of three immersions. And so I say, let those who accept the Latins' sprinkling reflect on what have they to say in a reply to the authority of the present Apostolic Canon, and further in reply to the following Canon XLVII. I know what the immediate defenders of the Latin pseudo-baptism argue. They argue that our Church became accustomed to accepting converts from the Latins with chrism, and there is, in fact, some formulation to be found in which the terms are specified under which we do allow them in.

LINKS or Topical_Index

LATINS ARE CHRISMATED BUT THEY OUGHT TO BE BAPTIZED

With regard to all this we reply in simple and just words, it is enough that you admit that she used to receive them in chrism. Therefore, they are heretics. For why the chrism if they were not heretics? Being admittedly heretics, it is not probable that the Orthodox Apostolic Church would deliberately disregard these Apostolic Canons and the Synodal Canons that we have noted in the preceding pages. But as it seems and as it is proper for us to believe, the Church wished to employ some great economy with respect to the Latins, having as an example conducive to her purpose that great and holy Second Ecumenical Synod. For the fact is that the Second Ecumenical Synod, as we have said, employed economy and accepted the baptism of Arians and of Macedoniacs with the aim and hope of their returning to the faith and receiving full understanding of it, and also in order to prevent their becoming yet more savage wild beasts against the Church, since they were also a very great multitude and strong in respect of outward things. And, as a matter of fact, they accomplished this purpose and realized this hope.

LINKS or Topical_Index

For, thanks to this economy those men became more gentle towards the Orthodox Christians and returned so far to piety that within the space of a few years they either disappeared completely or very few of them remained. So those preceding us also employed economy and accepted the baptism of the Latins, especially when performed in the second manner, because Papism, or Popery, was then in its prime and had all the forces and powers of the kings of Europe in its hands, while on the other hand, our own kingdom was breathing its last gasps.

Hence it would have become necessary, if that economy had not been employed, for the Pope to rouse the Latin races against the Eastern, take them prisoners, kill them, and inflict innumerable barbarities upon them.

But now that they are no longer able to inflict evils upon us, as a result of the fact that divine Providence has lent us such a guardian that he has at last beaten down their brow, now I say, that the fury of Papism (Roman Catholicism) is of no avail against us, what need is there any longer of economy? For there is a limit to economy, and it is not perpetual and indefinite.

LINKS **or** **Topical_Index**

That is why Theophylactos of Bulgaria says: "He who does anything as a matter of economy, does it, not as simply something good, but as something needed for the time being" (commentary on Galatians 5:11). "We have employed economy enough," says St. Gregory the Theologian in his eulogy of Athanasios, "without either adopting what is alien or corrupting what is our own which if we were to do, makes us really bad economists." That is what I say too. It is certainly bad economy when it does not serve to convert the Latins and forces us to transgress the strictness of the holy Canons and to accept the pseudo-baptism of heretics.**"**

LINKS **or** **Topical_Index** "For economy is to be employed where there is no necessity of transgressing the laws," says divine Chrysostom.

The fact that he configuration was made economically is plainly evident from this that until then the Easterners had been baptizing the returning Westerners, as is attested by the regional synod in the Lateran of Rome, held in the year 1211 after Christ. For it says in its fourth canon that the Easterners would not liturgize wherever Westerners had been liturgizing unless they first purified the place by

the ceremony of sanctification. And afterwards it says that the Easterners themselves re-baptized [meaning "baptized"] those joining the Eastern Church on the ground that they had not had a holy Apostolic baptism. (See Dositheos, pages 8-24 of *the Dodecabiblus).*

So when it is taken into account that up to that time, according to the testimonies of the same enemies, the Easterners had been baptizing them, it is plain that it was for the sake of a great economy that they later employed the expedient of chrism simply because our race could not afford, in the plight in which it then was in, to excite the mania of the papacy; and in addition there is such evidence in the fact that they then abrogated and invalidated all the evils done in Florence, and there was much rage among the Latins on this account. Now the need of economy having passed away, strictness and the Apostolic Canons must have their place**.**

67. AGAINST GENUINE ORTHODOX RE-BAPTISM:

In his interpretation of Canon XIX of the First Ecumenical Synod, Balsamon, and perhaps others of like mind with Balsamon, is not right in stating that those must be baptized a second time that, having formerly been Orthodox Christians, later became heretics and thereafter returned again to the Orthodox faith. When they adduce as witness the present Apostolic Canon, and Canon XIX of the First Ecumenical Synod, which says that those who have been Paulianists, when they take refuge in the Orthodox Catholic Church, must be re-baptized. These men, I say, are incorrect in what they say for these three reasons.

(1) because with this re-baptism by which they claim that they are introducing two baptisms into the Catholic Church, which, however, in its Creed, or Symbol of Faith, confesses but one baptism, taking its cue for this confession from St. Paul, who said, *"One Lord, one faith, one baptism"* (Ephesians 4:5).

(2) Accordingly, so far as they are concerned, they are as good as re-crucifying the Son of God and are repeating with their re-baptism, so to speak, his cross and death, which is a most impious proceeding. *As* St. Paul says, *"if we sin willfully after we have received the knowledge of the truth, there remains no longer a sacrifice for sins"* (Hebrews10:26), in other words (according to divine Chrysostom.

Therefore in his first sermon on the Epistle to the Hebrews), a cross, and the baptism serving as an antitype of the cross, St. Paul, continues " . . . *for by one sacrifice continually perfects the sanctified"* (Hebrews 10:14.

Accordingly, *"it is impossible for them who were once and for all enlightened and have tasted of the heavenly gifts and were made partakers of Holy Spirit and tasted the good word of God, and the powers of the age to come, if they fall away, to renew them to repentance (which means, into Judaism and only one simple heresy, according to Chrysostom), seeing that they re-crucify to themselves the Son of God"* (Hebrews 6:4-6).

(2) Because the Apostolic Canon which they cite in attestation to their opinion, is not speaking of Orthodox Christians who had formerly been baptized, but speaks of those who have been heretics from birth, and have been polluted by them and have afterwards come to Orthodoxy.

LINKS or Topical_Index

Hence it does not say for us to re-baptize them, as ones who have been baptized formerly or previously, but to baptize them (for it says "fail to baptize") as never having been baptized in Orthodox manner. In saying for those who have

been Paulianists to be re-baptized, Canon XIX of the First Ecumenical Synod means by “those who have been Paulianists” those who have been involved in the heresy of Paul of Samosata ever since birth, and not those who later became its adherents (even though such a meaning seems to attach to the word “Paulianists”). For in its ninety-fifth Canon, the Sixth Ecumenical Synod, recalling that same Canon of the First Ecumenical Synod, changed the phrase “those who have been Paulianists” to the word “Paulianists,” to conform to the words Donatists and Montanists, which names betoken a heresy from birth rather, and not one which has been adopted later. Just as Balsamon himself did, yet so did Zonaras, also interpret the Canon in accordance with this sense, as we shall see in his interpretation.

However, notwithstanding the fact that this Canon used the word re-baptize, which means baptizing someone a second time, yet it did not use the word in its proper sense, but improperly, by way of contrasting, that is to say, our baptism with the baptism of Paul the heretic. Just as St. Basil the Great, in his forty-seventh Canon, used the same word re-baptism, not with any implication that that was a true baptism, but merely as those heretics called it. Just as St. Paul, also called the gods of the Greeks gods and lords, not with any implication that they were truly gods, but merely as one telling how they were called by the Greeks (I Corinthians 8:5).

(3) Because if those[formerly Orthodox] Christians were allowed to be baptized again who have become heretics or have renounced their faith, why did the same First Synod in its eleventh and twelfth Canons prescribe that those who had renounced in time of persecution should spend so many years as listeners, and so many as suppliants, at a time when it was possible to baptize them a second time and thus purify them from their renunciation, and relieve the Church of so much trouble and care involved in their souls’ correction.

For these reasons therefore, it is not permissable to baptize a second time one who has been truly baptized in accordance with this Apostolic Canon XLXII, and the LVII of the Synod held in Carthage, depite the fact that he has been polluted by heretics. This is because of the fact that the first baptism remains, since the gracious gifts of God are irrevocable, and that is why the thirty-fifth Canon of the Synod of Carthage does not allow clerics to be baptized again who have been deposed for crimes, and thus to be promoted again to a rank in Holy Orders. But one can be purified from the pollution or taint of heresy by anathematizing the heresy itself and by noteworthy repentance, by availing oneself of the propitiatory prayers of Methodios the Patriarch, which the Church reads to those who have renounced their faith and lastly by the seal of holy Chrism after a proper trial, and the canon prescribed by the spiritual father, and with the Body and Blood of the Lord — for it says *"the blood of Jesus Christ . . . cleanses us from all sin"* (I John 1:7).

But as for the children of the Hagarenes [Turks] who get themselves baptized with our baptism, not for any pious purpose, but in order to prevent their bodies from becoming diseased or malodorous, it has been decided synodically, during the office of Patriarch Luke, that they have to be baptized a second time in case they should happen to come to our faith, since the faith of their impious parents was not compatible with their baptism.

LINKS or Topical_Index

Likewise those must be baptized who have happened to be baptized by an unholy person who has falsely disguised himself as priest. And in addition to any persons who may have been baptized by a layman in a time of grave danger, if they do not die, but outlive it, since according to this Apostolic Canon XLVII only Bishops and Priests are authorized to baptize anyone, and not laymen. This is in accordance with the first Canon of St. Basil, which says, "We baptize those who have been baptized by laymen."

For what is done in time of grave danger and under extraordinary circumstances is not a law of the Church, according to the seventeenth Canon of the First and Second Synod. Balsamon and Blastaris say the same thing. But we must also add this to the present footnote, that according to the ninetieth Canon of the Synod of Carthage and the ninety-fourth of the Sixth Synod, those children must be baptized who do not themselves know whether they were baptized, because of their not being of the proper age, and concerning whom no witness can be found to certify that they have been baptized. See also the footnote to the twenty-fourth Canon of John the Faster, concerning an infant that has been baptized in time of grave danger by an unholy person, to the effect that if he survives he is to be baptized by a priest.

This is in agreement with the fact that Dionysios of Alexandria baptized anew and all over from the beginning, a certain Jew who had been baptized by a layman in time of illness when death was threatening, and after he survived, as is recorded in Volume XI, page 188, of the "Byzantis".

LINKS or Topical_Index

We add here that if the layman in time of need is able to baptize them, he can by the same token administer chrism to them, and communion also, (see also the footnote to Canon LVIII of the Sixth Ecumenical Synod).

It is an opinion of some, that infants baptized by laymen in an emergency ought to be commemorated along with the Orthodox if they die, on the ground that they are in hope of receiving divine mercy. But those that have been baptized without there being any emergency by an unholy layman pretending to be a priest, are not to be commemorated after they die, for it is asserted that they are un-baptized. Note moreover that we do not say that we re-baptize the Latins, but that we baptize them. For their baptism belies its name, and is not in any way a baptism, but merely a light sprinkle.

68. MARRIAGE, DIVORCE:

Strictness and the Lord's decree are equally averse to letting a man divorce his wife, or a woman her husband. For the Lord said in regard to both the man and the woman: *"Whoever shall divorce his wife and marry another, commits adultery against her"* (Matthew 19:9); and *"If a woman shall divorce her husband and be married to another, she commits adultery"* (Mark 10:12), without adding except it be for fornication either in the case of the man only or in the case of the woman only, but He left this to be understood by us indifferently as regarding both.

The custom of the Church is to allow the man authority to divorce his wife when he finds her to be fornicating or committing adultery, but not to let a woman divorce her husband even though she find him to be fornicating or committing adultery. If on the other hand, she should divorce him on grounds of fornication or adultery, and he, being unable to suffer should marry a second woman, the first women who divorced him will have the sin of such a separation, whereas the husband deserves a pardon for having married a second time, and his second wife is not condemned as an adulteress. Gregory the Theologian did not accept this custom, which came into the Church from Roman civil law. For he says in his (Discourse on the saying in the Gospel, when Jesus spoke the previous words); "I see many men belonging to the common people to be judging perilously regarding temperance. And I see their law asbeing unequal and inconsistent". For what reason does the law chastise a woman if she fornicates, but allows a man the liberty to do ther same. And if a woman betrays the bed of her husband, she is judged an adulteress, but if a man who has a wife fornicates with other women, is he guiltless? I do not accept that legislation; I do not praise the custom. It was men who made that law, and on this account they only legislated against women.

For those same legislators of this civil law made a law for children to be under the control of their father, but as for the weaker side that is, the mother who is a weak woman, they left her without care, not having made a law for her children to be under her control. However, God made no such law. On the contrary, He says, *" Honor your father and your mother,"* which is the first commandment among the promises, *"that it may go well with you"* (Deuteronomy 5:16; Exodus 20:12; Sirach 8:8; Matthew 19:19; Mark 7:10; Luke 18:20) and *"He that speaks evil against his father or mother, let him die the death"* (Exodus 20:12; Leviticus 19:3; Deuteronomy 5:16). Both in the case of the father and in the case of the mother, He equally honored obedience and chastised insolence. And *"A father's blessing firmly establishes the houses of children, but a mother's curse uproots the foundations"* (Proverbs 19:14).

LINKS or Topical_Index

Herein do you not see the equality of the legislation? The Creator of man and woman is one. Both of them are of one and the same clay. One and the same law governs them both. There is but one resurrection. We have been born quite as much by a woman as by a man; children owe their parents a single debt. How then is it that you the legislator being a man, demand temperance of women, when you yourself are intemperate?

How is it that you ask for what you do not give? How is it that you enact unlike legislation for woman notwithstanding that your body is like that of woman? But can it be that if you are thinking of the evils attending disobedience because the woman sinned? Why, did not Adam also sin? The serpent deceived them both. Accordingly, it cannot be said either that the woman proved the weaker of the two in being deceived, or that the man proved to be the stronger of the two in that he avoided being deceived. Or if you are thinking of the good results attending reformation remember that Christ saved them both with His passion. He became flesh for man, but also for woman.

He died for man, but woman too is saved through His death. Perhaps you think that He honored man because He was born of David's seed. But in being born of the Virgin He honored women**.** *"They shall be one flesh,"* it says (Genesis 2:24): that one flesh accordingly must deserve equal honor. St. Paul, also lays down a law of temperance for man. How? *"This is a great mystery; I am speaking concerning Christ and the Church"* (Ephesians 5:32).

LINKS or Topical_Index

It is well for a woman to revere Christ by means of the reverence which she shows toward her husband. It is also well for a man not to dishonor the Church of Christ by means of the dishonor toward his wife by fornicating with another.

In the same way, Chrysostom also testifies to the same view in his fifth sermon on the First Epistle to the Thessalonians. "I beg," he says,"that we guard ourselves against this sin. For just as we men chastise our wives when they betray their honor to others, so does God, if not the laws of the Romans, chastise us when we betray the honor of our wives, and fornicate with another, since the sin of men with other women is also adultery. For adultery is not only when a married woman commits adultery with another man, but also when a married man commits adultery with any other woman. Give attention to the accuracy of what I say to you. Adultery is not only when married men sin with a strange woman who is married, but also when they sin with an unmarried woman, which is also adultery. For notwithstanding that the woman with whom they sin is not tied to a man, they themselves are tied to a woman. And for this reason it can be said that they have violated the law and have wronged their own flesh. For why should they chastise their wife if she fornicates with a man that is not married? Of course, it is adultery, despite the fact that the man who fornicated with her has no wife, also simply because his wife is tied to a man. So they also, since they are tied to a wife, if they fornicate with an unmarried woman, are committing adultery by their act of fornication.

"Whosoever shall divorce his wife," says the Lord, *"except on account of fornication, is causing her to commit adultery; and whosoever shall marry her that is divorced commits adultery"* (Matthew 5:32; 19:9). And if this is so, is not one committing adultery even more so, who has a wife when he joins in self-corruption with an unmarried woman? Yes.

That is obvious to everyone. Not only St. Gregory and St. Chrysostom, but even Basil himself cannot bear to follow that custom which disregards the commandment delivered by God, as he makes known in other pages as well as in the twelfth definition of his Ethics. But he also says in his Canon XXXV: "When a woman abandons her husband, we must inquire into the reason why she left him. Then, if it appears that the woman left him unreasonably and without cause, the man is to merit a pardon, but the woman, a canon and penalty, as having become the cause of the evil." No other reasonable cause for the separation of a married couple can be found besides that of fornication or of adultery of a man and or a woman.

But Justinian Novel l17, situated in Book 28 of the Basilica, Title VII, ordains that if any man has another woman either in the city where he is dwelling or under the roof of his house, and is corrupting himself with her, if his real wife should tell him to abstain from the other woman, and should he refuse to abstain from her, permission is granted to be released from the marriage due to the jealousy of his wife. For such jealousy leads many wives to drink poison and commit suicide, and others to lose their mind, others to jump off a precipice, and others to still other absurd things, as may be seen from such examples which are daily occurrences in nearly every city and island and town.

For just as a man's anger is full of jealousy for his wife if she has committed adultery, as Solomon says (Proverbs 6:34), *"and he will not spare in the day of vengeance, nor will he forgo his enmity for any amount of ransom, neither will he be coaxed to remit it in exchange for a multitude of gifts."* In much the same way (or even more) is a woman's anger, and her heart is full of jealousy for her husband if he has committed adultery.

LINKS or Topical_Index

However, note that though the Lord allowed husbands to separate from their wife on account of fornication, that is because of adultery, yet a bishop ought not to give them permission to enter into a second marriage, but ought to leave them thus separated for a long space of time, until the one who committed fornication, which is adultery, comes to repent of his or her act, to fall at the feet of the other, and to promise that henceforth he or she will keep the honor of the other mate, and in this manner they are finally reunited.

For even the Lord did not allow them to be separated only on account of adultery, but mainly because of the jealousy which results from such adultery, and the murder which often follows as a result of the jealousy. A second reason for allowing a separation is to prevent the confusion and bastardization of the offspring that follows as a result of such adultery as St. Gregory the Theologian says. So that, as Zonaras says in his interpretation of Canon IX and XXI of St. Basil, a man is not forced to keep his adulteress wife if he does not want to do so, but if he wants her, he may without prejudice keep her and live with her. What am I saying, without prejudice? Why that man is to be praised and to be esteemed very wise indeed who takes his wife back even after she has committed fornication (on the promise, however, that she will sin no more) for two good and sufficient reasons.

First, on account of the love and sympathy he is thus showing for his own flesh — I mean for his own wife — by emulating the very Master and God of all things, who notwithstanding that human nature was formerly an adulteress and had formerly committed fornication with idols, He condescended to make her His bride by virtue of the incarnate economy, and to save her through repentance and union with Him. And just as it is the part of a prudent man when any of his members is wounded or injured not to cut it off, but to make it his business to give it medical treatment, so is it the part of a prudent man, when his own member sins, that is his own wife, not to divorce her, but to take even greater care of her and to cure her by means of repentance and by giving her an opportunity to return. And secondly, because when such an impure condition has developed between a husband and wife, it is by God's concession, and as a result of previous sins that it ensued. (And let everyone examine his own conscience, and he will find our words true.)

Hence both parties must have patience with each other, and not insist upon a separation. Even the Apostle says that a faithful husband ought to cohabit even with his unfaithful wife, and conversely, a faithful wife ought to cohabit with her unfaithful husband, for the hope of salvation of both of them. *"For how do you know, wife, whether you shall save your husband? Or how do you know, husband, whether you shall save your wife?"* (1Corinthians 7:16). How much more ought a husband and wife, then, to cohabit with and not separate, even after fornication has occurred, at a time when impiety, the worst of all sins, will not separate it? Of course all that we have said concerning the husband, is to be understood also as pertaining to the wife. Nevertheless, that the author of Proverbs says: *"Whoever retains an adulteress is foolish and impious"* (Proverbs 18:22; this saying reflects the harshness and severity of the old Law, and not the leniency of the most sweet Law of the Gospel.

Rather should the Old Covenant be quoted from the mouth of Malachias, who says: “Do not abandon the wife of your youth: but if after coming to hate her you send her away, a feeling of impiety will darken your recollections, says the Lord Almighty”' (Malachias 2:15).

16). **LINKS** or **Topical_Index**

If, however, in the end no way, nor device, can be found to reunite the couple henceforth, the innocent party may, as a matter of great necessity, marry a second time, but never the party guilty of fornication who became the cause of the separation.

This party, instead of second nuptials and wedding candles ought rather to sit mourning and weeping over his sin, and find solace in the darkness of sorrow of a widow or widower, because of the fact that whomGod joined he or she rent apart. What am I saying? Why, the party that was the cause of the separation ought to pay damages, as the imperial laws command, according to St. Chrysostom (Discourse on a woman bound by law, etc.); and that the guilty party in the couple ought not to be allowed to marry may be inferred from Novel 88 of Leo. For this Novel says that the husband of a woman guilty of adultery is to receive her dowry, while the woman herself is to be placed in a monastery and compelled even against her will to become a nun.

Whatever property she had over and above her dowry is to be divided between her children and the monastery; or if she has no children, her parents and relatives are to have it. Justinian Novel 117 also commands that if the husband of a woman confined in a monastery for adultery should die within the two years before taking her back, she is to become a confined nun and not be allowed to remarry).

That the husband is not permitted to take back his wife after she has been guilty of committing adultery is attested on the one hand by Armenopoulos (Book 6, Title II), and on the other hand by holy Photios (Title I, Chapter 2). Novel 184 of Justinian (inserted in Book 28 of the Basilica, according to Balsamon), ordains that the husband can take back his guilty wife within two years after she committed the adultery and was sentenced to the monastery for the act of adultery, and that he can cohabit with her freely without fearing any danger on this account and without injury to his marriage as a result of the previous sin and separation. St. Basil the Great, also says in his dissertation on virginity that if a woman who has been left by her husband repents and corrects the cause on account of which he left her, the husband ought to have compassion on her because of her because she corrected herself, and to take her back as his own member again. Moreover, Canon XCIII of the 6th Ecumenical Synod permits a soldier to take back his own wife if he so chooses, even though she has taken another husband because of his many years' absence from the country in foreign lands. Canon VIII of Neocaesarea likewise appears to permit a priest to live with his wife when she is guilty of adultery if he cares to, though he must be deposed.

LINKS or Topical_Index

Note also the fact that not everyone can start suit for adultery, but only five persons listed, and these must be the most intimate and nearest relative of the woman, namely, father, brother, uncle on the father's side, and uncle on the mother's side, and exceptionally and especially and above all her husband. As long as the marriage is in force nobody else is permitted to start such a suit except only the husband of the woman, by means of five witnesses attesting in fear of God that they all saw her in the very act of committing adultery. A suit for adultery may be started at any time within five years, and not late (Armenopoulos, Book 1, Title III).

Besides any of these things, it ought to be known to everyone that the civil and imperial laws never permit husbands to kill their wives, even though they have caught them as adulteresses. Hence there is no exceuse for those who kill either their wives, or their sisters and daughters or relatives of any other kind, on the ground that they have been guilty of fornication or of adultery.

LINKS or Topical_Index

So, inasmuch as it may be inferred, from all that we have said, that a married couple ought not to be separated, therefore it is necessary for one side of the couple to bear with the other patiently, according to St. Gregory the Theologian. Thus, the wife ought to put up with her husband even though he insults and beats her, even though he spends her dowry, and no matter what else he may do to her; and just as much ought the husband to put up with his wife even though she is possessed by demons, as mentioned in I Timothy 4:1, and even though she is suffering from other defects, and has diseases, according to St. Chrysostom (in his Discourse on a woman bound by law, etc.). And yet that imperial and external laws on many accounts permit married couples to separate and be divorced, St. Chrysostom (in the same place), in the course of voicing opposition to them, says: "God is not going to judge in accordance with those laws, but in accordance with the laws which He himself has laid down with regard to marriage.

There is but one reasonable ground for divorce, and that is the one ordained by the laws, according to Emperors Leo and Constantine, when one party plots against the life of the other (Title XIII, of the selection of laws). A married couple may be divorced reasonably enough, again, when one party is an Orthodox Christian, and the other party is a heretic, according to Canon LXXII of the 6th Ecumenical Synod; or when there is a blood relationship by marriage, according to Canon LIV of the same Synod; or a relationship due to baptism, according to Canon LIII of the same Synod; and also when the lord of the couple will not consent to their being wedded, according to Canons XL, XLI, and XLII of St. Basil. As to the proper form of a Letter of Divorce, see at the end of this Rudder.

LINKS or Topical_Index

69. BAPTISM: ITS MEANING AND GREAT IMPORTANCE:

It is an indisputable dogma of our Orthodox Faith that the death of Jesus Christ proved to be a necessary means for the salvation of the whole human race and for the reconciliation of man to God. Indeed, without it would never have been possible for man to come to terms with God, but, instead, he would necessarily have remained forever an implacable enemy of God. In stating this fact St. Paul said: *"When we were enemies, we were reconciled to God by the death of his Son"* (Romans 5:10).

Hence in order that the remembrance of this ineffable benefaction of God to man be always kept up, and in order that henceforth the salvation of men as a result of this death may always be actualized, the Lord Himself who underwent this death in the flesh and became the captain of our salvation, and His divinely enlightened disciples, as well as all the God-bearing Fathers, have ordained that the type and image of this death be necessarily and indispensably carried out at every mystery and at every religious rite and ceremony of our Church. But chiefly the type of the Lord's death is carried out in the mystery of Baptism by means of the three immersions performed therein.

I said chiefly because in all the other events, outside of the man, there are types of the Lord's death. But in Holy Baptism the man himself effectively partakes of the death of the Lord — that is, the man himself in being baptized typically dies and is buried together with Christ in the waters of baptism.

This is witnessed also by St. Paul the Apostle, who says: *"As many as were baptized into Christ were baptized into his death; therefore we are buried with him through baptism into death"*

(Romans 6:3-4).

Thus in order that the similitude of Christ's death and of His three days' burial may be administered to us, the three immersions must necessarily be executed; otherwise, it is without effect. Now listen and note the agreement of the tradition of the Fathers also is in regard to the necessity of the immersions with Holy Scripture and with the Canons of the Apostles. For first of all comes the contemporary of the Apostles Dionysios the initiate of hidden mysteries, who with his usual most glorious phrases divinely says:

LINKS or Topical_Index

"The symbolical teaching therefore, initiates into the mystery the one who is being baptized with the three immersions in the water to emulate the divine death of the burial of Jesus the Lifegiver for three days and nights." And again: "The total covering with water has been aptly compared to the invisible form of death and burial." And elsewhere: "Three times, therefore, the celebrant baptized him (the catechumen) with the three immersions and emersions of the rite, at the same time pronouncing aloud the triune hypostases of the divine immortal bliss." Cyril of Jerusalem in his catechism also hints at the three days' burial of Christ here by a symbolism:

"For just as our Lord spent three days and three nights in the belly of the earth, so did you imitate the first day of Christ in the earth by the first emersion, and the night by the immersion."

And again: "Indeed as Jesus dies after taking upon Himself the sins of the inhabited world, in order that by putting sin to death He might resurrect you in justice, so after descending into the water and in a way being buried with Him exactly as He was in the rock, you rise and walk about in newness of life." And again, "You were led by the hand to the holy font of divine baptism as was Christ led from the Cross to the tomb awaiting Him." And also, "Indeed, as Christ was bathed in the river Jordan, and, imparting of the lights of the Deity to the waters, rose out of these, and an essential descent of Holy Spirit occurred to Him, like alighting upon like, so too, when you ascended out of the baptismal font of the holy baptismal water you were given a chrism the antitype of that with which Christ was anointed." In interpreting that Apostolic passage saying, *"We have been planted together in the likeness of His death,"* valorous Athanasios declares: "We have been planted together, or in other words, we are participants, for just as the Lord's body buried in the earth yielded salvation to the world, so has your body after being buried in baptism yielded justification to you.

LINKS or Topical_Index

Now, the likeness is as follows. Just as Christ died and on the third day rose from the tomb, so do we by dying in baptism succeed in rising again from death. For the act of immersing a child thrice in the font and emersing him typifies that of Christ and His resurrection after three days. With three immersions, therefore, and an equal number of invocations, Basil performs the mystery of Baptism, in order that the form of death may be symbolized and we who are being baptized may be illuminated in our souls by having divine knowledge of God conferred upon us."

And elsewhere: “One thing we do know, and that is saving Baptism, since there is but one death in behalf of the world, and but one resurrection from the dead, of both Baptism is a type.”

And again: “How can we succeed in descending into Hades? By imitating the burial of Christ. For the bodies of those baptized are buried, as it were, in the water.” And further below: “Indeed the water affords an image of death, while the spirit imparts the vivifying power.” St Gregory of Nyssa in his catechism: “The descent into the water, and the fact that the person is submerged therein three times in succession involves another mystery.” Also “Our God and Savior, therefore, in fulfilling the economy in our behalf, went under the earth as the fourth element; on the other hand, though in receiving baptism emulating the Lord, and Teacher and Professor, we are not actually buried in the ground, yet it is the closest thing to it, for we are hidden in the element water as the Savior was in the earth; and by doing this three times in succession we symbolize in ourselves the three day joy of the resurrection.”

St. John Chrysostom (Sermon 24 on the Gospel of St. John:

LINKS **or** **Topical_Index**

“What is the reason for baptism? Divine symbols are exhibited therein,a tomb and a state of death, resurrection and life, and all these things take place together. For just as in a tomb, when our heads are immersed under the water, the old man is buried, and being immersed deep below he is wholly hidden for a moment and again when we come up, it is the new man that springs back up.”

Again (Sermon 40 . . . on I Corinthians: “Accordingly, the process of baptizing and immersing a person, and afterwards emersing him, is a symbol of the descent into Hades and of the ascent from this.

For this reason St. Paul calls baptism a tomb, in saying: *'We are buried with him through baptism'"* Romans 6:4). And again: "What the womb is to the embryo, the water is to the believer. For in the water he is molded into a form and regenerated."

LINKS or **Topical_Index**

St. John Damascene: "The three immersions of Baptism serve to represent the three days that the Lord was buried." But why should I be citing our past Fathers in testimony in order to show the necessity of the immersions in Baptism? Let anyone who desires read the wise man and theologian of the Latins named Corderius, and he will see, in his discourse concerning Baptism how he refutes the wicked opinion of Thomas Aquinas (the Latin theologian of the thirteenth century) who claims that it is a matter of indifference whether baptism is performed with three immersions or not, and how he decides to have the three immersions and emersions duly observed in accordance with the ordinance of Baptism of our Eastern Church.

But then, the very name baptismal font, (in Greek -- a swimming place) in which the baptized are plunged under the water, is capable of showing the necessity of the immersions without many other proofs. Hence in the ordinances of the Apostles it is written (Book VII, Chapter 45) that the one being baptized must descend into the water. For "Baptism, therefore, is given into the death of the Lord; the water, in place of burial; the oil, in place of Holy Spirit; the seal in place of the Cross; the chrism, as a confirmation of the confession; . . . the immersion signifies dying with Christ; the emersion signifies being resurrected with Christ" (Book III, Chapter 17). That is why on the night of Great Saturday (of Passion Week) it was and still is a custom for catechumens to be baptized, as is indicated also by the Apostolic ordinances in Book V, Chapter 19, and by

Canon LXV of the regional Synod of Laodicea. And the reason is that the night of this Great Saturday is midway between the burial and the Resurrection of the Lord, according to Balsamon and Zonaras, whereof the immersions and emersions of Baptism are a type. This means that it is done in order that the one being baptized may not only be buried and resurrected with Christ during the immersions of Baptism, but also during the same season.

LINKS **or** **Topical_Index**

In the Dictionary of Franciscus of Pivat, it is written that St. Otto baptized with three immersions. Fearing, he says, lest the Latins disregard the Apostolic ordinances applying to Baptism and subject them to insult, he ordered baptismal fonts to be constructed of marble and to be fixed to the churches, and to project from the ground up to knee high, in order that infants being baptized in them might have room enough to be totally immersed. Hence it is that in the church of St. Mark in Venice such a baptismal font has been in existence down to this day, to the disgrace of the Papists. Yet the fact is that even Pope Pelagius agreed in asserting that three immersions are necessary for holy Baptism. From all that has been said here, then what conclusion follows?

LINKS **or** **Topical_Index**

That three immersions and emersions are necessary in Baptism to symbolize the three days' and nights' death and burial, and Resurrection of the Savior, wherein salvation, emission and reconciliation are given by God to all mankind. It is therefore logical to conclude that the Latin sprinkling, being destitute of immersions and emersions, is consequently destitute also of the form, or type, of the three days' and nights' death, and burial, and Resurrection of the Lord. From these facts its plainly evident that it is also destitute and admittedly void of all grace and sanctification and remission of sins. If the Latins nevertheless insist that their sprinkling is able to afford sanctification and grace through invocations

of the Holy Trinity, let them learn that Baptism is not consummated by invocations of the Holy Trinity alone, but that the type of the Lord's death and burial and resurrection is also requisite. Since a belief in the Trinity alone cannot save the one being baptized, but a belief in the death of the Messiah is also necessary, thus it is by means of both that he is placed within reach of salvation and immortal bliss. For "with three immersions (it is well to repeat St. Basil's statement), and an equal number of invocations the mystery is completed, that type of death may be shown in us, and we who are being baptized are handed down the knowledge of God enlightening our souls."

LINKS or Topical_Index

Note however, that just as we assert that the baptism offered by the Latins is heretical and unacceptable, on account of the reasons stated here, we Orthodox Christians must also be careful in regard concerning our own baptism and see that it is not performed in basins and troughs in which only a small part of the legs of the infants being baptized is actually dipped under the surface of the water. And I leave out of account the fact that on numerous occasions those troughs tip over and the holy water is spilled. Hence, when we criticize the Latins for setting aside the Apostolic Baptism, then we, on the contrary, must see that we keep ours safe and irreproachable.

Accordingly, as concerning this and with regard to all the other things, the cares and obligations devolve upon the pastors of the souls. We are only so far doing what we can to point out the goal of the work and cry out so as to give notice of it; let them look after their part, as they shall have to give an account of themselves. We add further this observation, that perhaps, in agreement with what great Gregory of Thessalonika says, the Lord, after first disclosing to us his descent into and ascent out of Hades through the process of baptizing believers in accordance with His directions, actually delivered this process to us as a means toward salvation (Sermon 2, concerning Baptism).

Since the Orthodox Baptism is not only a type of the burial of the Lord's body, as the Apostle and the other Fathers have said, but also of the descent of His soul into Hades, as St. Basil and St. Chrysostom asserted in the foregoing, in order that through the type of Christ's burial, on the one hand — according to Gregory himself again — the body of the one being baptized may be divinely affected while, on the other hand, through the type of the descent into Hades his soul may be deified;

LINKS or Topical_Index

it appears that just as seeds and plants unless sown deeply into the ground and not left on the surface, cannot sprout and bear fruit, but will either wither or are trodden underfoot or are picked up and eaten by birds, so and in like manner the unfortunate Latins, since they are not "planted together," as the Apostle says, that is to say, they are not planted together with Christ like plants in the process of Baptism. That is what is meant by the expression "planted together", according to St. Basil who says: "Having been buried with Christ, we are incapable of being corrupted as a result of deadness, but, instead, we are merely simulating burial precisely like a planting of seeds."

And again: "Having been planted in the likeness of death, we shall also rise up together in all events. For such is the result which is bound to follow as a consequence of the planting" (Sermon 1, concerning Baptism, page 656 of Volume II). This is corroborated also by the fact that by means of the plant and seed of wheat the Lord alluded to Himself, and to His burial by means of the illustration of planting wheat, when He said, "If a grain of wheat fall into the ground and die, (John 12:24), "it brings forth much fruit." Thus I say that inasmuch as the Latins are not planted together with the double-natured grain of Christ in the water of Baptism, neither their body nor their soul is divinely affected, they simply cannot sprout salvation, but inevitably wither and go to destruction.

LINKS or Topical_Index

70. A EATING AND ABSTAINING FROM FOODS

The present Apostolic Canon, as well as Canon XIV of Ancyra, leads to the correct and true conclusion that some men, including bishops, priests and deacons, who though not monks, both then and nowadays, of their own will refrained and still refrain from eating meat, not because of any abhorrence, or any other heretical wrong thinking. Away with the thought! (For that was a peculiarity of the ancient Greeks, who refused to eat meat, on account of their belief that irrational animals possessed a soul; hence they did not even dare to slaughter them, Plutarch states. Others also, who did likewise were to be found among the Marcianists and generally among the Manichees, according to Epiphanios; and among the Encratites, according to St. Basil; and among the Bogomiles, according to Balsamon). But they did this for the sake of mortification or asceticism, as mentioned in the present Canon, and for the sake of disciplining the flesh in temperance, according to Canon XIV of Ancyra: I said that bishops and priests and deacons who were not monks were in the habit of practicing temperance in regard to meat or of not eating it at all.

From that time indeed it became a most beneficial custom in the Church of Christ for some not to become bishops until they had become monks. This is a fact which is verified by the words which both the Bishop of Caesarea and the Bishop of Chalcedon addressed to the legate of Pope John at the synod held at the time of Photios, which words ran as follows: “Even in the East unless one had become a monk he could not become a bishop or a patriarch, and again, “In the time of his Photios’ prelacy many were counted among clergymen who were monks. Symeon of Thessalonika (Canon 266) says that most of those who were destined to become bishops were first made monks by the Church and then appointed as bishops.

See also the footnote to Apostolic Canon LXXX. From that time, such a custom came to prevail, and that they themselves ought not to eat meat says Dositheos, the celebrated Church Father of holy memory in his Dodecabiblus, page 779. Here we see a patriarch addressing patriarchs, and a bishop addressing bishops, not I myself. Consequently, all those who break the benign custom are doing wrong, because they are causing a scandal to simple Christians, in addition to all the other evils resulting from such misconduct. For this reason, Cedrenos denounces the Bishop of Copronymos (Constantine V) who was made Patriarch, by charging that from a monk he became as a crowned one or *stephanites,* that is a clergyman who ate meat.

But if bishops, as maintained by this bishop and patriarch Dositheos, ought not to eat meat, how much more is it not incumbent upon monks to refrain from doing so? The latter, indeed, ought to abstain from eating meat because of three good reasons. In the first place, being that the aim and end of the monastic profession is temperance, virginity, and the restraint with the suppression of the flesh. But the eating of meat, which is the richest of all foods in fat and oil, is in consequence unfavorable to temperance and virginity, which is the same as saying that it is unfavorable to the aim and end of monastic life, owing to its tendency to titillate the flesh and to raise a war of wanton appetites and desires against the soul. Accordingly if, as St. Basil contends, monks ought to restrict themselves to a diet that is not rich, but on the contrary, low in nourishment. So if they ought neither to eat the more savory and flavorful foods, since these are conducive to the development of a love of pleasure, according to the same Saint (see "Against Plato," his 71st discourses); then how can it be said that it is proper for them to eat meat, which is the richest of foods, the most nourishing, andthe most savory and flavorful? Secondly, monks ought not to eat meat, because in doing so they are violating this most ancient custom among monks — I mean abstinence from meat.

That this custom which is grace-filled andof such antiquity practiced even before the time of Empress St. Theophano is evident also from the testimony we have spoken of above.

For Copronymus lived a hundred and fifty years before the time of Empress Theophano. Divine Chrysostom also tells us (in his first sermon to Theodore after his fall) that a monk situated in the desert begged his mate to go and get him some meat to eat, and threatened that if the other did not want to go (because of the absurdity and unreasonableness of his request, and because the eating of meat was forbidden), he himself would have to go down to the market place. And elsewhere the same saint in relating the customs of the monasteries of that time says, “Everything there is clear of the odor of roast meat and free from the taint of blood” (Sermon XIV on the First Epistle to Timothy, page 307 of Volume IV). Nicephoros Gregoras, too, in his Roman History records that the wife of John Glykeos the financial officer became a nun and her husband also sought to become a monk. But the emperor being very fond of him, forbade him to do so, because having bad fluids in the joints and at times subject to torment, he had to eat meat in the opinion of the physicians, but if he were to become a monk, he could no longer do so and remain praiseworthy and within the law. Divine Gregory of Thessalonika also says openly that the eating of meat is forbidden to monks (Sermon I of his later writings on behalf of those reposing in holy peace).

Emperor Nicephoros III Botaniates, on becoming a monk, after losing his empire, was asked whether he could stand the life of a monk magnanimously and without complaining, couched his reply in the following words:

“It is only the abstinence from meat that troubles me; as concerning other things, I do not mind them much” (Meletios of Athens, Ecclesiastical History, Volume II, page 414).

This is confirmed by the Life of John of the Ladder, which says that the saint ate everything that was permissible to his profession and entailed no blame.

See also Evergetinos, page 425. But why should I be saying all this that is based upon testimonies of human beings? The Maiden Theotokos herself has borne this witness alone how ancient and how exceedingly soul-benefiting abstinence from meat is, in that she gave orders, by performing a wonder, to that most holy man Dositheos, when he was still a child, among other things, not to eat any meat, a fact which is told to us by the wise Abbot Dorotheos. Let the seal to these statements be Canon XXXIV of St. Nicephoros the Confessor, who manifests the following: "If any monk throws off the holy habit, eats meat, and takes a wife, such a man, if he does not repent ought to be anathematized, or if he stubbornly insists on wearing the habit, he ought to be shut up in a monastery." Theophylactos of Bulgaria, also writes against the monks of the Latins and accuses them of eating meat broth, consequently he rejects the monks' custom of not eating meat on the ground of its not being fitting.

St. Meletios the Confessor in his "Alphabet of Alphabets", says that all men, including both laymen and monks, need to keep God's commandments, but that monks especially ought to keep their virginity, flight from the world, and abstinence from meat, speaking in the following fashion: "All of us ought to keep the commandments of the Creator. All this is required of monks without exception, the only other thing that they have to offer to the Lord, is simply virginity, flight from worldly things, abstinence from meat, and endurance of distress and affliction."

Thirdly and finally, monks ought not to eat meat, if not so much because it is an impediment to the aim and end of the monastic community; if not so much because it is contrary to the most ancient tradition of the Church and of the

Fathers of the Church; yet even more so because of the common scandal which it causes to the hearts of the multitude. The monks eat meat. This is a proposition which even when merely heard becomes a stumbling block to many men. For not only did the great Apostle say on the one hand: *"I will eat no meat to the end of the age, lest I scandalize my brother"* (I Corinthians 8:13); and again: *"It is well neither to eat meat, nor to drink wine, nor to do anything at which your brother stumbles or is scandalized, or is weakened"* (Romans 14:21); but even the Abbot Poimen, on the other hand, when once sitting at a table on which there was meat refused to eat of it, saying that he did so in order to avoid scandalizing the Christians there.

But if nevertheless our own meat-eating monks, in order to free themselves from all compunction, offer the pretext that St. Basil asserts (in his ordinance 26) that it used to be permitted by the Fathers to add a piece of salt pork to vegetables or legumes in stews, and further that Pachomios used to raise hogs at his monastery, and that Symeon the New Theologian (ca. AD l000) even raised pigeons, let them learn that the monks of the Latins similarly offer these pretexts.

Concerning what St. Basil the Great says, i.e., that it was permitted by ascetics in the region of the Pontus (or Black Sea) for such fat to be added to vegetables, the reply is that first of all this was a matter of necessity owing to the fact that in those parts of the earth there was no olive oil, according to Dositheos; secondly, it was because, as some say, the brethren were made ill by food wholly unseasoned; thirdly, it was because so little was added that it caused no sensation of pleasure at all, nor was it wholly stewed, according to the saint's words: "For that tiny piece in such a large quantity of water, or of stew, if consumed as food, cannot be considered a source of enjoyment, but on the contrary, is a very strict and really severe form of temperance for ascetics."

And fourthly, the reply is that even though St. Basil does say this, yet he does not recommend the eating of meat in spite of this. Wholly to the contrary, in fact, he rejects a rich diet, as we said, and seasonings, and calls the more savory and flavorful dishes a love of pleasure, while on the other hand, he praises food that affords little nourishment, and the cheaper and more easily obtainable foodstuffs, such as olive oil, wine, legumes and the like.

As for what has been said about Pachomios and St. Symeon, it is to be noted that they raised those things first of all for guests, and secondly for monks who were ill, according to Dositheos, just as they also had baths for the sick in their monasteries.

LINKS or Topical_Index

Moreover, even today if a monk is so ill as to be in danger of dying and he gets orders from the physician to eat meat, he will not be reproached or censured in case he eats it, since he is making use of it as a medicine, and not for the sake of pleasure and gluttony.

However, if anyone raises the objection that the Synod held in Gangra anathematizes in its second Canon anyone that condemns a man for eating meat, the objection is controverted by the fact that the same Synod justifies itself again in its Canon XXI by stating that it made that recommendation with regard to those who do not eat meat, not as a matter of ascetic mortification, but out of pride, or even out of abhorrence; and it adds, "As for us, we accept temperance when it is observed with modesty and piety.

Since some heretics, called Encratites, who loathed meat and did not eat it, find it convenient to ask us why we do not eat the meat of all animals, St. Basil the Great replies to them by saying in his Canon LXXXVI, that so far as regards their

value all kinds of meat are considered with us to be like green vegetables and herbs, we do not eat all kinds of meat, but only meats that are harmless and useful to the health of our body. For both hemlock and henbane are herbs. The flesh of vultures and of dogs is meat; but just as no prudent man eats hemlock and henbane, because they are poisonous and deadly, so no one would eat a dog or a vulture, because they are both harmful to the health and unpalatable, except only if he should be forced to do so by the direst necessity and hunger. For then if he should eat a dog or a vulture, he would not be sinning, since those things are not forbidden in the New Covenant. For in their Acts (15:29) they only forbade one to eat foods offered to idols, and blood, and things strangled; while in their Canon LXIII they have likewise forbidden one to eat any animal that has been killed or caught by a wild beast, any animal that has died a natural death, and blood.

If however any should object that the dog and the vulture are called unclean in the Old Covenant, we reply that it is not because they are abhorrent and loathsome that they are so called, for we have said that there is nothing that is common or unclean by its own nature. But they are called thus for three reasons. The first and chief reason is as St. Basil explained above that all unclean animals are harmful to the health of the body; in fact this statement is corroborated by the experiments of physicians. A second reason is that they are supposed to be so in the estimate of most men, according to Prokopios. And a third reason is, according to Theodoret, to prevent the Jews from worshiping them as gods. So that, because of the fact that God loves the health of our body and wants to keep us from eating them, He called them unclean, in order that even their very name might cause us to hate them and to avoid them.

71 B. EATING AND ABSTAINING FROM FOODS

One conclusion which can be drawn from this Canon is that bishops, priests and deacons cannot be deposed because they abstain from eating meat or drinking wine or both, whether for a season only or on certain days, if when they do so it is not because of loathing meat and wine, but for the purpose of true mortification and temperance. This is so even if they refrain from eating and drinking such things on feast days. Moreover, it is equally true that the present Canon does condemn as transgressors others who abstain from this (or other foods), whether monastics or laymen, for purposes of mortification and temperance. This is the opinion of both divine interpretors of the Canons, Zonaras and Balsamon, who say that it applies even though they abstain from on feast days. For they neither disdain these foods according to the Canon, nor do they eat them on other days or abstain from them on festivals alone. On the contrary, they abstain equally on the former and the latter days solely for the sake of temperance. Yet in order that the abstinence of such persons may be free of the danger of scandalizing the multitude, it is better that such persons should eat their meals privately on such days.

The same conclusion can also be arrived at by consideration of the previous Canon.

72. INSULTING BISHOPS OR PRIESTS:

Since Photios (Title IX, Chapter 86) asserts that, according to Book IX of the Code, Title VII, Ordinance 1, it is ordained that no one who insults the emperor is liable to be punished or to undergo any other cruel or harsh treatment because either he insulted the emperor as a result of frivolousness, in which case he ought to be disdained on the ground that he is frivolous, or does so unwittingly, in which case he deserves to be treated mercifully, or he does it because he has been a victim of injustice and is being wronged, in which case he ought to be

pardoned; so it may be said that when anyone insults the chief priest i.e. bishop, he ought not, reasoning from similarity and analogy, to be punished, but on the contrary, ought to be let off on the ground that he is light-minded, or that he is silly, or that he is a victim of injustice. For inasmuch as the emperor, who is an external person (i.e., a non-ecclesiastic), is prohibited by law from punishing such men as insult him, how much more should not the bishop, who is an internal person (i.e. one in Holy Orders or in the Church) and a spiritual person, and an genuine emulator of the meek and forgiving Christ? The sole exception is where the insulter is one with a sound mind and is audacious and daring. The same thing ought to be understood also in connection with those who insult a priest or a deacon.

The laws of the emperors, however, which favor piety, command that if anyone enters a church when the Mysteries or other divine service are being celebrated, and insults the bishop, or prevents the Mysteries or the holding of other services from being celebrated, he is to be dealt with capitally.

The same provision holds good even when litanies or public prayers are being held and there are bishops and clergymen there. In such cases the penalties are that anyone who insults them is to be exiled, and anyone who disturbs a litany or prayer is to receive capital punishment (death). From this Canon you are to infer that anyone who insults his carnal father or his spiritual elder, ought to be severely penalized. For "everyone who speaks evil of his father or mother shall be surely put to death," (Leviticus 20:9; Matthew 15:4). By "death," in reference to these persons, is meant their being deprived of divine Communion, which, in the judgment of prudent men, is regarded as true death according to Canon LV of St. Basil.

73. BISHOPS AND PRIESTS MUST TEACH:

It is for this reason that divine Chrysostom says: “There is no great distinction between priests and bishops. For they too are entrusted with teaching and protecting the Church . . . for it is only in the matter of ordination that the bishops appear to have the advantage over priests” (Sermon XI on the First Epistle to Timothy). See also in the footnote to Canon XIX of the 6th Ecumenical Synod.

74. BISHOPS’ DUTY:

That is why St. Paul particularly in his First Epistle to Timothy (3:2) says: *“A bishop . . .must be skillful in teaching.”* And in his Epistle to Titus (1:9): *“Holding fast to the faithful word as he has been taught, that he may be able by sound doctrine both to correct and contradict the disputers.”*

75. BISHOPS THRONES TO BE HIGHER:

That is why Eusebius records that Emperor Constantine made the thrones of bishops in the church higher than the thrones of the others. “For after finishing this temple (i.e., Church building), he added thrones for the highest to the honor of the presidents.”

“And he arranged seats over and above everything changing in order.” St. Gregory the Theologian also says in his verses that while he was in Constantinople he saw in a dream that he himself sat in a throne that was higher (in the Temple of the Holy Resurrection), and others sat farther below and beneath him.

76. TEACHERS, THEIR HONOR IN THE CHURCH:

That is why the Novel of noted Emperor Alexios Comnenus that every teacher of the great Church should be given fifty bushels of wheat and three pounds of coins, that is 216 coins (for every pound contained 72 coins), and they were allowed the honor of standing directly behind and next to the Imperial officials of state, and to stand close by the Patriarch as holding claim to being his vicars. Again, in regard to the positions of teachers, he ordained that they should be promoted to ecclesiastical dignities, or more explicitly speaking, to "offices." St. Paul, too, has stated that point of view by saying: *"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and teaching"* (I Timothy 5:17). And, again, he says: *"And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, who admonish you; and to esteem them very highly in love for their work's sake"* (I Thessalonians 5:12.13). And, again: *"Even so has the Lord ordained that they who preach the gospel should live off the gospel"* (I Corinthians 9:14).

The Apostles also state in their Injunctions (Book 7, Chapter 10) the following: "You shall glorify them who speak to you the word of God; you shall remember him night and day: You shall honor him, not as because of generation or birth, but as having become the cause of your well-being; for wherever there is any teaching about God, there God is present.

You shall every day seek out the saints and gaze at the face of saints, in order that you may find repose in their words. You shall have no quarrel or enmity with them, bearing in mind the fate of Dathan and Abiron who rebelled against Moses." As concerning these teachers of the Church, God says through Isaiah: *"I have set watchmen upon your walls, O Jerusalem, who shall*

never hold their peace day nor night; and they shall not be silent, forever mentioning the Lord" (Isaias 62:6). Hence, according to this passage, both teachers and preachers are obliged to not neglect their work, but to teach the people all the time and forever.

77. SCRIPTURE - CANONICAL AND PROFANE:

This includes in addition to the aforesaid, namely: "Revelations of Adam and Lamech"; "Prayer of Joseph the All-beautiful"; "Revelation and Covenant of Moses"; "Psalms of Eldad and Solomon"; "Foreign Sayings of Isaiah"; "Revelation of Sophonias"; "Third Book of Esdras"; "Revelations of the Theotokos," and of Peter, and of Paul; the Epistle of Barnabas; "the Travels of the Apostles" ; "The Book of Matthew and Barnabas"; "The teachings of Clement"; "The Acts of Paul"; "The Didache of Ignatius and of Polycarp"; the Books of the Disciples Simon, Demas, Cleobus, and Nicholas; books of the Manichean heretics; the Seventh Gospel; the Heptalogue of Love; the treatise on prayers; the treatise on giants; the Gospel of Philip; the Childhood of Christ; the Acts of Andrew. St. Nikephoros in his Canons III and IV (which are to be found in the second volume of the very large "Collection of Canons," page 918) says that we ought not to accept the Revelation of Paul, and the words of thunder, and the courses of the moon, and the words of the calends. For these are profane and unclean. Nor the revelation of Esdras and of Zosimas; and the two martyrdoms of St. George and those of the martyred saints Cerycus and Julites.

Note that the Wisdom of Solomon is read in church publicly along with the canonical books of the Bible, because it is called a canonical book in Canon XXX of the Synod of Carthage. Furthermore St. Athanasios in his Festival Epistle lists that work among the books that are to be read. If then, some call it apocryphal, they are wrong, as it is in the same epistle of Athanasios. Also see the footnote to Apostolic Canon LXXXV, and especially the Interpretation.

Note in addition that the author of the synodal book states that the First Ecumenical Synod learned by a wonder which were the genuine and canonical books and which were the apocryphal and spurious books of heretics. For after placing all of them together under the Holy Altar, and then beseeching the Lord, wonderful to relate! They found the canonical books on top of the Holy Table and the apocryphal beneath it.

78. SCRIPTURE AND APOCHRYPHA:

I said that the apocryphal books of Elias, Jeremiah and Enoch and still other patriarchs were adulterated, but down to the times of the Apostles they had remained unadulterated and pure. That is why St. Paul took from the apocryphal writings of Elias that saying which he quotes in the second chapter of his First Epistle to the Corinthians, and which therein reads as follows: *"But as is written, eye has not seen, nor ear heard, neither have entered the heart of man, the things which God has prepared for them who love him'"* (I Corinthians 2:9). This fact is attested first by an archdeacon by the name of Gregory, who served under Patriarch Tarasios, the uncle of learned Photios, and secondly by learned Photios himself in the questions entitled "Amphilochia", who received the information from Gregory. For nowhere in the books of Holy Scripture that have been preserved is this saying to be found verbatim as quoted by St. Paul.

Again, from the apocryphal writings of Jeremiah St. Paul took that saying which he quotes in the fifth chapter of his Epistle to the Ephesians as follows: "Therefore, he says, arise, you that sleep, and rise from the dead, and Christ will give you light" (Ephesians 5:14). This is also asserted by the same Gregory and by the most critical Photios. The Apostle Jude, in his General Epistle, quotes a whole excerpt from the apocryphal writings of Enoch: "And Enoch also, the seventh from Adam, prophesied to these, saying, behold the Lord came in tens of thousands of his saints, to execute judgment upon all, and to convict all the impious," etc. (Jude 1). But there were also apocrypha of other patriarchs. Therefore St. Meletios, twice mentioned above, quotes toward the end of his "Alphabet of Alphabets" a saying of the patriarch Asher (Genesis 80:13), or Aser (Luke 2:36), concerning death and declaring more explicitly, that death is an exposure and reflection a man's life; for if the man's death is a good one, it follows for the most part that his life also would have been a good one; but if on the contrary, his death is a bad one, it follows by consequence that his past life also has been bad and evil. Tertullian calls all these apocrypha "unwritten" on the ground that they are not found written in Holy Scripture. Not only in the times of the Apostles, but even in the times of Moses such books were apocryphal, according to Apollinaris. And that is plain also from what is mentioned in the Book of Numbers: *"Therefore it is said in a book: A war of the Lord has inflamed Zohob and the brooks of Amon,"* etc. (Numbers 21-14).

But we must also add to our present footnote also this information, that Chapter 3 of Title I of Book 1 of the Basilica, decreed that the writings against Christians written by Porphyrios, and those written by Nestorios, and all those that did not agree with the Synods held in Nicaea and Ephesus, were to be burned. Moreover, Chapter 22 of Book 1 of Title I of the Basilica decreed that any men possessing and reading the said books were to be punished with the utmost severity.

The same chapter of the same book and title prescribed that the books which had been written by Nestorios against the third Synod were to be burned, and that no one had permission to have them in his possession or to read them or to copy them or to remember anything about them or to have knowledge of them in any way whatsoever. As for anyone who transgressed this law, he was to have all his property confiscated by the public. Chapter 27 of the same book and title prescribed that no one had permission to write, or to read, or to dictate, or to possess writings against the Fourth Ecumenical Synod, because if he did he was to be exiled forever, and it further specified that anyone that might go to learn them should pay a fine of ten liters of gold to the public; and that anyone teaching the forbidden works was to be punished with the utmost severity; and that the written works of Eutyches and of Apollinaris were to be burned.

All imperial magistrates and officials, and all advocates, or legal representatives (of the church or of the state) that might disregard these provisions were to be fined in the amount of ten liters of gold. The last provision of Chapter 27 of the same title and book commanded that anyone should be punished if he failed to disclose or make known the books of the Manichees so they could be burned. The fifth ordinance of Title I of the Novels commanded that anyone possessing books of Severus and failing to turn them over to be burned, was to have his hands cut off (in Photios, Title XII, Chapter 3).

Why have we brought up these things? In order to show that if the books of heretics ought to be burned and the readers thereof be punished with the utmost severity, much more, and incomparably more, ought the books of the atheist Voltaire, which openly teach atheism, be burned up. All antichristian books, in fact are the poisonous pollution of the world, the plague and gangrene and perdition of souls beyond number. But how incomparably more ought they not to be extremely punished? And ought they not to be exiled, and to have their property, real and personal, confiscated, who write these works, and those who

print them, and also those who possess and read them, and who fail to burn them up? Most Orthodox emperors! Emperors who call upon the name of Christ! Emulate and imitate those Orthodox and most Christian emperors who decreed these laws against heretical and Hellenic books. Accordingly, imbibing their zeal in your royal heart for the Lord who reigns as King over you, decree with edicts and imperial scripts and diplomas, your Novels and laws that these fishhooks of deception, these schools of atheism and self-will may be entirely eliminated from the world . You are urged to do this also by Solomon the Wise, who was a king like you and who says in his Book of Proverbs: *"A wise king is a winnower of the impious"* (Proverbs 20:26).

O most divine Patriarchs, Bishops, and priests, make it your duty for the love of Christ to totally forbid the Christians subject to your influence to read such greatly impious books. Christian brethren, observe that divine St. Paul enjoins you to *"watch lest anyone may captivate you through philosophy and empty deceit . . .*" (Colossians 2:8). But what philosophy is that? The Epicurean, answers Clement of Alexandria (Discourse I), because it denies the providence of God and praises sensuous pleasure; and any other philosophy such as this, which honored the elements and failed to ascribe them to their efficient cause, God — that is to say, which never even so much as imagined any Creator.

LINKS or Topical_Index

O how exceedingly like the old philosophy of Epicurus is the modem philosophy of Voltaire! For refusing to accept revelation as a fact, and God as the Creator of the world, he denies the existence of a Creator, and controverts His providence. Moreover, just as Epicurus inscribed on the gates to his gardens "Here pleasure is honored as the highest good" (according to Laertius), so has the modern Epicurus inscribed the same inscription at the beginning, and in the middle, and at the end, and everywhere in his books; and he knows only nature, and nothing else.

PHILOSOPHY vs PHILOZOPHY

Therefore, brethren, shun such philosophy, which is not really philosophy at all, but, as St. Paul has called it, empty deceit, or, in other words, philozophy (which, written with "z" instead of "s" signifies love of gloom and darkness, instead of love of wisdom), illogicality befitting cattle and irrationals, and not rationals; making an impression only with persuasions and impressions, according to divine Damascene, but in reality far removed from the truth: a delusion which by hurling those it has convinced into the depths of Hades makes them also like swine and mindless beasts, deniers of nature and of creation, and of faith and rationality. For nature, creation, reason and Scripture all proclaim the existence of the Creator of these, according to the Apostle, while they alone deny His existence and become thankless creatures and enemies of their own Creator.

LINKS or Topical Index

We ought in addition to know that George Sougdoures in his preface to his life of the prophet Elias enumerates as spurious also the following. The Second Revelation of John the Theologian that commences, "Listen, just John." The discourse on the Dormition of the Theotokos, by the same John the Theologian (who seems to be the same one as is elsewhere entitled "John of Thessalonika"), and the Epistle that fell from heaven, as some say, from St. Kyriaki.

Moreover, just as we ought to reject heretical books, so ought we to reject erotic books, such as, for example, that entitled Erotocritos, that entitled Erophile, that entitled Boscopoulas, and others of this kind; likewise comic and indecent books, such as those entitled "A Thousand and One Nights," "Bertoldo," "The Pamphlet of Spanos," "The Ass," and the like, because according to this Apostolic Canon, they result in hurt and injury to the souls of Christians. Accordingly, all who write, print, but read or listen to them are guilty of grave sin; so let them correct themselves. Read also Canons II and III of Nicephoros in the appendix.

79. CANDIDATES FOR THE CLERGY, IFTHEY ARE ACCUSED:

Ordinance 17, however, which is Novel 137 of Justinian, in Book 3 of Basilica, Title I, Chapter 8 (in Photios, Title I, Chapter 8) states: If anyone should accuse anyone about to be made a bishop, or a priest, or any other clergyman or an abbot, of any charge of any kind, let the ordination be postponed and let the bishop who was destined to ordain them conduct an investigation for as long as three months, with great diligence; then if the one accused is found guilty of the charges, let the ordination be prohibited; but if he be found innocent let it be performed. But if the candidate is ordained before an investigation has been made let both the ordainer and the ordainee be deposed.

80. CHRIST, TO DENY HIM IS MOST FEARFUL:

Note, however, that according to Chrysostom (Homily III on Anna) there is not merely one way of denying, but on the contrary, there are many different ways of doing so, which St. Paul alludes to in saying, *"They confess that they know God ; but in works they deny him"* (Titus 1:16); and again, "*But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than infidel"* (I Timothy 5:8); and again, *"flee from covetousness, which is idolatry"* (I Corinthians 10:14). Accordingly, Canon XLV of St. Basil says that if any Christian insults Christ with his works he gains no benefit from the mere name of Christian. See also Canon XI of the 1st Ecumenical Synod. Truly fearful is the narrative mentioned in connection with the life of the great Paisius. For he had a pupil to whom a Jew once said the following: "The Christ whom you adore is not the one who is destined to come, but another." To these words the pupil naively replied merely this, "Perhaps that is the truth"; and immediately, a wonder to relate he lost the grace of Holy Baptism.

Hence let Christians grasp from this fearful narrative to hold their tongue, and let them refrain from uttering these God-denying exclamations, such as, "If I do not come from the right of so and so, may I not die a Christian", and other similar utterances.

For I fear that as a result of this they too lose the grace of Holy Baptism, and they cannot recover like the aforementioned, without great repentance and adequate work. For faith is such a delicate thing that one can deny by violating a single syllable or by making a single nod against the faith. That is why St. Gregory the Theologian says: "The pious athletes eagerly pressed on suffering turning with strength so that could be over a single syllable or a single nod of the head which would be bad for salvation due to the denial. For God is the prevailing arm which if they betray there is no other to grasp" (from commentaries on the Gospel according to St. Matthew, Chapter 10). Divine St. Chrysostom, on the other hand says: "There is no sin worse than that of denial" (Discourse on Repentance).

81. ANIMALS' SOULS ARE IN THEIR BLOOD:

There are different reasons why God commanded men not to eat blood. Theodoret says that blood must not be eaten on account of the fact that it is the animal's soul. Hence when anyone eats meat without blood it is the same as though he had been eating soulless vegetable. But if he eats it with the blood it is evident that he is eating an animal's soul. Chrysostom says that the reason for not eating the blood is that it was consecrated to be offered only to God. Or it may be that God wanted to keep men from shedding human blood and for this reason commands that they should not eat even the blood of animals, lest as a result they gradually fall into the custom of killing human beings.

Adelos says that the reason why God commanded men to eat meat that is free from blood was to teach them by this not to be inhuman and blood-thirsty like the wild beasts, which eat all the animals they kill in the raw state as torn to pieces with the blood still in them; but on the contrary, to be different from wild beasts, and as rational men to sacrifice the animals first by pouring out their blood, and thus to cook their meat in various ways and then eat it. For it is enough for them to become so cruel and pitiless as to slaughter the animals, but certainly they ought not to be so excessively pitiless as to eat them with their blood.

Nevertheless, the main reason, and the one nearest the truth of the matter why God commanded men not to eat blood is the following. The blood has the type of man's immaterial and inedible and immortal soul for two reasons: first, because just as the blood of animals, both as something warmer and as something more spirituous, and as something more mobile than other liquids, is their soul but an irrational and material soul, so too is man's soul, though immaterial and rational, and albeit not blood, as something bodiless and immaterial, yet it uses human blood as a vehicle and instrument or organ of its activities for its own reasons or needs; second, because the blood was shed for the purpose of appeasing the rational souls of human beings, as God says in Leviticus (17:11), *"the soul of all flesh is the blood thereof; and I have given it unto you upon my sacrificial altar for you to make an atonement for your souls; for it is the blood thereof that makes an atonement for the soul."*

So whoever eats blood is eating a rational soul, which that blood serves as a type. But if he does eat it, it is plain that it is something physical and material, and consequently renders the soul mortal. "For if you eat this," says Theodoret in interpreting the above saying, "you are eating a soul. For this occupies the same position as that of a rational soul, because eating it is called murder."

So that the Latins, and as many others that eat strangled meat, or meat killed by a wild beast, or meat that has died a natural death, and generally speaking meat with the blood in it, or what is the worst of all the blood alone, are sinning against a great dogma. For by so doing they are dogmatizing the rational soul to be both material and passive that is, it lacks self-control and is subject only to outside forces and to death and dissolution] like the bodies of man. For whatever occurs in the type, occurs also in that which is typified. That is the same as saying that whatever consequences result from the eating of blood will affect also the rational soul; and for this reason it was that God threatened those who eat blood with death: *"Whoever eats it shall be destroyed" (*Leviticus 17:14).

Possibly, too, in a more mystical sense the eating of blood was prohibited in order to make it plain that just as blood should not be eaten indifferently and similarly to meat, so too the incorruptible blood of the God-man Jesus ought not to be eaten indifferently like other foods, but, on the contrary, with special and extraordinary reverence, and with unhesitating faith. As for the fact that the blood of sacrifices had the type of the blood of Christ, that is one to which the divine Apostle is a witness, since he confirms it throughout his Epistle to the Hebrews, as do the choir of divine Fathers. But concerning what Origen says in his discourse against Celsus, to the effect that we must not eat blood, in order to avoid being nourished with the food of demons (for there were some men who asserted that demons were nourished by the exhalations of blood); and also as to that which Clement of Alexandria, Origen's teacher, asserted, to the effect that men ought not to eat blood, because their own flesh is nourished and regulated with the blood — all these ideas, I say, have been placed last in order due to ther fact that they do not possess so much force .

82. BLOOD NEVER TO BE EATEN OR DRANK:

Hence those who kill quadrupeds or birds with a gun and who fail to slaughter them at once so as to drain out all their blood, sin greatly, as eating meat in the blood of its soul and transgressing the present Apostolic Canon. For in what respect do they differ, I ask, from animals killed by wild beasts or preyed upon by vultures, whether they be land animals or fowls of the air, all of which are forbidden by the Canon, from those which are killed with lead shot? Very little. For just as inside the former there always remains a lot of blood, so too is there always blood in the latter. So as soon as hunters kill game, they ought immediately to slaughter it and drain out all the blood in it, just as is commanded by God, who says: *"And whatever man there is among men of the sons of Israel, or of the strangers that sojourn among you, hunts and catches any beast or fowl that may be eaten; he shall drain out the blood thereof and cover it with earth"* (Leviticus 17:13).

Hence John of Kitros says that if any insect or other little animals from among those called unclean should fall into a vessel, provided that it be not rotten and if it has fallen there into but a short while, the contents of the vessel should not be thrown away, but on the contrary, when duly sanctified it may be used as food, except only in case its possessor abhors eating it or he may have his health harmed thereby. But if the insect should become rotten, the liquid contents of the vessel must be thrown away, not only because the eating of it as food would injure the health, but also to avoid appearing to eat anything strangled or anything that has died a natural death or the blood of an animal (these things which are indeed expressly forbidden). Hence also Novel 58 of Leo the Wise ordains that those who sell or eat any kind of food containing blood are to be beaten with staves and be shorn and be condemned to perpetual exile, and their property is to be plundered and set aside so no one can use it. All rulers, on the other hand, and judges that fail to chastise such offenders are to be fined ten liters of gold.

83. CORRECT NUMBER:

It must be known that, as in some editions, the present Canon is numbered LXVI (66) while in others it is numbered LXIV(64) , which has been adopted by us on the ground that it is the more prevalent.

LINKS or **Topical_Index**

84. FASTING FORBIDDEN ON SATURDAYS AND LORD'S DAYS:

Latins, on the other hand, cannot offer the pretext that they are fasting on Saturday for the sake of self- mortification . They cannot. For as Platinas states, Pope Innocent abolished fasting on Wednesday, it is true, but instead he introduced the custom of fasting on Saturday. How then, can it be said that Saturday fasting can be done among Latins for the sake of self-mortification, when they mistake evil for good, and with illegal fasting on Saturday actually abolish legal fasting on Wednesday? But other witnesses besides the said Canons to the fact that we must not fast on Saturday and the Lord's Day, are St. Basil and St. John Chrysostom. The former says in his eleventh homily on the six days' creation: "Now prepare yourself to be worthy of the most modest fast, since a five days' fast already has been imposed upon you". There are five days in the week, he says, for fasting, without Saturday and the Lord's Day. St. Chrysostom, in his homily on the same subject says: "To those of us who have accepted a course of fasting, precisely like stations, and inns, and coasts and shores, and harbors, on these two days, namely Saturday and the Lord's Day, the Lord has granted us the right to take a short rest."

LINKS or **Topical_Index**

Divine Ignatius too states in his commentary on the Epistle to the Philippians: *"If anyone fasts on the Lord's Day or Saturday, except on the one Saturday preceding Pascha, he is a Christ-killer."* Divine Epiphanios says the following:

"This holy Catholic Church considers all the Lord's Days to be food days, and she arranges meals beginning with daybreak, and does not fast. It is therefore unprincipled to fast on the Lord's Day." Divine St. Augustine with the example of the Apostles plucking ears of wheat on Saturday and grinding up the ears and eating thereof succeeds in. proving at the same time also that no one ought to fast on Saturday, since even the Apostles did not do so, but instead ate the ears of wheat and that no one should stop working on that day, but instead ought to keep on working, just as the Apostles ground up the ears of wheat with their hands. That is why St. Meletios the Confessor says:

"They often call double eating an abolishment of fasting. The abolishment being fixed by the Canons at the ninth hour" (Step 37).

85. FASTING:

That is why St. Meletios the Confessor says: "They often call eating two meals an abolishment of fasting, the abolishment being fixed by the Canons at the ninth hour" (Step 37).

86. REFERENCE:

In other manuscripts it reads thus: "Let the one be deposed, and the other be excommunicated."

87. MURDER, UNINTENTIONAL:

Note that although this man is merely deposed and is not excommunicated from the prayer of the faithful or from the Church entirely, yet he is not permitted to partake of the Divine Mysteries with the faithful until such time as the bishop may deem reasonable, or his spiritual father may do so, as we have said in the Interpretation of Apostolic Canon XXV.

LINKS or Topical_Index

88. MURDER 1:

According to the Nomicon of Photios, Title IX, Chapter 25, anyone who prepares a poison for the purpose of killing a man, and anyone who sells it, and anyone that keeps it are involved as accomplices to murder; for there is no difference between one who kills a man, and one who affords a means of killing a man. But for one to kill a man with poison is a greater crime than for one to kill a man with a knife. So both offenders ought to receive the same sentence, according to Book 60 of the Basilica, Title XXXVI and XXXIX, Chapter 12. Anyone is guilty of the crime of murder also if he gives anyone else medicines

without being authorized to do so, according to Photios, Title IX, Chapter 25. In case it happens that a number of men are guilty of striking blows and it cannot be ascertained who actually committed a murder that occurred in the midst of a fight, all the men-involved in the fight ought to be indicted for murder, according to Book 60 of the Basilica, Title LVI. The murderer has to give up the dowry of his wife and all prenuptial gifts that she has received, and the proportionate share in his children's inheritance, and must divide all the rest of his property into three portions, and must give two portions to the wife and children of the one murdered, while he himself may keep the remaining portion (Armenopoulos, II, Book 6, Chapter 6). A slaying, however, that is done by anyone acting under the authority of the law rightfully entails no liability , according to the Injunctions of the Apostles, Book 7, Chapter 2. Note also that anyone is condemned as a murderer that in time of a plague or pestilence goes to houses or towns and infects others, when he well knows that he himself is infected and thus becomes the cause of many deaths.

89. MURDER 2:

It was not idle and vain that in conjunction with the question as to the instrument or weapon there was added that of the slayer's disposition and impetuosity or impulse. Since, according to divine Basil, in ascetic ordinance 14, knives are used both by murderers and by physicians and surgeons, but for a different purpose in each of the two contingencies, and with a different frame of mind: murderers use them in order to put men to death, whereas physicians use them in order to restore men to health.

90. ROBBERY NOT TO BE RESISTED OR AVENGED:

In the time of this Patriarch (Constantine of Chlirenus) it was determined and decided synodically that if anyone can flee and escape from a robber, but, instead of fleeing, stands his ground and kills the robber deliberately, is to be penalized as a murderer for more than three years.

But whoever had often been begged to do sets forth and searches and finds a thief and puts him to death for the sake of the common interest of the community, he is to be deemed worthy of a reward. Nevertheless, to be safe, it has been found to be reasonable that he too should be penalized for three years. In fact, Balsamon adds that he saw a priest deposed because when he was taking his book in a contentious quarrel with another priest, the latter fainted as a result of this and died. Likewise he also saw a priest-monk, deposed because after he had returned another monk's insult, the latter, being unable to stand the insult, sighed deeply and with a heavy a groan his soul departed. He says further that he even saw a bishop deposed because he had killed a Hagarene in time of war by brandishing his sword at him.

LINKS or Topical_Index

91. CAPITOL PUNISHMENT AND EXECUTIONS:

There is also a question touching the status of a speculator [a public executioner], who wields the knife or sword of the ruler and is God's minister, according to the Apostle, as an advocate in connection with wrath against one that is committing an evil. Ought even this man, I ask, be penalized and canonized, or not? For, according to Chrysostom, it is not he that puts the prisoner to death, nor is it the ruler who decides upon or pronounces the death sentence, but, instead, it is the wickedness of the man being put to death (Homily VII on the Second Epistle to the Corinthians). Yes, I answer, he ought to be penalized for two reasons. First, because he became responsible for committing murders and evils like a maleficent power and like a vessel serving not honor but dishonor, and not honesty but dishonesty, and not God's good will and acceptance, which we too ought to find as acceptable by emulating His goodness according to St. Basil the Great (see the abstract of his numbered 276), but also as respecting God's will by concession, in which God does not want us to collaborate, according to the same Basil (ibid.), by prosecuting one whom God smites, and by adding to the painfulness of his wounds.

For though God uses those who have become wicked of their own accord, whether demons or men, as instruments or tools with which to chastise sinners for their own interest, yet He hates them and abhors them, according to wise Synesius, because they became of use in doing bad things to others, and because they are enemies bent on extermination of His creature.

Second, because the public executioner and speculator, or even the demon who punishes men, does not have such intention and aim when he kills the men that he is thereby doing God a service. For being possessed of a wicked preference or

malevolent choice, according to the same Synesius, he rejoices in the calamities of others and in blood. So he cannot escape condemnation, because he himself murdered those men who deserved death. For Judas could offer the same apology or excuse. For Christ ought to have been crucified for the salvation of all men, but however, woe and terror are his by means of whom He came to be crucified. Though Chrysostom says (in Chapter 5 of the Epistle to the Galatians) that no one hates or abhors the instrument, but only the wielder of it. This, I admit, is the case so far as regards a souless instrument, but not as regards a rational soul as an instrument or tool, such as is the speculator. Hence these arguments show that both tzelatai [speculator] and public executioners ought to be penalized and punished. Moreover, even those who accompany the tzelatas [speculators] in order to see the ones about to be put to death must not be left unpenalized and unpunished, because of the cruelty and barbarity they show in wanting to see men slaughtered and blood shed spectacles which cause one to shudder merely to imagine them.

92. FORNICATION AND RAPE:

It is a matter to be wondered at that the present Apostolic Canon as well as Canons XXII and XXV of Basil permit those who forcefully violated women to have them as wives; whereas in Canon XXVI the same Basil says that those who have become joined by fornication are to be separated. With a view to solving this question, Balsamon says that in the above Canons Basil is speaking of a virgin that has been violated and consequently, unless she accepts her violator as her husband, she will be left dishonored and worthy of mercy; for no one else will take her as a wife because of the fact that she hasbeen raped. But in his Canon XXVI concerning fornication, he deals with the case in which a girl after having been raped by a man has later been enticed into fornication by another man.

For even though such a woman does not take as her husband the man who induced her to commit fornication with him, she will not be undergoing any loss or damage, nor will she be wronged nearly so much as would the one above. Hence it is also better that such persons be separated. But inasmuch as Zonaras says no such thing, and inasmuch as Basil the Great calls even the rape of a virgin fornication in his Canon XXII, that opinion of Balsamon's does not appeal to us, as it does not seem to consist with right reason and the saint's aim. So by way of solving this problem we venture to say that after Basil the Great said that which he did concerning a man and a woman who dispose of a case of rape by resorting to marriage, in his Canons XXII and XXV, he lastly comes round in his Canon XXVI to a more general and universal view concerning all those who join in fornication, whether the girl in question be one who was a virgin and undefiled or one previously defiled by another man, so he [Basil] writes: "Fornication is not marriage and neither is it the beginning of a marriage, so that if it be possible for those who have entered into marriage in this manner after premarital fornication to be separated, this is best." But why is it best for them to be separated? Because, according to the Apostle, *"marriage is honorable and the bed undefiled"* (Hebrews 13:4), whereas such a marriage as this, entered into after and as a result of fornication, is in consequence no marriage at all. And such a bed not undefiled, but is defiled and unclean. For it was not God who joined such persons together, as is written, *"whom God hath joined,"* nor the words of God and His blessing through the priest, but lasciviousness and wantonness. (Matthew 10:6). Besides how can it be said that when it comes to being blessed, such persons deserve to have a or crowns placed on their head, which is a symbol of victory, in indication that those joined in wedlock have not been defeated by hedonic pleasure, but on the contrary, have remained invincible, according to St. Chrysostom (Homily IX on I Timothy). On the contrary they being overcome by wantonness and hedonic pleasure have been utterly vanquished.

Or how can it be said that they deserve to commune in the Divine Mysteries in the Church after being blessed, as is the order in our holy Church, when they are under a canon for fornication? Secondly, because if such persons are not separated, a door to perdition will be opened for all destroyers and intemperates to ruin girls first and to be blessed with them afterwards. Many men, indeed, will on this account be induced to defile girls first in order to be able to take them as wives whether their parents are willing or not, because of the fact that they have been defiled. But on the other hand, in the event the two are separated, the separation will act as a bridle, and especially as regards the girls and women, to prevent them from betraying themselves to men in order to get themselves defiled first, since they will remember that if this should happen, not only will they fail to receive as husbands the men who defiled them, but instead they shall have to remain dishonored and despised throughout their life and all they will have gained is sin and hell. For these reasons then it is better and stricter for those joined after fornication, not only not to be joined together and not to be blessed to start with, but even after they have succeeded in getting themselves joined together and blessed, but to be separated despite themselves. For this is what the word separation denotes as used by the saint.

He goes on to say, however, as a matter of permissiveness and of adjustment, that in case the ones who have been joined together after fornication are inexorably determined to insist upon being wedded, and will in no way consent to be separated, that they are to be penalized as fornicators, but are to be left united,

in order to avoid having something worse ensue in other words, they should commit suicide because of their being unable to endure the pangs of erotic passion would be tempted to fornicate and commit adultery secretly even after being separated, according to Zonaras. Hence it seems to follow that the present Apostolic Canon is speaking in a similar mood of permissiveness and adjustment, though at the same time with a view to restriction of the evil.

As a matter of permissiveness, lest anything worse should happen, and this defiled virgin, wishing to have as her husband the man who ruined her, but being kept away from him and unable to endure the disgrace and reproach, she could be urged to commit suicide as have many other girls actually done under such circumstances. This might be especially so in view of the fact that she was forcibly raped by the man, and not defiled willingly with consent, a thing which appears to her unbearable. For although it says "whom he has forcibly raped", yet Basil fails to add this word "forcibly" or "force" in his Canon XXV, but only the word "defile." But restrict the evil done, in order that rich men who rape poor girls forcibly and against their will may be compelled by this Apostolic Canon to marry them; and similarly rich women voluntarily allowing themselves to be defiled by poor men, and being compelled to wed them, men as much as women are dissuaded from doing such things when they consider that they will have to marry such poor and humble girls, or such poor and humble men, a thing which seems to them to be completely undesirable.

That the Canon appears to definitely speak of such rich people is plain from what it adds, i.e., "but let him be obliged to keep her whom he has made his choice even though she happen to be indigent." So much for these matters. But as for anyone that should take as wife a woman that has been ruined by another man and that is a prostitute, without there having been any fornication between them previously, I simply cannot say how great a good he is doing by gathering up a lost sheep and saving a soul which would otherwise have gone to perdition.

I can only say that such a man becomes an imitator of God, who took as His bride the prostitute and sinful nature of human beings, without considering its previous sins, as we have already said in the footnote to Apostolic Canon XLVIII.

93. PENALTY IN GOLD:

A liter contains 72 numismata, but just how much each numisma was worth is unknown. Now, however a liter contains 12 ounces; each ounce, 8 drams; and each dram, 60 grains. Therefore, it is evident that man handing over such an award is ecclesiastically well penalized as a fornicator.

94. ORDINATION, SECOND:

What can be the reason why only two of all the seven Mysteries cannot be performed a second time, namely, that of baptism and that of ordination into Holy Orders? The scholastics, on the one hand, say that it is because these two leave an indelible imprint or stamp which according to them (in the fourth chapter of Theology, as it is to be found in the Catechism by Nicholas Boulgaris) is a real quality inherent in the soul and is a supernatural power. This opinion of the scholastics was followed by almost all our own modern theologians, and especially by Korressios. But to me, however, it seems that the sole reason why these two mysteries alone are incapable of being celebrated a second time in the life of one and the same individual, is because they are carried out in the type or form of the Lord's death, and that death occurred but once and can never occur a second time. For those who are being baptized are baptized into the Lord's death, according to St. Paul and Apostolic Canon XLVII.

As for priests who have fallen out of Holy Orders, the reason why they cannot be ordained a second time is that they typify the first and great priest who came but once to the office of holiness, after finding everlasting redemption, according to St. Paul, and He remains perpetually incapable of fall from Holy Orders. This in my opinion is the real reason why a priest cannot be reordained. For Holy Orders in Christ are incapable of fall and cannot be forfeited.

Hence His type ought always to stand in the purity demanded and required for Holy Orders, in order that the likeness may be well preserved, as between the high priest and the one typifying Him.

Another reason, however, is also the fact that a priest consists mainly in the exercise of liturgical functions, or more plainly speaking, in sacrificing the Holy Mystery, which is the bloodless sacrifice whereby the one death of the Lord is proclaimed, according to St. Paul. For it is a question whether there is any good and sufficient reason why these mysteries cannot be celebrated a second time in the nature of the imprint or stamp invented or imagined by the scholastics, because second chrismation is permissible, notwithstanding that the chrism is called a seal, and really does imprint a seal and stamp upon the soul of the one receiving it. For John the Evangelist says: *"And the chrism which you have received from him abides in you"*(II John 2:27). And St. Paul says: "*Who has also sealed us, and hath given us the pledge of the Spirit in our hearts"* (II Corinthians 1:22). Moreover, one must remember that David even called Saul *"anointed of the Lord,"* not only after his disregard of God, but also after his death (II Samuel 1:14).

LINKS or Topical Index

Therefore, and for this reason, namely, the Lord's unique death, only a single deacon, and only a single priest, and only a single bishop or other prelate ought to be ordained at any one liturgy, and not two, or several, according to Symeon of Thessalonika (Reply 89), and also according to Job in the Syntagmation of Chrysanthus. As for those who are not uniquely ordained — i.e. who are not ordained once for all — what they are I do not know, says the same Symeon, seeing that they have not been ordained in accordance with the tradition of the Church. In spite of the fact that several readers and sub-deacons are ordained at one and the same liturgy, on the theory that they are more imperfect members of

the Holy Orders, and that they are outside owing to their being in a minor service or orders according to the same Job (ibid.).

Because of the fact that the unique death of Christ cannot occur a second time, the local synod of 618 AD held in the time of Heraclius against Isidoros and ordained that two liturgies should not be celebrated on one and the same day and on one and the same table, saying: “It is not lawful on one altar in the same day for two liturgies to be performed; nor on the same table on which the bishop officiated in a liturgy, for any priest to officiate in a liturgy in the same day”: which rule the Papists transgress. But then the fact is that even our own priests are gravely sinning who celebrate liturgy twice in the same day, under the misconception that this is conducive to greater emphasis and greater impressiveness. Accordingly, let them henceforth cease committing this extraordinary impropriety.

LINKS or Topical_Index

95. LATINS [ROMAN CATHOLICS] HAVE ABSOLUTELY NO HOLY MYSTERIES (SACRAMENTS):

That is why Balsamon (Reply 30, page 378 of “*Juris*”) says that if any heretical priest or deacon is baptized (or chrismated), his former priesthood is to be considered as an abomination and non-existent. But if thereafter he is found worthy, he may become both a priest and a bishop. Hence it follows as a matter of logical inference that since, according to the present Apostolic Canon, heretics have no Holy Orders thus their sacrifices are devoid of grace and sanctity. Consequently it also follows in keeping herewith that the unleavened wafers and the mysteries of heretical Latins are also not holy in accordance with Apostolic Canon XLVI. This is perfectly true in spite of the fact that Demetrios the Homateinos (on page 320 of the "Juris") and John of Kitros (Reply 12, preserved in manuscripts) said that we were making no mistake if we deemed the sacrifices of the Latins holy.

For they said this out of regard for the fact that they were then accepting Latins as duly baptized, since the latter had not yet set aside the law requiring three immersions and three emersions in baptism. Note also that these same writers who said these things added nevertheless that we ought not to allow any Orthodox Christian to receive communion from the Latins. It is with this reason that we also ought to understand that which Bryennius wrote concerning them in his letter to Nicetas: "Moreover, even five hundred years ago and earlier the Easterners regarded the rites of the Westerners as common." That explains why wherever the Latins had conducted their rites, the Easterners first sanctified the place so as to purify as to purify the premises, and afterwards liturgized. See also the Canon of the Synod held in Laodicea in the footnote to Apostolic Canon XLVI.

LINKS or Topical_Index

96. FASTING, THE GREAT FORTY-DAY FAST:

For this is merely a tithe of the whole year, according to the exquisite calculation which Blastaris makes. A year is composed of 365 days, and the Great Fast contains seven weeks, from which Saturdays and the Lord's Days are to be subtracted, on which days fasting with abstinence from wine and olive oil is not allowed, thus leaving a remainder of 35. If we add Great Saturday to these, the total number of fast days becomes 36, which is exactly a tithe of the whole year of 360 days. We may add also the night of Great Saturday and count it as a half day, reckoned as extending to Pascha morn, and thereby we can account also for the five days additional to the 360 required for a full solar year; and thus, behold, the days of the year are reduced to exactly a tenth of their total number.

LINKS or Topical_Index

Note that during all forty days of the Great Fast fish is allowed by the Church only once, and that is on the Feast of Annunciation, as is ordained in the Typikon kept on the Holy Mountain.

Hence it is evident that it has been a more modern hand that has written into the Typikon and into the Triodion that we may eat fish also on the feast day of the Lord's Day of Palms. Besides, even Nicholas the Patriarch in his verses allowed the eating of fish only on the Feast of Annunciation. Thereofore, when we learn this fact, let us follow the example of the saints, and not the modernist heretics, who yield obedience to the dictates of their stomachs.

LINKS or Topical_Index

97. FASTING AND FEASTING:

Wednesdays and Fridays of Pascha or New Week are excepted, as are also the days in the week following immediately after Pentecost. We abolish fasting during New Week on account of the great joy attending the Resurrection of the Son and Logos; and we abolish fasting during the week after Pentecost because of the joy engendered by the descent of the Holy Spirit in order that even in this respect the Holy Spirit might prove to be co-essential with the Son, and not anything inferior to Him, as John of Kitros says in his Canon XXV. As for the abolishment of fasting on the Wednesdays and Fridays on which occur the feasts of Christmas and of Theophany, it appears that the situation is remedied by the fasting which is done on the eve preceding them, which is stated in print to be observed always in connection with these feasts; and I consider this to be the reason.

On the other hand, the abolishing of fasting on the Wednesdays and Fridays that come within the twelve-day period preceding Apocreos (leaving of meat eating), and those that come within Cheese-eating Week, cannot be justified or remedied for any reason.

The reason which some adduce for this — the allegation, that is to say, that during the twelve days in question the Armenians are disposed to fast on account of the dog they call Arjiburion, while in the case of the week preceding

Apocreos, the Ninevites fast, and during Cheese-week the Tetradites — this altogether weak and cold reason is impossible and unimpressive, seeing that we Orthodox are in no significantly logical manner to be distinguished from the false teaching of heretics by what we eat or do not eat, but only by the dogmas of the faith. That is why St. Paul said the law of commandments have been abrogated in the teaching. It is for this reason that Balsamon as much as John of Kitros say that we should abolish fasting on these particular Wednesdays and Fridays, because the above-mentioned heretics fast on those days, did not say indefinitely and unrestrictedly that all Orthodox Christians must abolish fasting on those particular days, but only those Orthodox Christians who live in the same house and associate with those heretics.

For Balsamon, on the one hand, in his Reply 52 which he addressed to Marcus of Alexandria says the following: “Nevertheless this too shall be done whenever anyone is dwelling with Tetradites or Armenians.” John (of Kitros) in his Reply 27, addressed to Cabasilas of Dyrrachium (i.e., Durazzo) says likewise: “And especially if we happen to be dwelling with such persons: let us not, therefore, make this a pretext to pamper our bellies.” Again, in this connection Nicholas the Patriarch wrote to Anastasios the Sinaite the following in verse:

“I speak of the week before Apokreos,
Which week we would call that of Arjiburion:
Most people have taken to the abolishment,
And the worldly eat meat on Wednesdays and Fridays.
Even the monks have adopted eating cheese,
Rightly thinking in truth and doing likewise,
If they are descended from the Armenian race
And have been adherents of their heresy of Arjiburion;
For then doing right they are exempt from suspicion.
But the faithful Orthodox even from their ancestry:
In vain do they seek excuses to break off fasting.”

So let all those close their mouths who are neither living with Armenians (for the others, the Tetradites, I mean, and the Ninevites are no longer to be found in the present times), nor descended from the Armenian race, but who impudently abolish fasting on the said Wednesdays and Fridays; and let them learn that they are doing this not for the purpose of countering the Armenians, but rather with the objective of pampering their stomachs. At a time when even those who either are living with Armenians or are descended from the Armenian race, to avoid any suspicion of heresy, may, by abolishing a single permissible day in the *Dodecaemeron,* or twelve days period before Apocreos, of Tuesday, or of Thursday revert those who have been fasting all the week long. Besides fasting on Wednesdays and Fridays, the typicon also prescribe fasting on all Mondays in the year by monks. Any seculars, however, that are willing to fast on this day will be praised by God for doing so and will receive a proper reward. For, "the more that fine things are enhanced the greater is the benefit bestowed." We too know and have seen with our own eyes many men, and especially women in the world fasting on Monday precisely as on Wednesday and Friday.

Rightly correct and thoroughly reasonable is the logical conclusion concerning fasting on Monday which has been proposed by many authorities and which may be worded substantially as follows: The Lord commands us that unless our justice exceeds that of the Scribes and Pharisees, we cannot enter the Kingdom of Heaven. Because the Pharisees fasted on two days of the week, according to the Pharisee's statement, *"I fast twice a week"* (Luke 8:12), therefore we Christians certainly ought to fast three days a week, or, more expressly speaking, on Monday, Wednesday, and Friday, and not merely on the two days, Wednesday and Friday, in order that our justice may exceed that of the Pharisees (that the Pharisees actually did fast on Wednesday and Friday is a fact which is clearly asserted by divine Chrysostom, in his sermon on the Publican and the Pharisee, page 465, Volume VII). St. Meletios the Confessor asserts that we ought to fast on Monday in order to begin the week with fasting (Step 35).

Note further that inasmuch as Canon XIX of Gangra anathematizes those who abolish the fasts which have been traditionally handed down to the community, on their own reckoning and pretexts without being compelled to do so by any bodily illness, it is incumbent upon all, whether they be in Holy Orders or laymen, in addition to fasting throughout the Great Fast, to keep also the following three following fasts:

LINKS or Topical_Index

That of the forty days observed in honor of the Christ about to be begotten and to wipe away of our sins; that which is called the fast of the Holy Apostles, and which is observed, not on account of the Holy Apostles, as some say, not on account of the descent of the Holy Spirit, but preeminently and principally on account of the preceding seven days rest, as the Injunctions of the Apostles say (Book 5, Chapter 20) — consequently and according to the concomitant reason, because the divine Apostles fasted and were thus sent out to preach; or it was then (say the Acts, in Chapter 13: 3) *"when they had fasted and prayed, and had laid their bands on them, they sent them away,"* as the Orthodox Confession says (on page 109): this fact is also mentioned by Athanasios the Great (in his discourse concerning those who disparage flight during persecution), who says, "having fasted in the week after Holy Pentecost, the laity went out round the cemetery to pray"; and by Canon XIX of St. Nicephoros — and third, that of August in honor of the Theotokos, who indeed fasted herself in the time of her Dormition, according to Symeon of Thessalonika (Reply m).

LINKS or Topical_Index

But we ought to observe these particular fasts, not with xerophagy, [eating dry foods] as in the case of the Great Fast, but with wine and olive oil and the eating of fish except on Wednesdays and Fridays that fall within these fasting periods, and except during the fast of August, on the occasion of which we partake of fish only once, on the Fast of Transfiguration.

For notwithstanding the fact that these particular feasts are not ordained by the Apostles, we are nevertheless duty bound to observe also the traditions handed down by the Fathers on account of longstanding custom which has the force of a law, according to the holy and civil laws. And because, according to St. Basil the Great (see his sermon on morals LXX), even in those matters wherein nothing is particularly stated in the Bible, we ought to exhort everyone towards what is best and of the greatest benefit to the soul. The fast of August is mentioned also by Canon III of Nicholas; moreover, the tome of Union mentions both the fast of August and that of the forty days of Christmas. Also see Canon III of Neocaesarea. Hence those who fast only seven days during all these three fasts are condemned as transgressors of the ancient prescription of the Church.

LINKS or Topical_Index

98. FASTING: ABSTAIN FROM WEDDINGS AND INTERCOURSE: But if the fast of Wednesday and Friday is equal with that of the Great Fast, it is obvious that just as marriage cannot be celebrated during Great Fast, according to Canon LII of Laodicea, so too marriages ought not to be celebrated on either Wednesday or Friday. So then, it is equally obvious that neither ought a married couple to know each other carnally on any Wednesday or Friday, on account of the solemnity and modesty that these two days command in every week of the year; but neither ought they to know each other in time of the Great Fast. For it is absurd on the one hand for them to avoid abolishing these fasts by eating foods, when on the other hand they abolish them by indulging in carnal intercourse and the enjoyment of sensual pleasure of a carnal nature.

Hence we ought to fast at these times both by abstaining from foods prohibited therein and by abstaining from the temptations of carnal mingling.

Hence it was, too, that the prophet Joel, in hinting that during a fast it is proper for every married couple to practice moderation, saying: *"Sanctify fasting, preach devotion to God . . . let the bridegroom come out from his marriage bed, and let the bride come out of her bridal chamber"* (Joel 2:16). Divine St. Paul says plainly that couples ought to abstain *"by mutual agreement from carnal intercourse in order to be at leisure while fasting and praying"* II Corinthians 7:5); this means that they should abstain both when there is, as we have said, a fast, and when they are praying and preparing to commune in the Divine Mysteries both on Saturday and on the Lord's Day, according to Canon XIII of Timothy, and in general during all feast days in which the spiritual sacrifice is being offered to God. See also the first footnote to Canon XIII of the 6th Ecumenical Synod and the footnote to Canon III of Dionysios.

LINKS or Topical Index

See also Balsamon in his Reply 50 to Mark, wherein he says that married couples that fail to remain continent throughout the Great Fast, not only ought not to commune during Pascha, but ought even to be chastened with penalties. See also St. Chrysostom (in his Discourse concerning Virginity, on page 260 of volume VI) where he adduces in evidence the above-quoted passage of Joel and goes on to say: "For if the newly married, who have a robust desire and vigorous youth, and unbridled desire, ought not to mingle in time of fasting and prayer, how much more is it not a fact that other married couples who are less violently swayed by the cravings of the flesh ought to refrain from carnal mingling."

As to how the Christians of the olden days used to fast during the Great Fast by xerophagy and abstaining from all other food until evening, you may learn by listening to what divine St. Chrysostom says:

“There are some persons who are so inclined to court honor from one another and to engage in wonderful contests of endurance in competition with each other, that they spend two whole days without tasting any food at all, not only without wine , or olive oil, but actually removing every sort of edible from the table and denying themselves even a taste, and pass the entire period of the Fast by using only bread and water.” And again he says: “Behold, we have remained all day long today without tasting any food, and shall set the table in the evening” (Chrysostom, Discourse on statues, page 490 of Volume VI).

99. FASTING RULES AND THEIR STRICTNESS:

This shows how blameworthy and reprehensible those are who have filled the newly-printed Horologion with permissions of wine and oil, ascribed not only to saints of great renown, but also to saints of little fame, and, in general, unglorified in hymns, which are not to be found in any of the old manuscripts or printed editions of the Horologion that have been preserved.

Hence let those who have received this information correct hemselves and follow the old rather than the new guides. But in order to complete our discussion of fasting, we add also this fact, that all three fasts, namely, that of the Nativity of Christ, of the Holy Apostles, and that of the Dormition in August, are approved also by Symeon of Thessalonika (Reply 54) and by original Injunctions, and by the common typika of the Jerusalemites and Studites, and by all in general of the private typika of the imperial monasteries of the Holy Mountain. But even this very fact that the Great Fast is called the *Great Forty Days* makes it clear that there are other fasts, though the latter surpasses them, as is elegantly inferred by Symeon of Thessalonika (Reply 56).

Accordingly, in the fasts of the Nativity of Christ and that of the Holy Apostles, there is permission of oil and wine, and not of fish on Tuesdays and Thursdays according to the Typikon; but on Monday, Wednesday, and Friday we abstain from oil and wine, and on these days we are confined to monophagy and xerophagy [one meal, dry food] if it happens to be an Alleluia, that is an unglorified saint. But if it happens to be a glorified saint, we are allowed the privilege of diphagy eating of both [oil and wine]. That is why Balsamon in agreement with the typika says: "Those not ill in body and not in poverty, who merely on account of intemperance indulge in diphagy on the fast days of the Nativity of Christ, and on those of the Holy Apostles and of August, and therefore dishonoring the temperance due to the whole day, ought to be penalized" (Reply 54, page 388 of "Juris").

LINKS or Topical_Index

100. ORTHODOX BREAD VS LATIN WAFERS

Note in connection with the present Canon that like punishment ought to be meted out also to those who consent or deign to eat the sacrifices of non-Christians. This shows how blameworthy and reprehensible the Latins are being guilty of introducing innovations into the mystery of the divine Eucharist and of celebrating it with Jewish unleavened wafers. The fact that unleavened wafers are an innovation is clear. For from the time of Christ down to the year 1053 the Church of the Westerners liturgized with leavened bread; for it was during that year that [Pope] Leo IX became the first inventor of the use unleavened wafers. The contention of the Latins that the Lord celebrated the Mystical Supper with unleavened bread has been proved to be utterly false, first of all because of the fact that leavened bread has been found which was the very bread that the Lord handed to his disciples. For Nicholas of Hydrous in his argument against unleavened wafers says that when the Franks captured Constantinople, they found in the imperial storeroom pieces of the precious Wood, the crown of thorns, and the sandals of the Savior, along with one nail; but they also found in

one of the vessels stored there and ornamented with gold and gems and pearls, a loaf of bread of which the Lord had given pieces to the Apostles.

LINKS or Topical_Index

For this reason it bore the following inscription: "Here lies the divine bread which Christ distributed to his disciples at the time of his Supper, saying: *'Take, eat; this is my body.'"* But because of the fact that it was leavened bread, the Westerners who discovered it, namely, the Bishop of Albestania and the candidate of Bethlehem, attempted to hide it, but, thanks to God's good will, they were unable to do so. This historical account is corroborated and attested as true also by George of Kerkyka [Corfu] who flourished in A.D. l146. And secondly it has been proved because first John of Jerusalem, and taking the cue from him afterwards, the very learned Eustratios Argentis, wrote against unleavened wafers, and with Scriptural and indisputable arguments succeeded in proving that the Lord did not eat a legal Passover at the time He delivered Himself up, and consequently could not have celebrated the Mystical Supper with unleavened bread. Read also Dositheos, Book 8, Chapter 12, and Nicholas Boulgaris in his holy Catechism.

LINKS or Topical_Index

101. STEALING HOLY OBJECTS:

Note that although the place distinguished a thief from a sacrilegist, according to Decree 16 of Title XIX of Book 48, as the *Nomicon* of Photios says (in Title II and Chapter 2) or in other words, if the place from which anything is stolen is a holy temple, or church building, the offense is called sacrilege; whereas if the place is a common one, it is called simply a theft — yet, properly speaking, sacrilege is characterized by the thing stolen. For anyone that steals a holy thing is condemned as a sacrilegist, whereas anyone that steals a holy icon, say, or anything else, which happens to be in private hands is punished merely as a thief.

In this connection note the significance of this fact when considering those who say that anyone stealing the icon or a holy relic or book or the like is not a thief, because he was stealing it on account of reverence: for here, behold, the fellow is called a thief and is punished as a thief.

Hence it is also evident that for anyone to steal common and privately owned money from a temple is not sacrilege, but mere theft. But for anyone to steal things that have been consecrated to God, even from a common place, is an act of sacrilege. But much more a sacrilegist is one who has stolen something from a holy place, and a thing publicly consecrated to God. For what is privately owned is not holy, but common and unconsecrated. Hence things that are holy but not consecrated can be sold and given away and can be owned for a long time. Things, on the other hand, that are in any way holy cannot be owned by others except only by ecclesiastics.

Note, however, that according to Armenopoulos (Book 6, Title V) "whoever goes inside the holy bema and steals any holy vessel kept therein day and night, shall be blinded in both eyes. But anyone that steals anything kept outside the holy bema in the rest of the temple, shall, when caught, be beaten, shorn, and exiled. "Those, therefore, who steal from public temples are sacrilegists, and are punished as sacrilegists. Those, on the other hand, who steal from small temples and from private chapels, or unguarded buildings belonging to private persons, are punished more severely than are ordinary thieves, but less so than are sacrilegists. Book 48, Title XIII, Ordinance 8 (Photios, Title II, Chapter 2).

The first ordinance of Title II of the Novels penalizes those who pawn or sell or melt up holy vessels, or who alienate them from the church that owns them and transfer them to the ownership of others.

The sole exception to all these cases is when the money realized from this is donated for the purpose of liberating captives. But if these vessels are really superfluous and it so happens that the church owning them is in debt, it is permissible according to the same ordinance, for them to be sold to another church that lacks them, or for them to be melted and the sum realized from their sale to be devoted to paying off the debt, so as to prevent the alienation of any real estate belonging to the church.

Ordinance 4, Title II, Book 10, ordains that heirs shall not receive what has been acquired by sacrilege.

Anyone that buys holy vessels or vestments, or takes them as security or on pledge, loses whatever money he gave and the holy things are restored to the church owning them through the agency of the bishops and stewards; and in case they have been melted and are not fungible, their value is to be demanded, according to ordinance 17, Title II of Book 1 of the Code.

But inasmuch as the crime of desecration (or high treason) is like that of sacrilege, according to Book 48, Title IV, ordinance 1, therefore one who has become guilty of the former crime is condemned and sentenced as a sacrilegist. Desecration, according to Chapter I, Book 66, Title XXXVI of the Basilica is the crime committed when anyone offends the Roman people, if the offense committed by deceit, aside from the Emperor's command, by pitting armed men in the city against the same city, or when a place, or a temple, or any holy building, is occupied and held by main force or a mutinous congregation of rebels is gathered together, or the ruler is murdered. It is also a crime of desecration in case anyone sends letters or a messenger to the enemies or gives them any signal, or aids them, or incites soldiers to rebellion and disturbance against the state.

Note, however, that Balsamon draws a distinction between what is consecrated and what is holy, saying that all things that are holy and consecrated are holy, but that not all holy things are also holy, or, more explicitly speaking, consecrated. For the form of the Cross engraved on coins is indeed holy, but is not holy (unless, of course, that particular coin has been consecrated). Hence one who steals money stamped with a cross; or with the picture of Christ may be condemned as a thief, but not as a sacrilegist.

102. WASHING OR DISPOSING HOLY OBJECTS:

However, not that according to Reply 7 of John of Kitros, preserved in manuscripts, "the tools that serve in the remodeling or rebuilding of wrecked or ruined holy vessels ought not to be left idle or to be thrown into the sea simply because they did not receive immediate sanctification by touching the holy things, but neither ought the place wherein artisans cast them or melt them down be dug up or covered over with other matter lest it be trodden under foot, as is alleged. For, just as our hands, which at times take hold of things that are holy and at other times of dirty parts of our body, are not regarded by us either as holy or as dirty, so too ought we to consider these tools unless they have been publicly consecrated to divine temples: for in the latter case they are regarded as holy.

But even if we should suppose that they have received sanctification, it is yet a fact that the drastic power of fire has caused them to lose any such sanctification. Wherefore the Basilican, or imperial laws ordain that the silver and gold vessels of churches be melted down first and then devoted to the liberation of captives. But neither are the holy vestments and robes of priests profaned if they are washed and laundered. For according to Canon I of Nicephoros, if the antimensium that is washed by mistake does not lose its sanctity nor is profaned, much less are the other vestments profaned when they are washed.

From the expression "in error" used by Nicephoros, it appears that the antimensia ought not to be washed in general, nor the covers of the holy chalices. But if these or any of all the other sacramental garments and robes be completely spoiled, some authorities recommend that they be burned up in fire (which is best), or be thrown to the bottom of the sea, or be disposed of under untrodden ground. See also Canon I of Nicephoros.

LINKS or Topical_Index

103. BISHOPS SUMMONED TO TRIAL:

Such a bishop is deposed, and is not, as Balsamon states, dealt with in a contrary fashion. For the Third Ecumenical Synod summoned Nestorios three times and then condemned him on the ground that he failed to obey the summons. The Fourth Ecumenical Synod dealt likewise with Dioscoros, as is evident from the minutes of the proceedings. But St. Chrysostom, though summoned four times by the synod convened against him at the oak tree and having refused to answer, did not deserve condemnation in view of the fact that the bishops themselves who summoned were his avowed enemies and critics, and because he said that he was not trying to avoid a trial, but was only demanding that his enemies be excluded from the seats of judges and accusers whom he noted by name. The Novel of Emperor Manuel, in fact, decrees that not only bishops, but all men in general that sue or are sued at law shall be summoned with three written summonses, no matter what their standing may be, and that everyone of them shall be given thirty days time, and not less, to prepare for any case they may have (according to what Blastaris says).

104. HEARING AND TRIAL NECESSARY

Note that from memoirs of proceedings in Constantinople when Nectarios was patriarch in regard to Agapios and Bagadios who claimed the episcopate of Bostre, which see after the synod held in Sardica, "it becomes evident that a

bishop ought not to be deposed unless he is present at the trial, nor ought he to be deposed by three bishops, or by two, but only by vote of a synod, of most of the bishops of the province, as has been ordained by the Apostolic Canons," i.e. the present one. Moreover, even St. Paul (in Acts 25:16) says that it was "not the custom with Romans to deliver a man to death (or to be condemned) before the one accused has had an opportunity to face his accusers and has had a chance to defend himself in regard to the crime laid against him."

And Nicodemos told the Jews: *"Does our law judge man without first listening to him and finding out what he has been doing?"* (John 7:51). For God says in regard to those worshiping other gods to the judge thus: *"And it be told you, and you have heard of it and have inquired diligently, and, behold, it be true, and the thing has actually occurred, in that this abomination has been wrought in Israel; then shall you bring forth that man or that woman,"* etc.

(Deuteronomy 17:4-5).

105. DIOCESES:

As concerning what a diocese is, and who its exarch is, see in the special Interpretation of the Canons in question.

106. WITNESSES, WHO QUALIFIES:

Note that if the multitudes of witnesses are not trustworthy, their manner and choice must be looked into, according to the Apostolic Injunctions, Book 2, Chapter 49. Because it is possible in many cases for two or three or even more witnesses to agree with a view to evil and to bear false witness, in the same way that they bore false witness against Susanna, against Naboth, against Stephen, and against the Lord. For witnesses, says Title I of Book 21 of the Basilica (Photios, Title IX, Chapter 2), have to be trustworthy.

But when they are trustworthy, it appears to be a superfluous proceeding to be putting them to their oath. For if they have to take an oath, they incur the suspicion that they are not trustworthy in view of their mariner and their virtuousness, and that for this reason they need to have their word confirmed and verified under oath.

That is why, according to Armenopoulos, there is also a law that witnesses are not to take an oath (Book I, Title 1). But when the law requires witnesses to be trustworthy, it is plain that it does not allow men to testify who are low-minded dissolute, obscure, unknown, gladiators, buffoons, dancers, or convicts who have been condemned by a court of justice on a charge of slander or of adultery or of theft or of any other such damnable deed and who were not afterward absolved of the charge, or who have ever been put in chains and in prison for committing the said offensive and wicked deeds. Whoever bears witness for the prosecution of a person at first is not allowed to testify afterwards in his defense. In criminal cases the mere statements of witnesses ought not to be listened to when the latter are absent, but only when they are present in person and are compelled to describe the offense, and to give the year, and the month, and the place in which the offense was committed, and with what person; but they ought not to be obliged to give also the day and the hour. If they cannot prove these things, let them be exiled.

Rulers and priests are not to be dragged in as witnesses against their will, but only voluntarily. As for bishops, even though they may be disposed to give testimony of their own accord, must not be summoned to appear as witnesses, but must be questioned only at their home. No heretic or infidel can testify against an Orthodox Christian, according to Armenopoulos; (Book 1, Title VI) and Book 1 of the Code, Title V, Ordinance 21, and the nomicon of Photios (Title IX, Chapter 2). But one faithful can testify against another.

The Injunction of the Apostles in Book 2 and Chapter 50 says that a witness of evils, one, that is to say, who is unjust and false, must not be allowed to go unpunished. This is in accordance with what the author of the Book of Proverbs says on this point, from which the Apostles have borrowed the maxim.

But St. Chrysostom (in his discourse wherein he argues that sin introduced three slaveries) says that in the case of one being accused of insulting or beating his own father, the testimony of the father himself on this point is sufficient to convict without any other testimony whatever. This is amply justifiable also since no father would accuse his own son unless the insult or violence done him by his son were actually true and excessive, seeing that a father will sacrifice his money and property and oftentimes his very life for his son. Novel 123 of Justinian, and Novel 76 of Leo the Wise ordain that in case any priests or deacons bears false witness in a financial and non-ecclesiastical matter without taking an oath, they are to be suspended from their office for three years; and are to be placed in a monastery. But if they do so under oath, they are to be deposed from Holy Orders altogether. Finally, if they testify falsely in a criminal and ecclesiastical case, they are to be deposed and shut up in a monastery.

107. AVOID PUNISHING THE INNOCENT:

Zonaras however, that when the charge is such as to entail a loss of rank, not even the testimony of two of the faithful of irreproachable character is sufficient, but only that of three or five. On this point see also the footnote to c. IX of Theophilos, where you will also find Reply 4 of Nicetas of Heraclea. For this reason the pious laws of the Emperors give utterance to this axiomatic apophthegm: "Rather than punish any persons without cause, it is better and preferable to let offenses go unavenged." by Blastaris

108. DYING BISHOPS NOT TO NAME SUCCESSORS:

That is why Theodoret, in Book 5, Chapter 23 of his Ecclesiastical History, says: “For neither do they (sc. the Canons) allow him (a bishop) to ordain anyone else in place of himself when he is dying.”

109. CONCERNING FRECKLES:

Freckles are a malady affecting the face, resulting in pigmented spots in the surface of its skin; thus, Cyril of Alexandria interprets the word. A freckled person, then, is one who has this malady.

110. PLUCKING OF EYEBROWS:

By “defective eyes,” according to Barinus, is meant “having the eyebrows depilated,” and, in general, any disease or fault connected with the eyes.

111. INCAPACITATED CLERGYMEN:

Hence Balsamon, in Reply 23 to a question asked by Marcus of Alexandria, conjoining these two Apostolic Canons (Apostolic Canon LXXVII and LXXVIII, I mean) together, says that one shall be free to perform holy offices when he has any injury of the body or illness; but if, because of illness or injury, he is prevented from engaging in activities connected with Holy Orders, the one thus disabled shall desist from officiating, but yet shall not be deprived of his office on any such account. Such a person shall, on the contrary, be treated compassionately and shall continue to en joy his former honor, and shall have the necessities of life and the rest of things in accordance with previous wont.

112. DEMON POSSESSED:
Note, however, that those possessed of demons either permanently or at times only if in danger of dying must indispensably be allowed to partake of communion in whatever way approved by the priest. For, if those who are burdened with deadly sins and repentant are allowed when dying to partake of the mysteries by the mercifulness of the Church, according to Canon V of Gregory of Nyssa and other canons, in order to avoid depriving them of such an invaluable provision, how much more ought not those possessed of demons be allowed to partake of communion who often have not even sinned mortally, and yet, on account of incomprehensible judgments of God, have been allowed to be energized by a demon? Likewise in case those who are possessed of a demon should at any time when they are suffering hurl themselves from a precipice or otherwise kill themselves, they ought to have psalms chanted for them and ought to be mentioned in memorial and be committed to the tomb by priests; "since they were not themselves but were out of their senses because of their being energized by a demon," according to Canon XIV of Timothy. In addition to all this, unless one possessed of a demon is first cleansed of the demon he cannot be baptized, yet when in danger of dying he can be baptized according to Canon II of Timothy. But if he can be baptized when at the point of death, he can also partake of communion when at the point of death. If, however, a woman is so strongly possessed of a demon that she has to be kept in chains, her husband cannot divorce her, because it is not a case of actual adultery, according to Canon XV of Timothy.

On the whole, nevertheless, we ought to know that according to great Gregory of Thessalonika (Fourth Lord's Day in the Fast) demons affect human beings in two ways: either by stroke of energization — invisibly, that is to say, but outwardly, according as they annoy all human beings by assaults upon their thoughts and affection — or by virtue of combination with their essence —

visibly, that is to say, and inwardly, as happens in the case of those possessed of demons. For by entering such persons essentially, in a way of speaking, and altering the constitution of their body, and especially of their head, they put them out of control.

Wherefore it is written of Judas that Satan entered him and took possession of him after enveloping him from without and attacking his thoughts. See also the footnote to Canon III of Timothy.

113. POLITICS, RELIGION NOT TO BE MIXED IN MEN:

Moreover, even officeholders (i.e., government officials) ought not to be made clergymen, lest this be followed by insult and dishonor to the Church of God, according to Book 3 of the Basilica, Title X, Chapter 27. It is written, in fact, in the so-called Ecclesiastical ordinance (Greek: Ecclesiastice Diataxis), Book 3, that a member of the legislature, or any officeholder, shall not be made a bishop unless he first spend fifteen years as a monk; but if he be made one before fifteen years have been so spent, he shall be made an officeholder again or a bishop as he formerly was.

LINKS or Topical_Index

114. SPECIAL REVELATIONS:

Just as happened to St. Ambrosios, the bishop of Milan, concerning whom Theodoret writes in his Ecclesiastical History, Book 4, Chapter 6, as follows: "When the Emperor learned these facts, he at once ordered the praiseworthy man to be initiated (i.e., baptized) and ordained . . ." For he understood that the decision was divine, as a result of the agreement being signaled among those holding contrary views." Moreover, Socrates too writes about him in Book 4, at. 30, of his Ecclesiastical History, as follows: "Admiring the people's concord, the Emperor discerned it to have been done by God Himself, and

informed the bishops that they ought to ordain the man as a ministration specially performed at God's behest. And Sozomenos, in his Book 6, Chapter 24, surmised that God bestowed these things as a reward for the concord prevailing in the church of Milan. The same Sozomenos also writes with respect to Nectarios the Patriarch of Constantinople that even while still wearing the baptismal robe he was proclaimed Bishop of Constantinople by common vote of the synod, instead of governor of the city of Samosata; and he adds that these events did not occur without God's help (Book 7, Chapter 8, of his Ecclesiastical History).

115. SLAVES AND VASSALS:

Note that there are four distinct types of vassals according to the laws. They are either fortuitous, as slaves to their masters; or naturally such, as children to their parents; or by matrimony, as a wife to her husband, and, conversely, a husband to his wife; or by census, as civil officeholder to generals of the army. Some authorities add a fifth species of vassalage, which they call spiritual subjection; such is that of subordinates to their elders in the monasteries. As concerns the vassalage of a wife to her husband, and of a husband to his wife, see the footnote to Canon XLVIII of the 6thEcumenical Synod. Concering the vassalage of children to their parents. See the footnotes to Canon XXVII of the 4th Ecumenical Synod, to Canon XLII of Carthage, and to Canon XXXVIII of Basil. As concerns the vassalage of slaves to their masters (and in part that of vassalage which soldiers owe to army leaders), it is of that kind of vassalage that we are speaking of here. Novels 9, 10, and 11 of Leo the Wise prescribe that any slave who becomes a clergyman or a monk or a bishop without his master's knowledge, if he is a fugitive from the latter for not more than three years, he is to be searched for by his master, and when found he is to return again to his former lot and be a slave; but if he was known to his master to have been admitted to the clergy or to a monastery, it prescribes that he is to be searched for not more than a year.

Photios, on the other hand, in Title I, Chapter 36, says that according to ordinance 36 of Title III of Book I of the Code, a slave even with his master's consent cannot be admitted to the clergy unless he first is liberated.

The second ordinance of Title I of the Novas decrees that if when a slave was being admitted to the clergy his master knew about it and offered no objections, the slave is liberated *ex ipso facto*. And Michael Attaliotes in his Synopsis, Title III, says that as soon as a slave was ordained he became a free man if his master knew about it and remained silent. The same ordinance says that the episcopate liberates slaves from the authority of their masters and soldiers from that of their generals, provided it is conferred upon them with the consent of those who have control over them. Note further that the law says that if anyone is asked and offers no objection, but keeps silent, in case the matter concerning which he is asked is one to his profit or advantage, he will be considered to have given his consent to it; but if it be one to his loss or disadvantage, he will be considered to have refused.

Nevertheless, when anyone is aware of the ordination of his slave, and fails to offer any objection to it, notwithtanding that it is to his disadvantage or damage, he will be regarded as having given his consent to it; and this applies specifically to the liberty of the one admitted to the clergy, that is to say. Thus it is written in the scholium (or comment) of Balsamon on the text of Title I, Chapter 36, of the *Nomicon* of Photios. Furthermore, according to Armenopoulos, Book I, Title XVIII, a slave is accorded his liberty in case his master dies without leaving a will. If anyone is rich and is bought by the enemies, he is to pay his price and be bought back. But if he is a poor man, he is to slave for three to five years for the one who bought him, and thus he will gain the right to be liberated. Any slave, again, is automatically freed and set at liberty if he became a soldier, or a monk, or a clergyman, and his master was aware of it.

Those slaves, on the other hand, who abandon the ascetic mode of life after having become monks, and go to another state (or political domain), are to become slaves again, according to Book 4, Title I, Chapter 11, subject 13. (See also the footnote to Canon V of the lst-&-2nd Synod, and Armenopoulos, ibid.)

Note further that there are two kinds of slaves: some are born slaves, and these include all who are born of women who are slaves; and others become slaves when they are captured by enemies at war. Those, on the other hand, who are slaving, or working, for their masters for wages or for a salary, are not properly speaking slaves, but obviously are only hired men or employees.

Concerning this latter class of men, divine Chrysostom (Sermon 4 to Titus) says that anyone deserves to be blamed if under the pretense of temperance or of continence he divorces wives from their husbands, and slaves from their masters. Sirach, finally, says: *"Let your soul love a house slave of understanding, and deny him not his freedom"* (Ecclesiastes 7:21).

116. RELIGIOUS AND SECULAR AUTHORITY ARE SEPARATE: Authority and government are divided into two. One is the secular authority, which God entrusted to emperors and kings and other rulers; the other is the spiritual authority, which God handed over to the bishops who are the stewards of souls. Each of these authorities, however, is contrary to and conflicts with the other; the one is terrestrial, the other is celestial. The one wields the sword and puts men to death; the other meekly pardons men and vivifies them.

That is why St. Chrysostom says that the terms of kingship are entirely different from the terms of priesthood. The king has been entrusted with the affairs here; I have been entrusted with heavenly affairs (when I say 'I', what I mean by this word is the priest). The king is entrusted with human bodies; the priest, with human souls.

The king remits debts of money; the priest remits debts of sin. The former uses compulsion, the latter uses exhortation. The former has visible weapons, the latter has spiritual weapons. (Cf, Chrysostom, Sermon on Hosiah, page 149, Volume V.) The same absurdity will result either if a king should dare to mount the bema (i.e., ascend into the sanctuary of the church) or if a bishop should attempt to rule as king and gird a sword, just as actually happened when Dikeros Gigas — the Pope of Rome, that is — who besides being an internal officer and a chief priest in respect of spirit, wanted to be also an external officer, and a king in respect of body. He wanted to bless men and put them to death; to hold the pastoral staff in one hand, and to wield a murderous sword with the other.

An immiscible mixture, and a grotesque monstrosity! So let him take notice that he became a transgressor of the present Apostolic Canon, and that he is liable to deposition because of his wanting to have both powers, both the Roman government and the holy diocese. Very useful in this connection is what Hosios the Bishop of Coudrouba said to Constantine the Great (as quoted in the letter of Athanasios to those leading an ascetic life anywhere in the world): "God has handed over to you a kingdom; to us He has entrusted the affairs of the Church. Accordingly, precisely as one usurping your kingship would have to account for it, to God, who established it with ordinances, so be you fearful too lest by courting the affairs of the Church you become responsible for a great crime. It is written, *"Render what is Caesar's to Caesar, and what is God's to God."*

It is therefore neither permissible for us to rule upon the earth (what would the Pope, who aspires to being a dual ruler, say to this?), nor have you any authority, O Emperor, to deal in incense."

117. KINGS AND EMPERORS:

In order that Kings, who are assuredly persons divine, as well as Emperors, who are equally divine may be indicted to withhold their wrath and to become humane toward their insulters let them take example from Constantine the Great, and from Theodosios the Great.

For, indeed, Constantine, when urged by his friends to punish his insulters, since certain men had stoned his picture, on the ground that they had wounded his face with the stones, felt of his face himself, and laughingly spoke the following memorable words: "Nowhere can I see any wound upon my face, but, on the contrary, my head appears to be sound, and my whole countenance looks healthy" (Chrysostom, Discourse on statutes, page 599 of Volume VI).

Theodosios, on the other hand, in spite of the fact that the Antiochians pulled down his statues and committed other improprieties, was so pacified and his anger so abated when Flavian, the bishop of Antioch, went and begged him, that he said to him the following humane words: "And what would there be to wonder at if we remit the wrath to our insulters because they are human beings and we ourselves happen to be human beings to wherever the Lord of the inhabited earth may be recalled as having begged His Father in behalf of those who crucified Him, saying, *'Forgive them; for they know not what they are doing'"* (Chrysostom, ibid, page 602).

Let it cause kings to relent so far as to mitigate their anger in view of the fact that they bear the name they do, i.e., king. For this name is defined by Leo and by Constantine, their fellow kings, in the following words: "A king is a lawful superintendence, a common advantage to all his subjects, and one who neither punishes because of any antipathy, nor does good to anyone because of any effort to promote his own interests. Secondly, the aim and purpose of a king is to guard and secure beings and goods through benevolence.

Thirdly, the end of a king is beneficence, wherefore he is also called a benefactor." (In "A Selection of Laws," Title II, page 83, of Book 2 of the *Corpus Juris Graecoromani*.) Whoever wishes to pacify the wrath of kings, let him read in the works of Chrysostom, *ibidem*, the very wise and mollifying figures and expressions that Flavian employed in coaxing Theodosius into submission.

118. BOOKS OF HOLY SCRIPTURE:

Note, however, that in many books and manuscripts and printed editions, and especially in the Synopsis of Alexius Aristenus there are to be found also

LINKS or Topical_Index

othercanons ascribed some to the name of Peter, and some to the name of Paul, which we ought not to accept, but, ought on the contrary to reject as spurious and as falsely so entitled. Since even the Holy Sixth Ecumenical Synod in its Canon II admits only these 85 as true Canons of the Apostles, and considers the others to be falsely entitled, saying verbatim: "Let no one garble the aforesaid Canons, or set them aside, or admit any other ones than the present Canons that someone else has composed and falsely entitled as such in an attempt to exploit the name of the truth in a commercial way."

Nevertheless, since the Bishop of Pisinous Gregory told the Holy Seventh Ecumenical Synod that the convention of the Apostles held in Antioch, in its eighth Canon (Which is one of the nine of its Canons which were found in the library of Caesarea in Palestine, established by Pamphilus the Martyr, as noted by the Westerners), ordained that those seeking salvation from idols should no longer be misled, but should form instead thereof an image of the manlike and intemperate pillar of Christ.

We accept, I say, this Canon of the Apostles, both because the Seventh Ecumenical accepted it, and because it agrees with the ancient historical records. For it is true that Haemorrhoousa dedicated a pillar to the Savior in Panias, as Eusebius historically records in his Book 7, Chapter 8, which pillar Julian smashed to pieces, as Sozomenos tells us, in his Book 3, Chapter I, and as does also Nicephoros in his Book 10, Chapter 30 (in Dositheos, page 18 of the Dodecabiblus). See also in the Prologue to these Apostolic Canons. This very same Canon having been gleaned by Dositheos was included by Spyridon in the sermons or homilies in the second volume of the *Collection of the Synods*, page 1016.

LINKS or Topical_Index

119. BOOKS OF HOLY SCRIPTURE:

Note that some authorities include Daniel with Ezekiel as a single book, and thus complete the number 22 of the Hebrew alphabet; but the synod of Laodicea manages to do this by counting Ruth and Judges as a single book, and thus completing the number 22, which appears to be the better way, as it was confirmed by a synod. So it may be said that the sequence and order of books now read by all and printed and published as the text of the Bible is by no means correct and certain, as respects the books of the Old Covenant, for many reasons. First, because it has the book of Esther divided into two books, of which it places one among the canonical books, while it places the other among the apocryphal books, in spite of the fact that the present Apostolic Canon expressly calls it one book, and Canon LX of Laodicea, and Canon XXX of Carthage, and Athanasios the Great and Amphilochios all agree in counting it as one book.

Second, because it separates the two books of Esdras and places them apart from each other, one among the canonical books, and the other among the

apocryphal books, at a time when the present Apostolic Canon counts these two books as one, as do also the synods of Laodicea and that of Carthage, and also Athanasios the Great, and St. Gregory the Theologian, and St. Amphilochios.

Third, because it separates Baruch and the Epistle of Jeremiah from the prophetic book of Jeremiah, and places them among the Apocrypha, at a time when the synod of Laodicea and Athanasios the Great count all three of them as a single book. (But why does the synod of Laodicea refer to "Epistles" of Jeremiah, in the plural, at a time when but one epistle is to be found, seeing that Athanasios the Great refers to it in the singular too, three books of the Maccabees along with the Apocrypha, notwithstanding that the present Apostolic Canon lists them among the canonical books.

Fifth, because it counts the Book of Nehemiah among the canonical, though there is no mention of it at all either in this Apostolic Canon or by the synod held in Laodicea, or by that held in Carthage, or by Athanasios the Great, St. Gregory, or St. Amphilocios.

And sixth, because in some editions it calls the uncanonical books apocrypha, at a time when it ought not to call them by this name at all, according to Athanasios the Great in his aforesaid epistle, seeing that the name apocrypha was invented by the heretics in order by means thereof to be able to state anything they want to as a fact and thus deceive the more simpleminded into believing they are really apocryphal books of saints and old ones too. So it seems to be best to call the uncanonical books of the Old Covenant "books for reading" (or, in Greek, anaginoscomena), and not "apocrypha." The books properly and especially called "books for reading" are the following. Nehemiah: the Praise of the Three Servants instead of which the English Version has it "The Song of the three Holy Servants"); Bel and the Dragon, and Susanna.

For these books are even mentioned either in the present Apostolic Canon or by the synod of Laodicea or that of Carthage, or by Athanasios the Great, or by divine Gregory, or by Amphilocios. (Origen however, did have a homily on Nehemiah.)

It would not be outside of the scope in hand to add, in the way of additional information, to the present footnote some facts necessary to extend the knowledge of those occupying themselves with the Holy Bible, and to offer these remarks to philologists as a sort of dessert and seasoning. We shall therefore say first what divine Scripture is; secondly, in how many different ways the sense of the Holy Scriptures may be taken; thirdly, in what language they were originally written; fourthly, into how many books the Old Covenant is divided; and fifthly, how many editions or versions of it there have been.

LINKS or Topical_Index

Well, then, divine Scripture is the word of God as written under His inspiration. It is called the word of God in reference to the fact that it has communion with traditions, but is said to be written, in reference to the fact that it is distinguishable from traditions which are the unwritten word of God. It has also been added under His inspiration by way of differentiating it from ecclesiastical canons and decrees, written under the superintendence of God, but not under His inspiration; wherefore the latter are not even called God-inspired, as is plainly expressed in various parts of the synodal records.

It is also intimated in the epistle of Carthage to Celestinus). For just as one can send a letter to another person in two different ways, either by telling the write the same words that one wants to have written, or by merely acquainting him with the thought, and letting the writer express that thought in his own words. Thus in point of fact the Holy Spirit actually dictated the words themselves in the case of the Holy Scriptures; but in the case of the synods it

was only the thought that was expressed under the superintendence and illumination of the Holy Spirit. For theologians the following three things from each other: revelation, inspiration, and illumination, or afflatus and superintendence.

Thus, according to them, revelation is a manifestation of unknown truth from God. Inspiration, on the other hand, is an internal movement by which one is prompted by God either as to what to say or as to what to do, without the mind being harmed in any way and without one's free will being restricted in any way. Illumination and inspiration, in contrast therewith, is God's help and superintendence saving the speaker or writer from any and every deception and error. In fine, all the divine Scripture was engraved throughout not only under the superintendence but also under the inspiration of the Holy Spirit.

For says Peter in his Second Epistle, *"No prophecy in Scripture is a result of any private interpretation. For no prophecy was ever originated by any man's will, but guided by the Holy Spirit, holy men of God spoke."* (II Peter 1:20-21.) And: *"All scripture is inspired by God and is of use in teaching"* (II Timothy 3:16). And: *"How is it then that David in spirit calls Him Lord, saying, The Lord said unto my Lord, Sit at my right hand, until I make your enemies a footstool of your feet"* (Matthew 22:43-44). That is why we believe in the Holy Spirit, which spoke through the Prophets. This truth is further attested by God-bearing Ignatius, Justin, Clement the Alexandrian, Origen, Athenagoras, Jerome, Augustine, and all in general.

That is why Chrysostom, relying upon the Lord's word which says: *"one iota or one tittle shall in no way pass away from the Law"* (Matthew 5:18), says that not even a syllable did any of the holy writers dare to

add of themselves, as St. Augustine also asserts in interpreting the passage saying: *"one of the soldiers with a spear pierced his side"* (John 19:34).

Nevertheless, Dionysios the Alexandrian and Jerome say that like mysterious and principal passages in the Bible were indeed written under inspiration of the Holy Spirit, but that the historical parts were written with His superintendence and in the style peculiar to the authors themselves, inferring this first from the different phraseology in the Decalogue which Moses uses in the Book of Exodus (20:12) and in Deuteronomy (5: 16); and secondly from the fact that the author of the second book of the Macabees says that he finished the work with much labor and sweat (II Maccabees 2:26). And in the same book, Chapter 15, verse 38, the same author says*: "if I have done well and have fittingly composed this (i.e., what he has written), that is what I myself have desired to do; but if imperfectly and in a mediocre fashion, that is the best I could attain to."* For, they ask, how could the author of that book have said these things if everything had been dictated to him word for word, even to a iota, by the Holy Spirit?

Nevertheless, the difference which exists as between these two views is little and but slight. Both views hold to the main elements of the holy Bible, to wit, that these were inspired and dictated by the Holy Spirit, and that, being present with the holy writers, the Spirit did not allow them to err in any point whatsoever. So that everything to be found in the divine Scriptures, in the dogmas, in the historical accounts, and in the matters of chronology are the words of God embodying declarations of God. Thus it may be averred that God is true (Romans 3:4) and that He is a God of truth (Psalm 31:5), and not a liar as man is (Numbers 23:19). But the sense of the Scriptures is divided into two with respect to the primary analysis, namely, into the literal and into the spiritual sense.

The literal sense is that denoted primarily and immediately by the letter; as, for example, in the case of the passage saying that Abraham had two sons, one by his maidservant and one by his wife.

The letter — i.e. the literal interpretation — reveals that Abraham was the father, and that he had two women, namely, his wife Sarah, a free woman, and his maidservant Hagar (Genesis 16:3), and two sons, namely, Isaac and Ishmael (Genesis 16:15-16). The spiritual sense is that which is not denoted directly and immediately by the letter and the words of the text, but only by what the letter signifies. Thus, for example, in the above case the name Hagar is to be understood as meaning the earthly and lower Jerusalem, while the name Sarah is to be understood as meaning the upper Jerusalem and the Church, as St. Paul interprets it (Galatians 4:22-31).

The literal sense, however, may also be sub-divided into the proper and the figurative (or metaphorical) sense. Thus the proper sense is in this instance such as that Abraham begot two sons, while the figurative sense is such as that which declares that Christ took His seat at the right hand of His Father, where the phrase "right hand" does not denote the position of His body, but gives only the figurative meaning of these words and denotes metaphorically the equality of His Father's glory with His own.

LINKS or Topical_Index

The spiritual sense on the other hand, may be subdivided into three different senses, namely, the allegorical, the tropological, and the anagogical. The allegorical sense refers the "types," or similitudes, in the Mosaic Law to the grace of the Gospel. The tropological sense has regard to the decorousness of moral characters and manners. The anagogical sense elevates, what is said to bring out the glory of the blissful ones. For instance, the noun Jerusalem allegorically signifies the Church of Christ; tropologically, the soul of each

human being, anagogically, the upper city, heavenly Jerusalem. In brief, from the literal sense Theology safely and necessarily draws its own conclusions; from the spiritual sense no necessary conclusions ensue, but solvent persuasion is impressed upon the interpreter.

LINKS or Topical Index

All the books held canonical among the Jews were written in Hebrew, but that of Tobit and that of Judith were written in Aramaic (formerly called Chaldaic).

LINKS or Topical Index

As for the Wisdom of Solomon, according to St. Athanasios, if it is a genuine work of Solomon's, it must have been composed in Hebrew, but according to others it appeared to contain certain apothegms of Solomon's but to have been written in Greek by Philo, one of the seventy interpreters of the Holy Scripture [Septuagint]. The book of Job, on the other hand, was written originally in Arabic, and, as Polychronios in his foreword to Job, and Nicetas, the scholiast (or commentator) of St. Gregory the Theologian, assert, by Solomon, or was translated by him from that language. They derived this inference from a statement of Gregory's to be found in the work of the equalizer Julian to the effect that though it really is a book written by Job, the Theologian ascribes it to Solomon. The wording of the statement in question runs as follows: "Though little he is great there, and a servant along with the lord, I will utter the saying of Solomon."

(But perhaps the name Solomon as found here is a slip of the Saint's memory, or a clerical error of the copyist.)

In a more or less similar manner to that in which these two men's opinion weighs upon this case, the name of Solomon is found in a discourse of divine Chrysostom concerning prayer in connection with a saying which is really one

of Sirach the Wise, to wit: *"A man's attire, and excessive laughter, and gait, show what he is"* (Sirach 19:30). But, as others maintain, this may have been written by the same Job himself. Julian of Halicarnassus, however, does not accept this view. He says on this point verbatim: "For divine Job was never overcome so far by any passion of selfishness as to become a eulogizer of himself."

Again, others would have it that the book was written by three of his friends, in view of the fact that Job expressed a wish when he said: *"Who will have my words written, but have them printed in a book forever?"* Most authorities nevertheless are of opinion that the book was either translated or written by Moses to solace the Hebrews who were then being sorely oppressed in Egypt by Pharaoh. As for the books of the Maccabees, they were first written in Hebrew, and second in Greek.

The Wisdom of Sirach was composed originally by Jesus the son of Sirach, whom some say to have been one of the seventy interpreters of the Holy Scriptures, though they say that this was actually translated into Greek by his son and was dedicated to his grandfather of the same name, as appears from the preface to the book itself. But in our times it is only the Greek translation that has been preserved, and not the Hebrew.

Note, however, in addition to the foregoing remarks, that of the books of the Covenant five are called versified (or stichera), according to St. Gregory the Theologian, Amphilochios of Iconium, and John of Damascus (in his book IV concerning Orthodoxy): they are Job, the Psalms of David, and the three books of Solomon, namely, Proverbs, Ecclesiastes, and the Song of Songs. They are thus called because, just as the Greek language is noted for its poetical and metrical art of versification, so is the Hebrew distinguished for its verificatory art, its poems having been more pleasant and at the same time sweeter than the other Hebrew works in prose. As for the books of the New Covenant, these

were all composed and written in Greek originally, with the sole exception of the Gospel according to St. Matthew and the Epistle of Paul the Apostle to the Hebrews, which were composed and written originally in Hebrew or in Syriac. The Hebrew original, however, of the Gospel according to St. Matthew is not extant, nor is it quite clear who translated it into Greek. Some say that the translator was James the brother of God.

As for the Epistle to the Hebrews, it was translated into Greek by either Luke, or Barnabas, or Clement of Rome. I said “Syriac” because the Arabic language prevailing at that time was mixed with Syriac. But if Cesare Baronius, the Jesuit chronographer, asserts that the Gospel according to St. Mark was composed and written originally in Latin, let him rejoice in his opinion, and let him take shame in our own Fathers, who assert that it was composed and written originally in Greek, and especially in St. Augustine who so affirms too (in his Book I concerning the harmony of the Evangelists, Chapter 2).

But what should we say in regard to the cited verses of St. Gregory the Theologian, wherein it is said verbatim: “Mark Fourth in Italy; Luke in the land of the Achaians (i.e., Greece)”? Either that this passage is spurious and introduced from without by another hand, or that the vote of the majority ought to decide the issue. For if this were the genuine opinion of the Theologian, how is it that St. Jerome failed to notice it, who was his disciple and pupil, and how did it escape the vigilance of St. Augustine, who was a close friend of Jerome’s? In this connection what is historically recorded by Nicholas Malaxus is noteworthy, to the effect that divine Luke wrote his Gospel in Mega Spelaion [Great Cave], as is stated in the imperial “golden edict” (or “chrysoboulon”) of that Monastery.

All the books of the Old Covenant, as characterized by their contents, are divided into legal, historical, moral, and prophetical books. The legal books in brief are the Pentateuch of Moses; the historical books are those of Joshua [in Greek, Jesus], Judges, Ruth, Kingdoms (four books designated in English as the two books of Samuel and the two books of Kings), Chronicles [in Greek, Paralipomema or omitted books], the two of Esdras, that of Tobit, that of Judith, that of Esther, the Maccabees, and Job.

The moral books are the Wisdom of Solomon, the Wisdom of Sirach, and Proverbs. In this division the Song of Songs and Ecclesiastes have been left out, because their purpose is to afford a more exact comprehension and appreciation of what is summarized in the divine laws. Lastly the prophetic books are those of the prophets, who exhort all men to keep the commandments of God and to shun every vice and wickedness, and who pre-announce the mystery of the incarnate economy to all men.

Likewise as regards the books of the New Covenant, some are legal, such as the four Gospels, while others are historical, such as the Acts of the Apostles, and contribute much to a more accurate comprehension of the text of the divine Gospels. For who could understand and take cognizance of the power of baptism, and the mystery of grace, and the sacrifice offered on the Cross in our behalf, were it not for the epistles of the Apostles, and especially those of St. Paul? Yet there is nothing to prevent a book from being at the same time legal and moral, like the book of Exodus, and the four Gospels.

As for editions or versions of the Old Covenant the principal ones are five in number, namely, the Greek, the Syriac, the Arabic, the Aramaic (formerly called "Chaldaic"), and the Latin (or Roman). The Greek is divided into four main versions. Of these the first and most ancient is that of the LXX (or LXXXII), commonly known as the Septuagint in English, which, in the time of Ptolemy Philadelphus, interpreted not only the Pentateuch, as mistakenly maintained by Scaligeros and other modernists, but the entire Old Covenant, as is attested by Justin, Irenaeus, Clement of Alexandria, and others, before the times of the Maccabees, which is the same as saying 230 years before the birth of Christ. It was from that version, indeed, that the divine Apostles drew the predictions of the prophets. But if Bellarminus the Jesuit says that that version is incomplete as it now stands, citing as witnesses St. Jerome, who says in the preface to the Chronicles (or Paralipomenon) that the ancient and genuine version was corrupted and that originals thereof were extant wherein it could be seen that they differed from one another, as well as Justin, who says in the Dialogue with Pryphon that Aresteus, an aide-de-camp of King Ptolemy, bears witness that the Septuagint Version agreed with the Hebrew originals, though by his time (the saint asserts in his own declaration) it had come to differ in many points from the Hebrew manuscripts.

Nevertheless, let Bellarminus learn that the Septuagint Version was directly in the beginning judged by the Church to be genuine and authoritative; and the divine Apostles used it in testimony; and it was recognized by the whole Church — not only the Eastern, but also the Western — before the translation made by St Jerome into Latin. Even Philo the Jew praises the LXX, not only as interpreters of the Scriptures, but also as prophets inspired with divine Spirit. And St. Augustine (in his book concerning the City of God) says: "the Spirit which illumined the prophets when they preached, the same Spirit illumined also the LXX when they interpreted the writings of the prophets."

Both divine Justin and Tertullian say that each of the LXX interpreters translated the Scripture separately in separate houses, and, miraculous to relate! Not one of them was found to have added or to have omitted a single thing even of the slightest kind in the books that they had severally written, but, on the contrary, identically the same very words were found to have been written in all of them.

So who can prefer any other version to this God-inspired version of the LXX? What if it does differ in some parts to some extent from the Hebrew originals? "The Spirit," says holy Augustine (in answer to this question, in his book concerning the City of God), "the Spirit could have left out or could have added something here and there to preclude any suspicion that human art had played any role in connection with that version, on the ground that the translation was done mechanically and word for word on the contrary, rather to let the reader understand that it was divine power that had illumined and guided the mind of the one executing the translation." He also teaches the same view in his book concerning Christian doctrine.

LINKS or Topical_Index

It must be said, however, that the Hebrew originals differ from the text of the version of LXX, because, as Syncellus notes, the Jews corrupted the Hebrew text of the Old Covenant. For in the Hebrew text it says that Noah lived until the fifty-eighth year of Abraham, which is false. Again, Justin in his Dialogue with Tryphon declare that the passage in Psalm saying, "*Say among the nations that the Lord has become King while depending on the tree (cross),"* was corrupted by the Jews in that they had eliminated from it the words "while depending on the tree." (A fact, which ought to be asserted even today notwithstanding that, no such words appear now in the text of any extant version of the LXX, owing perhaps to their having been inadvertently omitted by copyists.)

The passage saying, *"they have bored holes through my hands and feet,"* is not in the Hebrew text; the Hebrew text says that the raven mentioned in connection with Noah returned, whereas Josephus and the LXX and St. Chrysostom, and St. Augustine and St. Arnbrosios, and St. Jerome in his paraphrase, all say the contrary, that the raven did rot return. Hence even Rabbi Elijah says openly that the Hebrew text of the Old Covenant differs from the text of it now extant.

So that Symelchus is right in saying that the LXX interpreted the Scripture from an old and uncorrupted copy of the Hebrew text. This, moreover, is plainly evident also from the following fact. The divine Evangelists quote the words spoken by Jesus in Hebrew from the Old Covenant in the very same words that were used in Greek to translate the Hebrew text by the LXX; since, as a matter of fact the Lord spoke them out of the true and uncorrupted original Hebrew text, as a God of truth and divine lawgiver, which proves that the LXX who translated these passages used the same true and uncorrupted original.

That of all other versions that of the LXX is the most trustworthy, both because they translated the text of the Scripture before the birth of Christ, and because they were many and yet in agreement with each other, we need but the testimony of divine Chrysostom to verify, as he does in his Homily V on the Gospel according to St. Matthew, and the confirmation afforded by Novel 146 of Justinian, and divine Epiphanios in his Hairesei I. St. Chrysostom, in his Discourse XXVII to Judaizers, Volume VI, page 323, says that the Scriptures which had been interpreted and translated in the time of Ptolemy were still in existence in the temple of Serapis at that time (Serapis was a God of the Egyptians).

If many of the Fathers when interpreting the Scriptures employed in the case of some words the interpretations given by Aquila, Theodotion, or Symmachus, they did so, not on the ground that they preferred those interpretations to the ones made by the LXX, but on the ground that certain passages interpreted by the LXX were thereby more clarified, since the LXX translated more in accordance with the meaning, and not in accordance with the words and expressions in the Hebrew text. Read also Dositheos, page 214.

This concerns the version of the LXX. A second version was made by Aquila, who became converted from Christianity to Judaism during the reign of King Hadrian in A.D. 130. A third version was that of the Samaritan Syrnmachus, who became converted from Judaism to Christianity and embraced the heresy of the Ebionites in the reign of Commodus.

A fourth version was that of Theodotion, who at first became a Christian, but later became a Marcionite (a sect of Gnostics opposed to Judaism), and interpreted the Scriptures in accordance with the teachings of the heresy to which he belonged, according to some in the time of Antonios Caracallos, or according to others in the time of the same Commodus. The entire translations made by these three later translators have not come down to us, but only some fragments and sections. Origen collected these four versions together into a single volume with four columns on each page so that they might all four may be viewed together at a glance. This work he entitled or named the Tetrapla. But after writing next to these four versions the Hebrew text on one side and on the other of the same page, he called the book the Hexapla. Lastly, combining with these six also the version found in Nicopolis, or in Jericho, in the time of Alexander Mammaias, and the sixth one found in Nicopolis adjoining Actii, after the persecution of Severus, he called the book the Octapla, because of the eight columns it contained on each page.

These, then, are the famous Tetrapla, Hexapla, and Octapla, which are unknown to the masses. Note, however, that there was also found a seventh version by Lucian, the great ascetic and martyr, published in Nicomedia during the reign of Emperor Constantine. The said Lucian read the previous versions and, having found the Hebrew original, added what was missing and corrected what was superfluous. As for the three versions of Aquila, Symmachus, and Theodotion, they were never regarded as authoritative and were never sanctioned by the Church, since those translators, being apostates, purposely left the passages prophesying about Christ unclear. Nevertheless, they are not altogether useless, since Origen supplied what was missing in the version of the LXX by means of the version of Theodotion, when he wrote the Hexapla, while St. Jerome says in his preface to the Psalms that he once heard the prophet Daniel read in church in accordance with the version of Theodotion, though even now Daniel is read according to the version of Theodotion, owing to the fact that the version of the LXX was found to be confused in the book of Daniel, which is no longer extant as translated by the LXX. This is much for the Greek versions.

The Syriac, and the Arabic, and the Aramaic versions are also of benefit as aids to the comprehension of the Scriptures, and this is especially true of the Syriac version, which is the most ancient and approximates to the Hebrew. St. Basil praises it in his Hexaemeron, and the Church in Syria uses it on the ground that it is correct. The Aramaic version is called the Targum, a word meaning paraphrase, and it was produced by three Rabbis during the fifth century after Christ. However, it is not approved by the Church, because in many places it has some myths scattered here and there in the text.

The Roman, or the Latin, version is praised as the fifth and last. The Roman was the most ancient, but it was the Latin one (the Vulgate) by St. Jerome, a

learned man, as St. Augustine attests, and conversant with all three languages, who even translated some of the books of the Old Covenant out of the Hebrew into the Latin, while as for the New Covenant he corrected it in only a few places. Though, according to other authorities, the father of the Vulgate is unknown. It contains a great many errors, and much that is not in the Hebrew text. So that neither is it to be preferred to the version of the LXX (Septuagint).

These are the holy books of the Old and of the New Covenant: according to the Maccabees, those in your hands; the sources of salvation, according to St. Athanasios; the records left by the holy men, according to the Areopagite. The books of the official covenants, according to Eusebius; the canonical books of the Bible, according to Synod held in Carthage. Study therein, brethren and fathers, and meditate upon them day and night, in order that you may become more like the just man pronounced blissful by divine David.

LINKS or Topical_Index

Read them continually and perpetually, because, according to St. John Chrysostom, reading the Scriptures is the key that opens the way to heaven, and the mouths of the Prophets are the mouth of God.

Busy yourselves therewith all the time that you have available, since, according to St. Augustine, the remedy for every disease of the soul is to be found in the Bible. Search the Scriptures in order that you may find therein the life that is everlasting, according to what the Lord Himself said (John 5:39). By reading God's law you can guard yourselves from the spurious teachings of the so-called Iterations (or Deuteroses); that is to say, from all that these "authorities" say respecting sacrifices of irrational animals, respecting sins, respecting purification, respecting a scapegoat, and respecting continuous

bathing and sprinkling; and from all that has been written by the Greeks into the Law, as a second consideration (Book of Ordinances I, Chapter 8, and Book II, Chapter 38, and Book LX, Chapter 22). Note finally, that most of what is embodied in this footnote was gleaned from the unpublished theological treatise of the teacher Mr. Eugenios.

CONCERNINGTHE FIRST HOLY ECUMENICAL SYNOD

PROLOGUE

LINKS or **Topical_Index**

The First holy Ecumenical[1] Synod was held in Nicaea in Bithynia during the reign of Constantine the Great, A.D. 325. Outstanding men who attended it were Alexander the patriarch of Constantinople, Biton and Bicentius the priests, together with the devout one of Cordova, Spain, the three taken together who held the position of bishops, Silvester of Rome, and Julius, Alexander of Alexandria, who was competing with Athanasios the Great, who was then a deacon, Eustathios the patriarch of Antioch, Macarios the patriarch of Jerusalem, Paphnutios and Spyridon, James and Maximus—men adorned with apostolic gifts, and sufferings of martyrdom; and numerous others; according to the common and universally admitted tradition of the Church there were 318 in all. But besides them there were also another multitude of clergymen, priests, and deacons. This Synod was assembled against Arius, who was blaspheming that the Son and Logos of God was not of the same essence as the Father (or, as in Greek, coessential with the Father),and that consequently He was not a true God, but, on the contrary, a creature and *"ctisma,"*[2] a Greek word meaning *"something built."* It lasted three and a half years (though Gelasius, quoted by Photius in Anagnosma 256, says six and a half years), and delivered the common and divine and sacred Symbol of our faith which is well known to all and in which it proclaimed the Son and Logos of God to be a true God coessential with the Father, that is, a God having the same essence and nature as the Father, and consequently also the same glory, and authority, and lordship, and eternity, and all other Godlike peculiarities of divine nature. It is worded as follows: "We believe in one God, the Father Almighty and the Creator of all things visible and invisible. And in one Lord Jesus Christ, the only begotten of the Father—that is, out of the essence of the Father, a God out of God, light out of light, true God out of

true God, begotten, not created, coessential[2] with the Father and through whom all things were made, including all things in heaven and all things on earth; and who for us men and for our salvation came down, was incarnate and became man; He suffered; and rose on the third day, and ascended into the heavens, and is sitting at the right hand of the Father; who is coming again to judge the living and the dead. And in the Holy Spirit; As for those who say that there was a time when He was not, and that He was not existent until He was born, and who allege that He was made out of non-beings, or out of some other substance or essence, or that the Son of God is mutable or alterable, the catholic and apostolic Church anathematizes them. Theodore of Jerusalem called this Symbol the correct confession of faith; St. Damasos I, bishop of Rome, called it a wall thwarting the weapons of the Devil. And, in general, it is called by all the Church the characteristic standard and the banner of the Orthodox, by means whereof they, as true soldiers of Christ, can be distinguished from the enemies of Christ and from those who, though hypocritically professing the name of Christ, are in reality false brethren and misbelievers. Even soldiers distinguish their fellow soldiers from their enemies and adversaries by means of a symbol called a standard, or flag. Hence it was that the word symbol as denoting a military standard was employed in a transferred sense as the name of that which is called the Symbol of the Faith. It also delivered the decree concerning Pascha which the catholic Eastern Church now observes precisely (concerning which see Apostolic Canon VII and Canon I of Antioch). Also, it issued also the present twenty Holy Canons, indefinitely confirmed by Canon I of the 4th Ecumenical Synod, but definitely by Canon II, of the 6th Ecumenical Synod and Canon I of the 7th Ecumenical Synod. Note, however, that the records of this First Ecumenical Synod are not extant, either in Greek or in Latin, but only whatever Eusebius of Pamphilus, Rufiuus, Socrates, Sozomen, Theodoret, Jerome, and others have affirmed, and principally and especially what has been handed down by Gelasius I (Cyzicenus), who wrote in the reign of Emperor Zeno in the year 476 and afterwards served as bishop of Caesarea in Palestine (see Volume I page 151, of the Collection of the Synods). These fragments, I say, which the above-mentioned writers and Gelasius I have left us are all that is still extant. Nicetas Acominatus, or Choniates, calls the work written by Gelasius I records, but Photios says that it is a historical account rather than a record of the proceedings; John Cyparissiotes also mentions it (see Dositheos, page 108 of the Dodecabiblus).

LINKS or Topical_Index

FOOTNOTES TO PROLOGUE OF FIRST ECUMENICAL SYNOD

1. I find some four characteristic features of Ecumenical Synod here and there referred to by many authors, and especially by Dositheos (page 1018 of the Dodecabiblus). Three of them are remote and common, and pertain to some local Synods, whereas the other one is the most proximate, and, so to speak, the essential one, the constituent one, and is in fact the peculiar difference which distinguishes all Ecumenical Synods. Thus, the chief distinguishing feature of all Ecumenical Synods is the fact that they are convoked at the behest, not of the Pope or of such and such a patriarch, but by imperial orders, i.e., at the behest of emperors or kings. This was the case also in connection with the Synod held in Sardica, which was convoked by Constantius and Constance; and also in connection with the Synod held in Antioch, which too was convoked by command of Constantius, though for another purpose than that of dedicating the temple in Antioch (Dosithios, page 188 of the Dodecabiblus). Second, for the purpose of discussing matters of faith, and consequently to render a decision, and give it dogmatic definition at every one of the Ecumenical Synods (Dosithios, page 633 of the Dodecabiblus); but this too was the fact in connection with certain local Synods, such as that held in Carthage, which created a discussion against the heresy of Pelagios and of Celestios, and laid down dogmatic definitions. Third, for all dogmas laid down by them and their canons to be orthodox, pious, and in agreement with the divine Scriptures or previous Ecumenical Synods. Wherefore the axiom of St. Maximus uttered in regard to such a case became famous wherein he said: "pious faith validates the Synods held," and again, "the correctness of dogmas judges the synods." But this feature too is common to most local Synods, with some exceptions. Fourth and last, for all Orthodox patriarchs and prelates of the catholic Church to agree and to accept everything that has been decreed and ordained by the Ecumenical Synods, either by their personal presence or by their own legate, or deputy, or, in the absence of such a representative, by means of letter of their own.
2.
3.

This agreement and accord of the patriarchs and prelates of an ecumenical synod is, as we have said, the constituent and distinctive characteristic of ecumenical Synods. It is constituent because constitutes them and causes them to be truly ecumenical in correspondence with their name. It is distinctive because, because it is not observed in any local synod, it serves to distinguish ecumenical from local synods. Hence the Synod held in the days of Copronymos in Blacherna, though called ecumenical by the Iconomachs (or Iconoclasts), was criticized and refused recognition by St. Germanus and Damascenus, and Stephen the younger. and many others, as well as by the Seventh Ecumenical Synod in its Sixth Act, all of them declaring that without the concurrence of all other patriarchs there can be no ecumenical synod, nor can any he called such. For on the part of the Seventh Synod Epiphanies said: "How again can it be a great and ecumenical synod when it is one which the presidents of the other churches neither accepted nor agreed to, but in fact dismissed it with an anathema?" (Dositheos, page 684 of the Dodecabiblus. With nearly the same criticisms St. Maximus criticized the pseudo-synod of the Monothelite Pyrrhus because he called it an ecumenical synod.

LINKS or Topical_Index

I said that the agreement and acceptance by all patriarchs is what constitutes ecumenical synods, and not their personal presence alone, nor their representation by legates or deputies of their own. For in none of the seven Ecumenical Synods was any Pope personally present. While at the Second and Fifth Ecumenical Synods the Popes Damascus and Vigilus were not present either in person or by deputy; yet those Ecumenical Synods remained ecumenical, because the same Popes agreed to all that those Synods ordained or prescribed, and with their letters and signatures they accepted them. That personal presence alone or representation by deputy does not constitute ecumenical synods, but rather agreement, is shown by two synods, that were held in Sardica, I mean and that held in Florence. The one held in Sardica, despite the fact that it was called ecumenical at its commencement see in its Prologue) and all the patriarchs were present at it, some personally and others by proxy, yet because of the fact that the patriarchs and prelates of the East separated and failed to agree to the things it prescribed, what started as an ecumenical synod became in the end and in its effect a local synod. Likewise the synod held in Florence, though called ecumenical yet because of the fact

that the legate of the patriarch of Antioch and the deputies of the bishops of the East, and foremost the Patriarch of Alexandria, Marcus, I mean, that most holy men of Ephesus failed to agree to it, what had been ecumenical turned out to be a local synod in point of fact. Why am I saying "local"? Why, it was rightly and justly condemned as a pseudo-synod because it lacked even the third constituent of ecumenical synods. For the definition it set forth was not in agreement with Holy Scripture and the other synods. Do you see that a disagreement of some patriarchs makes ecumenical synods local synods? But, on the other hand, agreement of all the patriarchs of an ecumenical synod makes even local ecumenical and converts them into Catholic Synods. For the local synods accepted by the Ecumenical Synods, and especially by the Sixth, and their Canons acquired an ecumenical in effect, and catholic power and dignity. From these statements which have been made here the definition of an ecumenical can easily be framed as follows:

LINKS OR Topical_Index

"An ecumenical synod is one that has been convoked by command of the emperor or king, one that has set forth a dogmatic definition concerning the faith, and one that ordains or prescribes things which are pious and orthodox and agreeable with the Holy Scriptures and to previous Ecumenical Synods, and one which all the patriarchs and prelates of the Catholic Church have agreed to accept, either by their personal presence or by proxy, or, in the absence of these, by means of their letters and signatures.

LINKS or Topical_Index

So every Ecumenical Synod that possesses these characteristic features is in fact the Holy and Catholic Church itself in which in the Symbol of Faith (the Creed) we, profess to believe. Hence arise four other points, according to those versed in theology, to enrich its features. These points are:

First, that of being ever-living and imperishable; for *"He will give you another Comforter, that He may abide with you forever. And, Lo, I am with you always, even unto the end of the age"* (John 14:16; Matthew 28:20; cf. also John 14:26).

LINKS or Topical_Index

Second, that of being infallible and sinless. For the Church, which the Ecumenical Synod takes the place of as its personal representative, is a pillar and framework of the truth, according to St. Paul (I Timothy 3:15); accordingly, whatever seems right to Ecumenical Synods seems right also to the Holy Spirit of Truth: for, it says, *"He shall teach you all things and remind you of everything I have said unto you"* (John 14:26).

In fact this is proved certain in the case of Ecumenical Synods. For if Canon VIII of St. Gregory the Wonder-worker says, concerning the local Synod held in Ancyra, "until such time as something seems right in common to saints met together and before them to the Holy Spirit," how much more is not this true when said in regard to Ecumenical Synods? Which the Holy Spirit Himself supervises and illumines, and will not permit them to err in their decisions? For God inspires His justice in innumerable priests gathered in a Synod, according to the letter of the Synod of Carthage addressed to Celestinus.

Third, that of having the supreme and highest office, not only as proposing what is right and just and true by way of advice and compelling those opposed thereto to yield submission, by inflicting upon them proper ecclesiastical penalties, and examining and judging them all, including Popes and Patriarchs and all prelates, clergymen, and laymen in any part of the world whatever.

Fourth, that of setting a limit and termination to every question or matter of any kind that may arise or grow up, whether it relate to an individual or have a common effect, and to settle every quarrel and dispute of heretics and schismatics. For the Church is called catholic, says Cyril the patriarch of Jerusalem (in Article 18 of his catechism), because she teaches catholically, completely and with no difference, all dogmas that offer men knowledge concerning things visible and invisible.

LINKS or Topical_Index

For not the Holy Bible, but the Ecumenical Synod is proclaimed by all to be the final judge of ecclesiastical matters, according to Canon VI of the 2nd Ecumenical Synod whose vote and decision is not subject to appeal to any other higher tribunal.

For if an appeal consists in taking a case from one court to some other court that is higher or of greater authority, according to Book IX of the Basilica, Title I, any dubious or uncertain vote of bishops is subject to review by the Metropolitans; and any such vote of Metropolitans is subject to review by the Exarch or Patriarch of the diocese; and that of the Patriarch is subject to review by an Ecumenical Synod; and herewith end every appeal and there is a stop to further procedure because there is no higher court than the Ecumenical Synod.

But if the court of patriarchs is not subject to appeal, according to the Basilica, and Justinian, and Leo the Wise, yet this is intelligible in view of the fact that one patriarch cannot act as judge of another patriarch and render any decision concerning him, and not on account of the Ecumenical Synod, which can review and examine into all matters judged and decided by all Patriarchs and Popes, just as though they had never been decided at all. For even though the vote of the eparch, because of its being exempt from re-examination, is not subject to appeal, yet despite this the disputes which the eparch cannot settle are reviewed and decided by the emperor himself. So that the Ecumenical Synod sustains the same logical relationship in the Church (Dositheos, pages 809 and 884 of the Dodecabiblus) as the Emperor sustains in the State. I said that the final judge in the Church is not the Holy Bible, as Luthero-calvinists claim, but the Ecumenical Synod, because in many places divine Scripture speaks obscurely or unclearly, and therefore every one of the heretics can distort the obscure or unclear meaning of the Scriptures in favor of his own heresy, must needs interpret their true meaning because there is no one else that can do this, but the Ecumenical Synod.

Another thing that deserves notice is the fact that besides the genuine and catholic books of the Bible, the heretics have dared to inscribe their spurious and heretical books as canonical, and on this account the Ecumenical Synod approves those which are genuine, but rejects those which are spurious and apocryphal, as did the Sixth Ecumenical Synod in regard to the Apostolic Injunctions, and as did also the First such Synod (see also the footnote to Apostolic Canon LX). That is why sacred Augustine, being well aware of this,

elegantly stated his opinion (in his Letter 154) in the following words: "I would not have believed in the Gospel had not the trustworthiness of the Church convinced me." From all that has been said, therefore, it logically is to be inferred that no one can oppose or gainsay the Ecumenical Synods and remain pious and orthodox, but, on the contrary, everybody in general and indiscriminately is under obligation to obey them and to be persuaded by them.

LINKS or Topical_Index

For whosoever opposes them and comes into conflict with them is opposing and coming into conflict with the Holy Spirit, which speaks through the Ecumenical Synods, and thereby becomes both a heretic and an anathematized wretch, since Pope Dialogue (Book I, Letter 24) anathematizes those who refuse to heed the Ecumenical Synods.

And even the Synods themselves anathematize those who refuse to obey them. Why should I say "heretic"? Whoever disobeys the Church is considered a heathen and an impious sinner, and in the place of the Church stands the Ecumenical Synod. For *"if,"* says the Lord, *"he disobey the Church, let him be unto you like a heathen man and a publican"* (Matthew 18:17). For the ultimate vote and decision of the Church is the Ecumenical Synod, according to St. Augustine (Letter 162).

And this is that same thing which God commanded to be kept in connection with the Synod of the priests of the old Law. "If," said He, "there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, . . . and you shall come unto the priests the Levites, and unto the judge who shall be in those days, and inquire; and they shall show you the sentence of judgment . . . you shall not decline from the sentence which they shall show you, to the right hand, nor to the left. And the man who will act with a hand of arrogance, so as not to obey the priest, or the judge, even that man shall die: and you shall put away the evil one from Israel" (Deuteronomy 17:8-12).

But besides all that we have said we must add the following fact, to wit, that only seven Synods have been called ecumenical properly and preeminently, because all of these were assembled and held in accordance with the laws governing ecumenical Synods, and because everything that was necessary to knowledge in them was duly ordained.

Hence all questions that arise or spring up can easily be settled by reference to what has been ordained by the seven (Dositheos, page 688 of the Dodecabiblus).

After the Seventh, notwithstanding that other Synods were called ecumenical, such as the First-and-Second, and the one held in the temple of Aghia Sophia (Holy Wisdom), were nevertheless thus called improperly and unwarrantedly, because not one of them was assembled and held in accordance with the laws governing ecumenical Synods; wherefore they could not be counted along with the seven Ecumenical Synods and lead to an increase of their number. For the Synod called Ecumenical by the Latins, that held against Photios, I mean, was later denounced and outlawed by the Synod held in favor of Photios, and was condemned to lose all right to be called even a Synod at all, though all the seven Ecumenical Synods, by reason of their being ecumenical, are entitled to equal honor.

This first Synod, however, both because of its ancient date and because of its holiness, has always been and will always remain the original example and model; accordingly it serves as the fundamental idea of all Ecumenical Synods, and it was imitated by the other Synods held after it thenceforth, both as respects addresses and seats and as respects definitions. Accordingly, Dialogus called it the head of all Synods; and one thing is uttered by the mouth of everybody, that is, what was prescribed in Nicaea must prevail without fail. The Synod held in Carthage labored hard both in its records and in its Canons, and it made great efforts also in its letters to Boniface and Celestinus, to prevent their accepting any other Canons than these genuine Canons of the First Synod held in Nicaea. Both Athanasios the Great and divine Chrysostom shouted loudly to have no other Canons prevailexcept the Canons of the Synod in Nicaea.

LINKS or Topical_Index

For Arius, being a priest of Alexandria and wishing to avoid the hatred aroused by the Orthodox against Paul of Samosata, who was dogmatizing the Son and Logos of God to be a mere human being born out of the Virgin, held that He did indeed exist before His carnal birth, though not as a God, but as one of the *"ktismata*" and creatures created by the Father in time.

As to how many parties the heresy of Arius was divided into, see in the footnotes to Canon I of the 2nd Ecumenical Synod.

‹S or Topical Index

4. COESSENTIAL

Note that the word coessential (homo-ousios) was in use among the pious even before the First Ecumenical Synod. But because of the fact that this word was used by the Sabellians and by the adherents of Paul of Samosota for the purpose of refuting the Trinity of thearchic substances, according to St. Hilary, the 180 Fathers who convened in Antioch in the year 272 against Paul rejected this word, as regarding the spoken word (though as regarding the meaning and the thing signified they acknowledged it) in order to avoid affording heretics any ground for criticism, and especially because Paul, by resorting to sophistry, tried to make it appear that the word coessential implied three essences, namely: one which had pre-existed, being that of the Father, and two others, that of the Son and that of the Holy Spirit; and that from there they were projected like segments, as St. Athanasios states it (in his letter against the Arian heresy).

Nevertheless, the Ecumenical Synod held in Nicaea, on account of its postulate, prescribed (see Dositheos, page 1081 of the Dodecabiblus) that both with respect to the vocable and with respect to the meaning it should be proclaimed to be coessential, or (in Greek) “homoousian,” and not “homoiousian,” as the Semi-Arians craftily asserted; wherefore that Synod proclaimed the Sou and Logos of God to be “coessential” (or “homoousian”). For, according to the logic of Aristotle, the Greek adverb homou (whence the prefix “homo”), meaning “the same,” refers to the essence, whereas the Greek adjective homoios (whence the prefix “homoi-”) refers to the quality, and in general to accidents belonging to the essence, and does not refer to the essence and nature. And again, in this connection, they called Him homoousian (in the sense of coessential meaning of the same essence), and not synousian (in the sense of coessential meaning of conjoint essence), because, as St. Epiphanios notes, in his work entitled Ancyroton, the word synousian denotes union without any distinction (as Sabellius maintained), whereas homoousian denotes union with distinction, and the progress of one from another.

ST. CONSTANTINE THE GREAT AND FATHERS OF THE FIRST ECUMENICAL SYNOD IN NICAEA



LINKS or Topical_Index

THE HOLY FIRST ECUMENICAL SYNOD
THE TWENTY CANONS
CANON I

If anyone has been castrated by surgeons for a disease, or has been castrated by barbarians, let him remain in the clergy. But if anyone has castrated himself when well, he must be dismissed even if he is examined after being in the clergy. And henceforth no such person must be promoted to Holy Orders. But as is self-evident, though such is the case as regards those who affect the matter and dare to castrate themselves, if any persons have become eunuchs by barbarians or their lords, but are otherwise found to be worthy, the Canon admits such persons to the clergy.

(Apostolic Canons XXI, XXII, XXIII; Canon VIII of the lst-&-2nd Synod)

Interpretation

Various Canons of the Apostles include decrees concerning eunuchism. But since they were disregarded it would appear, on this account it became necessary that it be made the subject of the present Canon, which states: Whoever has been made a eunuch by surgeons because of a disease or ailment, or by barbarians during the time of an invasion, if he is a clergyman, let him perform the functions of the clergy. But whoever while in good health has made himself a eunuch, although he is a clergyman, must cease from the activities of the clergy. And as many such persons who are laymen, henceforth not even one may be made a clergyman.

But as we say this in regard to those who affectedly and willfully dare to make themselves eunuchs, in the same way again we say that if there are any persons that have become eunuchs by barbarians or by their masters (or owners), that is to say, against their will and tyrannically, but who are worthy, the Canon (either the present Canon, that is to say, or Apostolic Canon XXI) allows them to be admitted to the clergy. Read also the Interpretation of Apostolic Canon XXI.

CANON II

Inasmuch as many things, whether of necessity or otherwise are urgently demanded by men or have been demanded by men, have been done contrary to the ecclesiastical Canon so that men who have but recently come to the faith from a heathen life and have been catechized for only a short time, have been conducted directly to the spiritual bath; and as soon as baptized have been given an episcopate or the priesthood, it has seemed well henceforth to have no such thing occur. For the catechumen needs more time and a longer trial after baptism. The Apostolic letter is also plain which says, "not a novice, lest being lifted up with pride he falls into the Devil's snare" II Timothy 3:6). If, on the other hand, in the course of time any psychical [Greek psyhikos; pertaining to the soul, that is, the mind, the heart and will] sin is found against the person, and it is exposed by two or three witnesses, let such a person be dismissed from the clergy. As for anyone acting contrary hereto, as having the hardihood to do things opposed to the great Synod, he himself shall be in danger of losing his standing in the clergy.

(Apostolic Canon LXXX; Canon XVII of the lst-&-2nd Synod;
Canon X of Sardica; Canon III of Laodicea; Canon IV of Cyril.)

Interpretation

The present Canon commands what Apostolic Canon LXXX ordains. For it says that since in times past many things have occurred that were contrary to this ecclesiastical Canon, whether of necessity, or on account of persons motivated by other considerations, so that they have almost immediately baptized people that before had been converted to the Orthodox faith from the life of a heathen and infidel only a short while before and because they had been catechized only for a short time in the mystery of piety (i.e., of the Christian religion), and right after baptism they promoted or ordained them priests or bishops; since, I say, these things formerly used to be done thus illegally. It has therefore appeared reasonable that from now on these things should not be done. For a catechumen needs sufficient time[1] even before being baptized to be properly catechized and instructed in all the dogmas of the faith. After being baptized he again needs to undergo a long trial as a test of his worthiness. For the Apostle says to Timothy: "Let not a newly converted be ordained," that is one recently planted in the vineyard of Christ, lest, after being puffed up he falls into the same sin and into the same snare as the Devil fell into,that is pride. If on the other hand, with the passage of time, in the subsequent interval of trial and after he has been catechized, baptized and ordained, it should happen that he is found to have committed any psychical (Greek psychikos, of the soul the mind, the heart and the will) sin [2] and is convicted thereof by two or three witnesses, he shall cease officiating in Holy Orders. As for anyone that does otherwise, he shall be in danger of forfeiting his claim to Holy Orders. That is to say, he shall be deposed on the ground that he has impudently defied the great Synod. See also the Interpretation of Apostolic Canon LXXX.

CANON III

The great Synod has generally forbidden any Bishop, Priest or Deacon, or anyone else among those in the clergy, the privilege of having a housekeeper; unless she is either a mother, a sister, an aunt, or a person above suspicion.

(Canon V of the 6th Ecumenical Synod;
Canon XXIII of the 7th Ecumenical Synod; Canon XIX of Ancyra;
Canon XIX of Carthage; Canon LXXXVIII of Basil)

Interpretation[3]

Men in Holy Orders and clergymen ought not to cause the laity any suspicion or scandal. On this account the present Canon ordains that this great First Ecumenical Synod has entirely forbidden any bishop, priest, deacon or any other clergyman to have a strange woman in his house, and to live with her, excepting only a mother, a sister, an aunt, or other persons that do not arouse any suspicion.

Concord

The ordinance of the first title of the Novels, which is Justinian Novel 123, states as follows: "We too forbid, in accordance with the power of the divine Canons, priests and deacons and subdeacons and all other clergymen that have no lawful wife to keep any strange woman in their house. Except that they may keep a mother, a daughter, and a sister, and any other persons that are exempt from suspicion. However, if anyone fails to observe these rules, but, even after reminded by the prelate or by his fellow clergymen, he refuses to remove the woman whom he has been keeping; or after being accused, he is proved to be associating with her indecently, such a man shall be deposed, and shall be turned over to the civil authorities of that city where he is serving as a clergyman."

But if a bishop lives with any woman at all, he shall be deposed.[4] Note two things here, though: one, that those who have persons above suspicion in their home, as we have said, namely, a mother, a sister, an aunt, or other, must not at the same time have suspicious persons serving, not them but those unsusceptible persons; because again in this manner they become violators and incur the penalties prescribed by the Canons. Instead, they ought to serve themselves, or have servants serve them who are above suspicion.

Another thing is that monks ought not to live alone with persons who are not above suspicion when they employ them. Because if the above-mentioned Canon XXII of the 7th Ecumenical Synod prohibits one from only eating with his female relatives, who are beyond suspicion, how much more does it not prohibit them from living with them? For Basil the Great says in his discussion of virginity so that the pleasure of the flesh has overcome even brothers and sisters born of the same mother. This has led to every sort of sin against mothers and daughters. In the same way it also stigmatized Amnon, the son of David, because of his corrupting his own sister Tamar (II Samuel Chapter 13). This is due to the seductive and magnetic power of erotic love of men for women, which has been placed in men's bodies, in defiance, Basil says, of all right reason – that she is a mother, a sister, or an aunt — spontaneously and all on their own initiative prompts the mingling of bodies of men with women. This is without regard as to whether they are strangers or relatives, and in spite of the fact that their inward thoughts struggle against it and are averse to it.

CANON IV

It is most proper that a Bishop should be installed by all those in his province. But if such a thing is difficult either because of the urgency of circumstances, or because of the distance to be traveled, at least three should meet together somewhere, and by their votes combined with the votes of those who are absent and join in the election by letter, they should thereafter carry out the ordination. But as for the ratification of the proceedings, let it be entrusted in each province to the Metropolitan.

(Apostolic Canon I; Canon III of the 7th Ecumenical Synod;
Canon XIX of Antioch; Canon VI of Sardica;
Canon XII of Laodicea; and Canons XII, LVIII, LIX of Carthage.)

Interpretation

The present Canon decrees that a bishop ought to be ordained by all the bishops in the province whenever this is feasible. However, in case it is difficult for all of them to be gathered together at a meeting for this purpose, whether on account of some urgent necessity, or because of the long distance of travel involved, let at least three bishops meet together in any event, and let those who are absent contribute their votes in the ordination by letter, and then let them ordain him.

As for the validity and ratification of everything that has been done — that is the validity of the election held by all the bishops, and the appointment of one of the three candidates because three must be voted for, according to ecclesiastical formality — the appointment of the one to receive notification of the ordination, must be left and referred to the metropolitan of each province as the supreme authority.[5] This is because the annotators, Zonaras and Balsamon, explain the text as meaning to be appointed, rather than meaning to be elected; and others say that instead of ordination, we ought to know that previous thereto and properly necessary thereto the election signifies installation.

Accordingly, I prefer the word *install* to the word *make*. So even here the expression "it is fitting that he should be installed" as previously necessary is a comprehensive term denoting that he should be elected, Chosen, ordained by all of them. I said "previously" and "comprehensive" because this order of procedure is holy: that is to say, one must first be voted for and afterwards be ordained.

Accordingly, we thus obtain a most complete understanding that he has been installed; that is to say, that he has actually been made a bishop. Hence there appears to be two meanings inherent in the words of the expression "to be installed" just as there are also in the words of the expression "to be elected": one implying action by all, and the other implying action by three, both in accordance with the present Canon and in accordance with Apostolic Canon I. This is about the same as the explanation given by the Seventh Ecumenical Synod in its own Canon III. Therefore when only three perform the ordination, it must previously have been voted for by all of them, those absent signifying their choice by letter.

CANON V

As regards those who have been denied communion, whether clergy or laity, by the bishops in every eparchy, let the opinion prevail expressed in the Canon prescribing that those rejected by some are not to be received by others. But let an investigation be made as to whether or not they have been unchurched on account of smallness of soul or contentiousness or any other such repugnancy of the Bishop. In order, therefore, that a proper investigation may be made, it has seemed well that synods be held twice every year. In each eparchy and in a common discussion held by all the Bishops of the eparchy assembled together. For this purpose let such questions be considered and decided upon.

And thus those who have admittedly clashed with the Bishop would seem to be reasonably excluded from communion until such time as by common consent of the bishops it may seem better to let a more philanthropic vote be given in their behalf. As for these synods, let one of them be held before the Great Fast, in order that, with the elimination of all smallness of soul, the gift may be offered to God in all its purity; and let the second one be held sometime in autumn.

(Apostolic Canons XII, XIII, XXXII, XXXVII;
Canon XIX of the 4th Ecumenical Synod; Canon VIII of the 6th;
Canons VI, XX of Antioch; Canon XXX of Sardica;
Canons XXVI, XXXVII, CIV, CXVI, and CXLI of Carthage.

Interpretation

The present Canon decrees the following things: In regard to clergymen and laymen who have been excommunicated by the bishops of any particular province, let the opinion prevail and remain in force and effect which has already been expressed in legislation, just as the old Canon decrees (i.e., Apostolic Canon XXXII or even XII), that is, that persons excommunicated by the bishops of one province must not be admitted to communion by other bishops. Yet let an investigation be made as to the possibility that the ones excommunicated have been excommunicated because of some smallness of soul or contentiousness or some other grudge on the part of the bishop. Thus, in order that this matter and other such questions may be properly investigated, it has appeared reasonable to hold local synods twice a year in each province, and to assemble all the bishops together in a common meeting for the express purpose of considering them.

And thus, after such an investigation has been made, as touching those who have been sinning against the bishop and who have been rightly and justly excommunicated by him, let them remain excommunicated in accordance with the grounds of congruity and justice, and also by all the rest of the bishops, until it appears reasonable to the common assembly of the bishops to render a more philanthropic decision regarding those who have been excommunicated.

For if the one who excommunicated them, let us assume, is so hardened even after some time as to refuse to liberate them from the excommunication, or if he should die in the meantime, permission is given to the Synod to release them from it after it deems that a sufficient length of time has been passed in repentance.

One of these synods are to be held sometime before the Great Fast, in order to take advantage of the fact that at this time every smallness of soul and mistake is dissolved that either the prelate has made in dealing with the clergy and the laity, or conversely, that the clergy and the laity have shown towards the prelate, in order to allow a pure and unblemished gift of fasting to be offered to God. Let the second synod be held in the time of autumn. Read also Apostolic Canons XXXII and XXXVII.

CANON VI

Let the ancient customs prevail which were in practice in Egypt, Libya and Pentapolis, to allow the Bishop of Alexandria to have authority over all these parts, since this is also the treatment usually accorded to the Bishop of Rome. Likewise with reference to Antioch, and in other provinces, let the seniority be preserved to the Churches. In general it is obvious that in the case in which anyone has been made a bishop without the Metropolitan's approval, the great Synod has prescribed that such a person must not be a bishop.

If however, concerning the common vote of all, though reasonable and in accordance with an ecclesiastical Canon, two or three men object on account of contentiousness, let the vote of the majority prevail.

(Apostolic Canon XXXIV; Canon II of the 2nd Ecumenical Synod;
Canon VIII of the 3rd Ecumenical Synod;
Canon XXVIII of the 4th Ecumenical Synod;
Canon XXXVI of the 6th Ecumenical Synod;
Canon XIX of Laodicea; Canon XIII of Carthage.)

Interpretation

The present Canon ordains that the old customs of the three Patriarchs are to be preserved, chiefly and mainly as regarding the Patriarch of Alexandria, and secondly as regarding the Patriarch of Antioch, and the Patriarch of Rome, succinctly and comprehensively. (Concerning the Patriarch of Jerusalem the present Synod devote special and separate treatment in its Canon VII; and concerning the Patriarch of Constantinople the Second Synod set forth its views in its Canon III). So that the Patriarch (whom it calls a Bishop here, owing to the fact that it had not yet become customary to designate one by calling him the Patriarch[7]) of Alexandria came to have authority over all the bishops and metropolitans in Egypt, Libya and Pentapolis. In fact, the same custom also came to prevail with regard to the Patriarch of Rome[8] in that he was allowed to have authority and presidency over all the occidental bishops and metropolitans.

Likewise the Patriarch of Antioch is given authority over the bishops and metropolitans of Syria, of Middle Syria, of each of the two regions called Cilicia, of Mesopotamia, and of all the other dioceses subject to his jurisdiction. The present Canon in fact, commands that not only the privileges of these Patriarchs are to be preserved, but even the privileges of other eparchies and churches that are subject to the metropolitans. What is said of the Patriarchs in existence is also true of the independent Patriarchs, then and now — that is to

say, the autocephalos Patriarchs, such as those of Asia, Pontus, Thrace, Cyprus, Africa, and of other countries. (However others say that the Canon names here also other eparchies, embraced, concisely speaking, in the dioceses subject to the other two Patriarchs of Constantinople and Jerusalem; and that of metropolitans it names only patriarchs. But the first interpretation is better; see also Dositheos, in the *Dodecabiblus*, pages 117, 123.) Thus the effect of this Canon is that nothing relating to the administration of church affairs can be done without their consent and approval or sanction.

Now inasmuch as the greatest and chief of all ecclesiastical affairs is ordination, the Canon accordingly adds that if anyone is made a bishop without the approval of his own metropolitan, as this great Synod has decreed, he is not to be a bishop, because in spite of the fact that the multitude of bishops voted for the bishop, the ratification of the election had to be made by the Metropolitan and whoever was approved by the Metropolitan had to be made a bishop (and see the footnote to the present Synod's Canon IV). Yet if all the bishops in common elect a candidate to an episcopate in accordance with ecclesiastical Canons, but two or three object to his election, not for a good reason and justly, but frivolously and spitefully, the vote of the majority shall decide the matter.[10] Canon XIX of Antioch decrees the same thing. Canon XIII of Carthage says that if any one of those who took part in the voting and signed should afterwards oppose his own confession and signature, he shall deprive himself of the honor of being a bishop. Read also the Interpretation of Apostolic Canon XXXIV.

CANON VII

Inasmuch as a custom has prevailed, and an ancient tradition, for the Bishop in Aelia [Jerusalem] to be honored, let him have the sequence of honor, with the Metropolitan having his own dignity preserved.[9]

(Apostolic Canon XXXIV; Canons II, III of the 2nd Ecumenical Synod;
Canon VIII of the 3rd Ecumenical Synod;
Canon XXVIII of the 4th Ecumenical Synod;
Canon XXXVI of the 6th Ecumenical Synod; Canon XIX of Antioch.)

Interpretation

The present Canon is susceptible of two different interpretations. For Balsamon and the Anonymous annotator of the Canons, with whom some Papists and Calvinists agree, have interpreted it to mean that inasmuch as an ancient tradition and custom has prevailed for the Bishop of Aelia (Jerusalem)[11] to be specially honored on account of the fact that the Lord became incarnate and suffered therein, and the salutory declaration came forth from there through the holy Apostles into all the world, let him have the honor next after the preceding one, even in subsequent times, yet only in honor and without any authority and office, because the authority and office ought to be preserved to the Metropolitan of Palestine, whose seat was the metropolis called Caesarea[12] of Straton to whom, as they say, Jerusalem was subject. This means that just as Canon XII of Chalcedon prescribes that in the case of as many cities as received, by virtue of imperial letters, the honor of being entitled to the name metropolis, the bishops thereof were the only ones allowed to enjoy the honor; whereas the rights proper thereto were to be preserved to the real metropolis, in the same way as Marcianus (an emperor of the Eastern Empire) honored Chalcedon, and Valentinian (another emperor) honored Nicaea, according to Act 13 of the Synod.

But Zonaras and others would have it that just as the preceding Canon accorded seniority to the bishops of Alexandria and of Antioch, or rather to say renewed it, as an innovation (for the seniority of Rome was not renewed, because, as we have said, it had been left intact and unchanged), so and in like manner the present Canon bestowed a special honor on Jerusalem.

This is tantamount to saying that just as that Canon sanctioned their being granted not only patriarchal privileges and honors, but also the order of precedence of such honors, in that the bishop of Rome came first, the bishop of Alexandria second, the bishop of Antioch third, so did this Canon sanction the granting to Jerusalem not only of patriarchal privileges and honors but also the order of precedence of such honors. On this account it did not say, let him have special honor, but "let him have the sequence of honor." That is the same as saying, let him have fourth place in the sequence of honor after the other three. The expression "with the Metropolis having its own dignity preserved" denotes that this patriarchal honor is not one attaching to the person and individual (concerning which see the second footnote to Canon VI of the present Synod), but is consecrated to the metropolis of Jerusalem to provide for its devolving to all the bishops successively acceding to the throne, and not to this or that person alone. Witnesses to the fact that Jerusalem was a metropolis are both Josephus who says, in his Book VII on the Jews, that it was a large city and the metropolis of the entire country of the Jews; and Philo, who says that it was the metropolis, not of a single land of Judea, but also of a plurality of lands.

For the Apostolic throne of Jerusalem not only stands first in nearly the whole world, but also enjoyed patriarchal privileges from the beginning, and still enjoys them even today. The reason for this is because it had provinces subject to it, and a diocese which belonged to the Patriarch. Hence it was that the neighboring officials of the churches, and not the bishop of Caesarea, ordained Dion bishop of Jerusalem when Narcissus departed. But when Narcissus reappeared, again he was called by the brethren, according to Eusebius, and not by the Brother, or the bishop of Caesarea. Narcissus, by the way, held a synod with fourteen bishops concerning Pascha before the First Ecumenical Synod was held. Secondly, because the Bishop of Jerusalem was the first to sign at the First Ecumenical Synod, while Eusebius of Caesarea was fifth. And, generally

speaking, Metropolitans change round in the order of signatures, and in the places of seats at synod meetings, and in the order of addressing emperors, sometimes taking the lead, and sometimes following others.

However, the Bishop of Jerusalem always comes first among the Fathers attending a synod, and on every occasion is numbered with the patriarchs, and never with the metropolitans. Read also Dositheos in the *Dodecabiblus*, Book II, Chapter 4. But even if we grant that Jerusalem was subject to Caesarea, what of it? Just as Byzantium was formerly subject to Heradea, but later, after Byzantium became the seat of a patriarch, Heradea was made subject to it, so and in like manner, if we allow (what is not a fact) that Jerusalem was subject to Caesarea, after Jerusalem was honored by being made the seat of a patriarch Caesarea, true enough, retained its own dignity thereafter, in that it remained a metropolis of Palestine, yet it became subordinate to Jerusalem, since it is merely a metropolis, while Jerusalem is a patriarchate (i.e., the seat and headquarters of a patriarch). Read also Apostolic Canon XXXIV.

CANON VIII

As concerning those who call themselves Cathari and who are claiming to be adherents of the catholic and apostolic Church, it has seemed right to the holy and great Synod, when they have had hands laid upon them, to let them remain in the clergy. Above all, that it is fitting for them to confess to this in uniting, to wit, that they will agree to and will adhere to the dogmas of the catholic and apostolic Church. That is, that they will hold communion with persons married a second time, and with those who in time of persecution have lapsed from the faith; regarding whom a length of time has been fixed, and a due season has been set for their repentance.

This is so that they may adhere to the dogmas of the Catholic Church in everything. Wherever they are the only ones found to have been ordained, whether in villages or in cities, they shall remain in the same habit (or order). But wherever there is a Bishop of the Catholic Church, where some of them [cathari] are joining it, it is obvious that, as the Bishop of the Church will keep the dignity of bishop, the one called a bishop among the so-called Cathari shall have the honor of a Priest, unless it should seem better to the Bishop that he should share in the honor of the name. But if this does not please him, he shall devise a position either of a chorepiscopus or of a priest, with the object of having him seems to be wholly in the clergy, or else there would then be two bishops in the same city.

(Apostolic Canons XLVI, XLVII, LXVIII;
Canon VII of the 2nd Ecumenical Synod;
Canon XCV of the 6th Ecumenical Synod; Canons VII, VIII of Laodicea;
Canon LXVI of Carthage; Canons I, XLVII of Basil;
Canon XII of Theophilos; Canon XIV of the 7th Ecumenical Synod;
Canon XIII of Ancyra;
Canon XIV of Neocaesarea; Canons VIII, X of Antioch.)

Interpretation

The ones called Cathari here were the Novatians,[13] The man Novatian himself was a priest in the Church of the Romans who would not accept those who had reneged in time of persecution, but had repented, nor would he give communion to persons that had married twice. He had also declared that after baptism a sinner could no longer have mercy bestowed upon him, according to Epiphanios Hairesei.(Opinion) 59 and Augustine, (Hairesei. 88) So although this man did not err as respecting the dogmas of the faith, nor was he a heretic, but was instead a schismatic, according to Canon I of St. Basil.

Yet because of his hatred of brethren, and his being of an unsympathetic frame of mind, and proud, he was anathematized by the Synod held in Rome in the time of Pope Cornelius, according to Eusebius and by the synods held in Carthage in the time of Cyprian, and by the synods held against him in Antioch and in Italy.

Those of the clergy who adhered to his wrong belief were called after him Novatians. These facts being assumed to be known, the present Canon asserts that in case any such Novatians join the Catholic Church, it has appeared reasonable that they should have hands laid[14] upon them, and thus be received, and be allowed to remain in their clergy, those that is to say, who were really clergymen in the habit (thus Canon LXVI of Carthage accepted the Donatists by laying on of the hands). Nevertheless, they must confess in writing that they must keep all dogmas of the Catholic Church, that they will accept those who have married twice, and those who were forced by necessity to deny Christ, and that they will accommodate them, according to fixed times, with the Canon of repentance applicable to deniers. Thus, wherever they happen to be, whether in cities or in villages, they shall be left in the clergy and rank in which each of them found himself when he was ordained, that is, a bishop shall remain a bishop, a priest, a priest, and a deacon, a deacon.

However, a bishop shall remain a bishop where there is no Orthodox bishop of the Catholic Church. But if in the same church there is also an Orthodox bishop, the latter shall have the office and dignity, and conduct all business, and have the name of bishop; while the bishop formerly a Novatian shall have only the honor of a priest, and the nominal title of bishop,[15] but he shall not perform any priestly act as a bishop, in order to avoid having this improper and absurd situation arise in which two bishops are officiating in one and the same city (concerning which see Apostolic Canon XXXV, and Canon XVI of the lst-&-2nd Synod.[16]

However, in the event he refuses to be content with this arrangement, the Orthodox bishop must allow him to have a position as a chorepiscopus,[17] or as a priest, in order that he too may be numbered among those who are in Holy Orders and clergymen, and not appear to be wholly deprived of the rank of clergy.

LINKS or **Topical_Index**

CANON IX

If some persons have been promoted to the priesthood without due examination, or when given a hearing confessed their sins to them,[18] and after they confessed, these men, acting contrary to the Canon, laid hands upon such persons, the Canon will not admit them. For the Catholic Church insists upon irreproachability.

(Apostolic Canons XXV, LXI;
Canons IX, X of Neocaesaria; Canons III, V, VI of Theophilos).

Interpretation

The present Canon decrees that those who are about to be admitted to Holy Orders must be clear from sins that preclude Holy Orders, and that their life and their behavior and conduct must be looked into. If however, some persons have been made priests without being examined, or upon examination confessed their sins, such as preclude admission to Holy Orders, and the prelates who examined them, acting contrary to the Canons, ordained them priests, such persons, I say, having been invested with Holy Orders unworthily, are not admitted to the privilege of performing holy rites. For after being exposed by others, or they themselves confessed to sins incapacitating one for Holy Orders that they had committed before applying for ordination, they can be defrocked according to Zonaras and Balsamon. They may also cease to perform holy rites, according to the Anonymous annotator of the Canons.

But the Canon also adds an explanation of the reason why those who have fallen into sins are not admissible to Holy Orders. Because, it says, the Catholic Church demands and wants priests to be irreproachable, or, in other words, exempt from the charge of sins, just as St. Paul commands that a bishop should be, by saying: *"A bishop then must be irreproachable"* (mistranslated in the Authorized Version "blameless") (I Timothy 8:2), or in other words, not only unindictable at law, but also entirely unimpeachable and free from every accusation, in regard to his moral character.[19]

Concord

Concordantly with the present Canon, IX of Neocaesarea also decrees relevantly by stating: If any priest before his ordination committed the sin of carnal mingling, and after his ordination confesses it, let him function in Holy Orders no more. Likewise if even a deacon has thus sinned, and has confessed after he was ordained, let him serve only in the capacity of a servant, in accordance with Canon X of the same Synod. Canon III of Theophilos says that if anyone has been ordained a priest through ignorance without his being worthy of serving in this capacity, and has been exposed after his ordination, he is to be ousted from Holy Orders. Likewise in the case of a deacon that has been ordained in spite of his being unworthy, he is to be deposed in accordance with Canon V of the same Saint. It is also to be observed that all sins that entail deposition from Holy Orders when committed before admission to Holy Orders, similarly entail deposition also when committed after admission to Holy Orders, when exposed, or when confessed after admission to Holy Orders. Not only do they entail deposition, but they also act as a barrier to becoming a priest.

CANON X

As many persons as have been guilty of serious lapses and have been ordained in ignorance thereof or even after the ordainers have become aware thereof, they will not be admitted under the ecclesiastical Canon. For when they have become known, they shall be deposed.

(Apostolic Canon LXII; Canons I, III, XII of Ancyra; Canon X of Peter.)

Interpretation

All those who have offended by lapsing seriously, for example, by denying our Lord Jesus Christ, and have afterwards repented, are incapable of becoming priests. For how can anyone become a priest who is prevented according to the canons of the Church, from partaking of the divine mysteries until he dies? On this account the present Canon says that as many persons as have been ordained from among God-deniers, either because the prelate who ordained them did not know about the denial, or because though knowing about it, he blinked at it, or scorned the fact, and thought that ordination would purify them as does baptism, in accordance with the interpretation given by Balsamon, their having been ordained in ignorance or in spite of knowledge of the facts, does not offer any bar or obstacle to the application of the ecclesiastical canon, so as to prevent its operating to exclude them from Holy Orders. For once they have been detected or have revealed themselves, so as to show in what manner they have been ordained, they have to be deposed. All those persons, on the contrary, who before baptism sacrificed to idols are nevertheless qualified to be admitted to Holy Orders after they have been baptized, on the ground that they have received a bath of redemption, in accordance with Canon XII of Ancyra furthermore, all those persons who have undergone torture for the sake of Christ, and for His sake have been imprisoned, and have been forcibly compelled to have their hands defiled with incense or take sacrificial offers of food in their mouth, -- provided the rest of their life has been fairly good --

may be ordained to the clergy, according to Canon III of the same Synod. Note also that not only those persons are to be deposed who have denied Christ before ordination and have afterwards been ordained, but also those who have denied Him after ordination; read also Apostolic Canon LXII.

CANON XI

Concerning those who have transgressed without any need, without being deprived of goods, without being in any peril or in any such strait as occurred during the tyranny of Licinius, it has seemed fit to the Synod to be kind to them, even though they did not deserve philanthropic treatment. As many, therefore, as sincerely repent with remorse shall pass three years among listeners as believers, and seven years as kneelers. In addition; for two years without communicating with the offering, they may pray with the people.

(Canon VI of Ancyra; Canon III of Peter;
Canons LXXIII, LXXXI of Basil; Canon II of Nyssa.)

Interpretation

There are other Canons that deal with those who deny the faith as a result of great violence or dire necessity. The present Canon deals with those persons who deny it without being forced to do so. It says in effect: as for those who have transgressed the faith in Christ without being prompted to do so by any necessity, or peril, or deprivation of their property, as happened to those who lived in the time of the tyrant Licinius,[20] though they have not deserved to be treated philanthropically and with clemency, it has appeared best nevertheless to the Synod to show them mercy.

So as many as truly and from the depth of their heart, and not insincerely and falsely, are repentant on account of the sin they committed, shall be obliged to spend three years with the so-called “listeners”. This means that they shall have to stand in the narthex of the church at the “beautiful and royal gates” of the temple (or nave), and of the church, in order to listen to the Holy Scriptures until the deacon pronounces the words, “All catechumens come forward”; thereupon they shall leave the church.

For seven years they shall be kneelers; that is, they shall enter the nave, and shall stand there, in the rear of the pulpit, but shall leave along with the catechumens when the deacon pronounces the words “all catechumens come forward.” And for two years they shall join in prayer with the people. They shall stand together with the faithful and pray, and not leave with the catechumens, though without partaking of the Divine Mysteries (communion) until the two years are completed.[21]

Concord

All those persons who denied the faith simply because the tyrants threatened to torture them, which is tantamount to saying without being forced to do so, are excluded from the Divine Mysteries for six years, according to Canon VI of Ancyra. On the other hand, those who have denied the faith of their own accord, without suffering anything terrible, but only out of cowardice and fear, after showing forth fruit worthy of repentance over a period of four years, shall be allowed the benefit thereof, according to Canon III of Peter [the Martyr of Alexandria]. But according to Canon II of Nyssa, whoever denies Christ of his own accord, shall have his whole lifetime as his term of repentance, without being allowed to pray together with the faithful in the church, or to partake at all of the Divine Mysteries.

In identically the same manner, his brother Basil also commands the same things in his Canon XIII, by stating that anyone who has denied Christ is under obligation to remain all his life with the "weepers", that is, to stand outside of even the narthex, in the vestibule of temple and beg the laity entering the church to pray to the Lord for him. In Canon LXXXI of the same Saint it says that those who without any great necessity denied the faith and ate of the table of the demons, and swore Greek oaths, are to be excommunicated for three years, and after eight more years are to be allowed to commune.[22]

In order to enable you to understand better, O reader, what positions were occupied by "weepers", by "listeners," by "kneelers," and by "co-standers", behold, at the end of this book we have inserted a drawing, or architectural plan of the church building; you should carefully and diligently examine it.

LINKS or Topical_Index

Concerning "weepers," and penitents in general, a historical account is given by Sozomen, who says in his (Book VII, Chapter 16): "In the beginning it seemed fitting to the priests for sinners to tell about their sins with the congregation of the church acting as witnesses, like speculators in a theater. Later however, the best policy prevailed, which was indeed one of discretion and sagacity, whereby sinners approached and confessed their life deeds . . ." And again he says: "In the church of the Romans the place of penitents is exposed to view . . . so there penitents stand downcast and mournful, and after the Divine Liturgy is over the poor wretches -- instead of partaking of communion -- fall to the ground upon their faces with much sobbing and wailing. From the other direction the Bishop comes running, and he too likewise falls to the ground weeping tears and uttering laments, and along with them the entire congregation bursts out crying and shedding copious tears.

Afterwards the Bishop is the first to rise up from the ground and stand up, and he raises the penitents, and after praying aloud to God on account of their sins, he dismissed them and they go their way.[23]

CANON XII

As for those persons who were summoned by grace, and after displaying a preliminary enthusiasm and taking off their [army] belts, they returned like dogs to their vomit, in such a way that some of them even wasted money in an effort to re-establish themselves in the army by means of beneficial (a Latin word meaning gift), let them be kneelers for ten years after devoting three years as listeners. But in addition to all these requirements it is requisite to examine into the will (or inclinations) and the kind of repentance. For as regards all those who with fear, and tears, and patience, and the doing of good to others have displayed proofs of their conversion by actual performance and not by mere pretense, after they have fulfilled the time fixed for their listening period, they shall participate in prayers unrestrictedly, with the further concession of a right to the Bishop to devise some more philanthropic treatment regarding them. But as for those who acted unconcernedly, and who thought the pretense of going to church a sufficient proof of their conversion, let them fulfill the time to the utmost limit.

(Canons IX, XI of Peter; Canon CII of the 6th Ecumenical Synod;
Canons II, V, VII of Ancyra; Canons I, II of Laodicea;
Canons II, III, LXIV, LXXXIV of Basil;
Canons IV, V, VII and VIII of Gregory of Nyssa)

LINKS or Topical_Index

Interpretation

This Canon also appears to be speaking of Christian soldiers living in the time of Licinius. It decrees thus: regarding all Christian soldiers who having been called and having been strengthened by divine grace displayed at first courage and eagerness for martyrdom, and cast aside their belts, which were their army decorations, but thereafter returned like dogs to their own vomit, that is, they repented, and then denied the faith, and insomuch that some of them even spent money and by means of beneficial, that is with gifts and benefactions they regained their former status in the army; as for them, I say that after they have done three years in the place assigned to listeners, let them do also ten years more in the place assigned to kneelers.

In other words, though allowed to enter the church, they must leave together with catechumens. Besides all this, however, the prelate and the spiritual father ought to examine into the desires and proclivities of such faith-deniers, and the kind and intensity of their repentance.[24]

For all those who repent with fear of God, and who propitiate God with tears and penitential contrition, and patiently endure hardships, and do good to others in a charitable way as for instance by giving alms and other virtues, and generally speaking, who repent truly and genuinely, and not fictitiously and in appearance only; as for these persons, after they fulfill the said three years with listeners, they may rightfully pray with the faithful, and need not leave the church (before it is dismissed). In addition to this concession, the prelate is permitted to show them still more kindly treatment and mercy. But as for all those who repent unconcernedly and carelessly, and think that it is enough evidence of repentance for them to go to church ostensibly with kneelers and to leave again with catechumens; as for these persons, I say, let them fulfill all three years of listening, and the entire ten years of kneeling.[25]

Concord

Canons II, V, and VII of Ancyra, and Canons I and II of Laodicea agree that penalties ought to be accommodated to the repentance and complaisance of penitents. So do Canons CII of the 6thn Ecumenical Synod and II, III, LXXIV and LXXXIV of Basil, and Canons IV, V, VII, and VIII of Gregory of Nyssa. In this connection, too, Canon XXVIII of Nicephoros says that if a secular person of his own free will confesses his mistakes, the spiritual father (confessor) but may allow him an "economy," that is, that is give him an adjustment in regard to the matter of penalties. Read also Canons IX and XI of Peter.

CANON XIII

Concerning those who are exiting [from life, by dying], the old and canonical Law shall be kept even now, so that, if anyone is exiting, he should not be deprived of the necessary support.[26] [Divine Mystery] However, when all hope is gone and he has been given communion, if he again is found among the living, let him stay with those who participate in prayer only. In general, moreover, as concerning anyone at all that is on the verge of making his exit, if he asks to partake of the Eucharist, let the Bishop examine him and then impart the oblation.

LINKS or Topical_Index

Interpretation

After these divine Fathers considered concerning the penalty, and in what way, and for how long a time Christ-deniers ought to be excluded from communion, now in the present Canon they are prescribing that all such persons who are in danger of dying are to be accorded the benefit of the old and canonical law (which appears to be Canon VI of the Synod held in Ancyra, this being an earlier one than the First Ecumenical Synod).

So that in effect, whoever has been despaired of as being about to die, let him not be deprived of that which is necessary for support for that journey and departure, which consists in partaking of the Divine Mysteries.[27] However, if the one who has been appeared to be dying, has already partaken of the Mystery of Communion, returns and regains his health, let him stand only with the faithful, and let him pray with them, but not partake of Communion. But Balsamon says that such a person as this one of whom the Canon is speaking here, if he was occupying the place assigned to co-standers he ought on this account to be ordered to stay in that place again; but if he was in the place assigned to listeners, again he ought to stay there. And in general, everyone in danger of dying who recovers ought to return to the canon after Communion where he was before Communion.[28] And to lay down a catholic and common canon, let the Bishop or even the spiritual father, with examination, impart the Divine Mysteries to any person that is in mortal danger and asks to partake of the Holy Eucharist.

Concord

Nyssa also says this very same thing identically in his Canon V, and Canon VI of Ancyra, as we have said, in dealing with those who have denied the faith merely on account of a threat, he further adds that "if they should later be in peril of death, they should be allowed to partake of the Divine Mysteries, with the proviso that in case they recover their health they are to return to the stations assigned to penitents where they were before Communion was administered to them as a matter of necessity."

CANON XIV

Concerning catechumens and lapsers,[29] *it has seemed proper to the holy great Synod to let them off with only three years' listening and to allow them thereafter to pray together with catechumens.*

(Canon V of Neocaesaria, Canon XIX of Laodicaea; Canon XX of Basil; Canon VI of Timothy; Canon V of Cyril.)

Interpretation

They are called catechumens because this word is one derived from the Greek verb *catecho* (English "catechize") which is defined as meaning to teach beginners the faith by word of mouth, because these persons had to be catechized and taught the dogmas of the Orthodox faith. They were divided into two classes, The first class, the more perfect and complete, was called that of "knee-benders," they embraced the faith and deferred only the rite of baptism, Therefore they were allowed to come to church and stay there until the time came for the catechumens' prayer, according to XIX of Laodicea and after they had said this prayer mystically and the priest lay his hand upon them, they bent their knee. But when the time came for the pronouncement of the words "All catechumens come forward," they had to leave the church.

The second class was the more imperfect and incomplete, and was called that of the "listeners," who stood in the narthex towards the "royal gates" and listened to the Holy Scriptures, and after hearing the divine gospels they would leave, according to Blastaris and the commentator on Armenopoulos in the latter's Epitome of the Canons (Section 5, Heading 3). These two classes are to be seen clearly depicted in the drawing of the temple cited above, Cardinal Bonas (Book I concerning liturgical matters) and some others, in addition to these two classes, enumerate two more classes, which they gleaned from the writings of the Western Fathers. One of these classes was called that of the "co-petitioners" (because they were requesting to be baptized), and the other was known as that of the "elect", who were thus called after being enrolled in the list of persons to be baptized, who were designated the illuminated, or illuminati, in Chapter 7 of Book VIII of the Apostolic Injunctions.

The same name is applied to them also by St. Cyril in his catechism. Chapter 8 of the same Book of the Injunctions refers to them as being baptized, and these persons are likewise mentioned in Canon VI of Timothy.[30] These facts being as stated, the present Canon proceeds to state: As for all catechumens that belong to the first and higher class and have denied the faith, it has appeared reasonable to this holy and great Synod for them to stand for three years in the ranks of the second and lower class of catechumens, namely the listeners, in the narthex of the church, and after three years have passed for them to pray together with the first and higher class of catechumens inside the church. But one likely as not might justifiably wonder why the synods impose penalties upon sinful catechumens. St. Basil the Great in, his Canon XX says: "And in general the events in the life of a catechumen do not entail responsibilities."

By way of solving this apparent contradiction it may be said, according to Zonaras, that St. Basil the Great did not say for the catechumens not to be penalized for sinning before baptism. For in that case he would have been contradicting the Canons of the Synods; but what he really said was simply that the sins of the catechumens did not entail responsibilities, or in other words, any liability to punishment after they have been baptized, since everything sinful that the catechumens did while they were catechumens, but also even whatever sinful acts they committed before becoming catechumens, i.e., when they were unbelievers, are all pardoned and wiped out by virtue of the rite of holy baptism. But the catechumens are penalized nevertheless, because though not really in the church nor actually members of the Church, yet, with respect to yearning and willingness of soul they are virtually in the Church. For according to Gregory the Theologian in his Discourse on the Lights, these persons are on the threshold of piety, and have been caught in the faith, even though they have not yet been reborn through baptism.

And ineed they are not utterly without hope of salvation, either, in case they should die unbaptized (as a matter of necessity), as is shown by the funeral oration of St. Ambrose respecting Emperor Valentinian, who died while still being catechized. So the Synods in this account penalize catechumens on the ground that they already are initiates, and have accepted the faith, and are nominally Christians. Accordingly, whatever the law says to them, it is speaking to them as to persons in the law, according to the Apostolic statement (Romans 3:19).

LINKS or **Topical_Index**

CANON XV

Because of much disturbance and the mutinies which took place, it has seemed best to do away altogether with the custom which obtained contrary to the Apostolic Canon in some places, so as not to allow either a Bishop or a Priest or a Deacon to go from one city to another. If after the holy and great Synod's definition, anyone should attempt to do such a thing, or has actually undertaken to do such a thing, let the resulting affair be invalidated by all means, and let him be reinstated in the church in which the Bishop or Priest[31] *in question was ordained*.

(Apostolic Canons XIV, XV; Canon VI of the 4th Ecumenical Synod;
Canons III XXI of Antioch;
Canons I, XVI of Sardica, Canon LVII of Carthage)

Interpretation

The present Canon ordains these decrees: it has seemed reasonable to definitively abolish the custom which had been in practice in some places contrary to the ordinance and legislation of the Apostolic Canon (that is Apost-

olicCanon XIV, and most especially XV), because of numerous disturbances, and fights with one another which had ensued as a result of this transgression. That is to say, not to allow a Bishop or Priest or Deacon to go from one city to another. If after this holy Synod has laid down the present Canon, anyone should try to do such a thing as this, and go from one city to another, this change of station is to be held void and invalid without fail; and the Bishop or Priest or Deacon shall be restored to his original position in that church in which he was ordained, since not only bishops but also priests and deacons must be ordained in a definite church, and not detachedly, according to Canon VI of the 4th Ecumenical Synod. Read also Apostolic Canons XIV and XV.

CANON XVI

Any Priests or Deacons, or other persons covered by the Canon, who take the risk, without having the fear of God before their eyes, or keeping aware of the ecclesiastical Canon, of departing from their own church, they must not be admitted at all in another church, but they must be strictly forced to return to their own parish, or, in case they insist, it is proper for them to be excluded from Communion. If on the other hand, anyone should surreptitiously snatch away one belonging to another and ordain him in his own church, without the consent of his Bishop, from whom the one covered by the Canon departed, let the ordination be invalid.

Interpretation

The present Canon amplifies the preceding one directing that priests and deacons are to be reinstated in the church in which they were ordained, while the present Canon punishes them with suspension if they refuse to return, by decreeing that any priests or deacons, or others enumerated in the Canon along with such persons, and listed among the clergy,[32] without fearing God or knowing the Canon of the Church (Apostolic Canon XV) and rashly depart from that church in which they were ordained, they must not be admitted to another (without commendatory letters), but on the contrary, must be forced to return to their own church. However, if they insist on having their own way, they are to be denied communion with their fellow priests and deacons in the same order, but not from the Mysteries, not from the laity and the faithful. (for in this case the present Canon would be contrary to Apostolic Canon XV, which does not exclude such offenders from communion with the laity in the church), but with their fellow priests and deacons in the same order. That is, they are not to be allowed to officiate along with those in Holy Orders, but are to remain idle, or interdicted. But if any Bishop should dare tofraudulently filch away a strange clergyman and ordain him in his own church, without permission from the Bishop of that clergyman, from whom he departed, such an ordination is to be invalid and void. Read also Apostolic Canon XV.

LINKS or Topical Index

CANON XVII

Because of the fact that many persons covered by the Canon, out of greed and in pursuit of shameful gain (willfully) forgot the divine passage of Holy Scripture saying "who has not lent out his money at interest" (Psalm15:5), and in lending demanded a profit, the holy and great Synod has deemed it just and right that in case anyone is found after the adoption of this definition receiving interest for the use of money, or otherwise exploiting the matter,

or demanding commission, or through any other subterfuge contriving to exact shameful profits, he shall be deposed from the clergy and shall be an alien to the Canon.[32]

(Apostolic Canon XLIV; Canon X of 6th Ecumenical Synod;
Canon IV of Laodicaea; Canons V, XX of Carthage; Canon IV of Basil.)

Interpretation

Various Canons prohibit the charging of interest on money, but the present one expressly ordains this. Many clergymen, being fond of greed and shameful profits, have forgotten the saying in the Psalms of David which says that the chosen man is one *"who has not lent out his money at interest,"* meaning the just man who is destined to dwell in the holy mountain of the Lord, or in other words in the heavenly kingdom. In lending money they may have been exacting a percentage charge[33] from their debtors, consisting, for example, of twelve cents, or pennies per hundred, which was an excessive interest because clergymen were actually doing this, this holy and great Synod deemed it right and just that if hereafter any clergyman should be found to be charging interest, or treating the matter as a commercial proposition, or turning it to his own advantage in any other way (while pretending not to charge interest interest when lending his money to those in need of it, yet agreeing with them that he too is to receive some part of the interest and profit accruing from the money, thus calling himself, not a lender, but a sharetaker or partner), and if he is caught doing this, or demanding a commission or should invent any means of making a shameful profit, any such person shall be deposed from the clergy and shall be estranged from the canonical order. Read also Apostolic Canon XLIV.

CANON XVIII

It has come to the notice of the holy and great Synod that in some regions and cities Deacons are giving the Eucharist to Priests, which is something that neither the Canon nor custom has allowed those who have not the authority to offer, to give the Body of Christ to those offering it. It has also further been learned that already some Deacons touch the Eucharist even before the Bishops. Let all these things, therefore, be done away with, and let Deacons conform to their own standards, well knowing that they are servants of the Bishop, and that they are inferior to Priests. Let them take the Eucharist in due order after the Priests, with either the Bishop or the Priests administering it to them. But neither let it be permissible for Deacons to sit among Priests for to do so is contrary to the Canon, and is contrary to due order: if in this disregard of these definitions, anyone refuses to obey, let him be dismissed from his diaconate.

(Canon XX of Laodicea; Canon VII of the 6th Ecumical Synod)

Interpretation

Good order must be observed everywhere, and especially among those in Holy Orders; for this reason the present seeks to correct anything that is done in disregard of due order. For it says that it has come to the knowledge of this holy and great Synod that in some regions and cities the deacons are giving the divine Communion to the priests, a thing which neither any written Canon nor any unwritten tradition has sanctioned for deacons to impart, he Body of Christ to the priests who conduct the offering seeing that deacons themselves have no authority to conduct this holy service.[34]

It has also been revealed in addition to this, that some of the deacons are communing before the priests. So let all these disorderly proceedings be eliminated, and let deacons remain within their bounds. Let them neither administer the Eucharist to priests, nor partake before the priests, since they well know that they are servants of the Bishop, as indicated also by their very name which means servant. They are inferior to and lower than priests; and what is inferior must be blessed by what is superior, as the Apostle says, and not the other way round. (Hebrews 7:7). Let them receive the Divine Eucharist after the priests have partaken, allowing the Bishop administer it, or the priest (if the Bishop is not present).

But neither have deacons any right to sit among priests, since this too is disorderly and contrary to canon; for it tends to intimate that deacons are peers of priests, which is not really so. However, after this Canon has been formulated, if any of the deacons should be unwilling to submit to this rule, let them be deprived of their diaconate.

Concord

In keeping with the present Canon, Canon VII of the 6th Ecumenical Synod is also in effect. For it commands that any deacon that has the audacity to take a seat before the priests, is to be lowered in rank and to become the lowest servant and least menial in his own order, no matter what ecclesiastical office he may occupy[35] except only if he go to another city as the personal representative of his own Patriarch, or Metropolitan, he is then to be honored more than the priests. But even Canon XX of Laodicea says that a deacon must not sit in front of a priest. Canon LVI of the same Synod prohibits priests from sitting down in the Bema before the Bishop makes his entrance. Note that according to Zonaras and Balsamon Canon XVIII of the present Synod has reference to those deacons who during divine service within the Bema sit down

before the priests have done so, and on this account it punishes them with a severer chastisement by depriving them of their diaconate. Canon VII of the 6th Ecumenical Synod refers to those who sit down before the priests, not in church, but in outside assemblies and on this account it chastises them more lightly by merely lowering their proper station.

LINKS or Topical_Index

CANON XIX

Concerning the Paulianists who afterwards took refuge in the Catholic Church, it is established that they be rebaptized without fail. If in the past any of them have been covered [ordained] in the clergy, if under close examination are shown to be blameless and irreproachable, after rebaptism let them be ordained by a Bishop of the Orthodox Catholic Church. But if the investigation finds them unfit, let them be deposed. Likewise as concerning deaconesses, and all those who are embraced by the Canon in any way and are being examined, the same form shall be observed. We have referred to the deaconesses who have been examined under cover of the habit, since they have neither any claim to appointment to any order, so that they are to be examined without fail among the laymen.

(Apostolic Canon XLVII; Canon II of the lst Ecumenical Synod;
Canon XCV of the 6th Ecumenical Synod; Canons VII VIII of Laodicea.
Canon LXVI of Carthage; Canon XV of the 4th Ecumenical Synod;
Canon XIV and XL of the 6th Ecumenical Synod;
Canon XLIV of Basil Canons VI, LI, CXXXV of Carthage)

Interpretation

The present Canon decrees with reference to persons that had been followers of the heresy of Paul of Samosata,[36] but who later resorted to the Orthodox Catholic Church, that the Canon and form requires such heretics to be rebaptized by decision (note that the Synod improperly designates the baptism of Paulianists as a baptism, and in comparing it with our baptism, and not with itself, it employed also the verb "rebaptize," which means to baptize a second time; and see the Prologue to the Synod of Carthage with respect to their not being baptized in identically the same manner as Orthodox Christians). But if some of them had been ordained clergymen before their Orthodox baptism, because the prelates who ordained them were not aware of the fact that they were heretics or that they had been ordained in the clergy according to the Paulianists; then and in that case, I say, after being rebaptized with an Orthodox baptism, if their life appears to have been blameless and unimpeachable,[37] let them be ordained by a Bishop of the Catholic and Orthodox Church, since the former ordination which they had received while heretics is not considered an ordination at all. For how can anyone that has not been baptized in accordance with the Orthodox faith receive a visitation of the Holy Spirit, and grace, in ordination?

But if when examined they are found to be unworthy of Holy Orders, they must be deposed, or ousted from the clergy. For the word depose was employed here improperly instead of the word oust, since, properly speaking, one who has previously been elevated to the height of Holy Orders and of the clergy, is said to be deposed. But as to these men who have never been received any ordination at all, from what height shall they be deposed? It is from none, of course. Or perhaps it means for them to be deposed from the heighth of Holy Orders and clergy claimed by the Paulianists. For just as what they instituted was called baptism, so also they called what they had proposed clergy. By the same token, deposition in the same way as Canon VIII of Laodicea calls the ones set up by the Montanists clergy.

But this which we have asserted as concerning men must also be observed in identically the same manner in regard to women: that is, if any Orthodox Bishop has ordained any of the women of' the Paulianists deaconesses, because of his being unaware of their heresy, or if they had been ordained in the order of deaconesses instituted by the Paulianists, in this case, I say, let them be rebaptized; and thereafter if they appear to be worthy of a diaconate, let them be ordained deaconesses also.. (See also Apostolic Canons XLVI and XLVII, and Canon VII of the 2nd Ecumenical Synod).

As for that which the Canon proceeds to add, namely, “We have referred to the deaconesses who have been examined under cover of the habit,[this phrase means "in a habit but not ordained"] since they have neither any claim to appointment to any order, so that they are to be examined without fail among the laity”. Notwithstanding that these words are hard to understand, yet their meaning is this: We have referred to deaconesses separately, who wore this habit when they were with Paulianists, or at any rate who were following the profession of deaconesses, since they too, like their other clergymen, ought to be reckoned as laymen, for just as those clergymen possessed no real ordination, being destitute of divine grace, so too the deaconesses in their church possessed only the habit of deaconesses, but no true appointment impartible of grace; so that they ought to be reckoned as laywomen after baptism, just as they were prior thereto.

Concord

Canon XCV of the 6th Ecumenical Synod says in identically the same way as does the present Canon: It is made a definition that Paulianists be rebaptized, by which name is meant those who have been adherents of Paul’s heresy from birth. However, Canon XV of the 4th Ecumenical Synod, commands that a deaconess be ordained when forty years old (Canon 14 of the 6th Ecumenical

Synod, and Canon XI, of the same synod say the same); but it anathematizes her if after staying a short while in the service[38] she later gets married.

Canon XLIV of St. Basil excommunicates from the Mysteries any deaconess that commits fornication with a Greek for a period of seven years, though it does not deprive her of prayer and communion with the faithful. The second ordinance of the first Title of the Novels (Photios, Title VIII, Chapter 14) states that a deaconess ought not to live with any of the male sex who might arouse a suspicion of immodesty or indecency. If when ordered by the Bishop to oust him from sharing her dwelling or sleeping quarters, she postpones the time, she is deprived of the diaconate and is shut up in a convent for the rest of her life. Read also the footnote to Apostolic Canon XLVII.

LINKS or **Topical_Index**

CANON XX

Since there are some persons who kneel in church on the Lord's Day and on the days of Pentecost, with a view to preserving uniformity in all parishes, it has seemed best to the Holy Synod for prayers to be offered to God while standing.

(Canon XC of the 6th Ecumenical Synod; Canon XV of Peter.)

Interpretation

All the customs handed down by the Apostles and the Fathers ought to be observed in common by all the churches, and not some of them by some churches alone. For this reason the present Canon ordains that inasmuch as some Christians bend their knee even on the Lord's Day and on the days from Pascha to Pentecost, which is contrary to the Canons and improper, to the end that all Apostolic and patristic traditions — one of which is not to bend the knee on the Lord's Day and throughout Pentecost — may be kept in all Orthodox churches the world over, it has seemed reasonable to this holy Synod for all Christians to offer their prayers to God on these days, not while kneeling, but while standing upright.

Concord

Saying the same thing, Canon XC of the 6th Ecumenical Synod prescribes when kneeling ought to cease, namely at the entrance of the priests into the place of the sacrificial altar that takes place during Saturday Vespers; and when it should begin again, when the priests enter during the candili lighting of the Lord's Day Vespers. This is the same as saying that kneeling ought to be omitted from one evening to the next. In confirmation of this, Canon XV of Peter indicates that "on the Lord's Day we have not received instructions to bend the knee."

LINKS or **Topical_Index**

St. Basil the Great, in Chapter 27 of his work concerning the Holy Spirit, which is his chapter XCI, not only forbids kneeling on the Lord's Day and at Pentecost, but also adds the ground and reasons for which we refrain from doing so. For on the Lord's Day, he says, we pray[39] in an upright position not only because on this day we have risen up together with Christ and ought to seek what is above and what is heavenly, but also because the Lord's Day appears in a way to be a picture and type of the age to come, when we shall all be standing up resurrected.

That is why this day, though the beginning of the week, was not called the first day by Moses, but *"day one"* (Note of Translator. This is in reference to Genesis 1:5, where the text of the Greek Septuagint says *"day one,"* and not as mistranslated in English Bibles *"the first day"*). Throughout Pentecost, again, we pray in an upright position because this period too is a reminder of the resurrection hoped for in the age to come, in order that by means of an upright position we may transfer our mind from the present age to the age to come. In agreement with St. Basil the Great, divine Justin also declares (in his Question 115) that the practice of not bending the knee on the Lord's Day is a symbol of resurrection whereby we have been freed from sin and death, thanks to the grace of Christ.

At Pentecost we do not bend the knee, because this period is equivalent to the Lord's Day, as respects the rational argument of resurrection; and he says that this custom originated in the times of the Apostles, as is averred by blessed Irenaeus the martyr, who served as bishop of Lyons, in his discourse concerning Pascha. St. Epiphanios joins the others in bearing witness that prostrations are prohibited throughout Pentecost. The same things are asserted also by St. Augustine in his letter to January, and by St. Jerome in his discourse against the Luciferians, and by St. Ambrose and by Tertullian. In addition, Canon I of Theophilos specifically commands that every Lord's Day be honored and be publicly celebrated, since it is the first day as being the origin of life, and the eighth day as transcending the Jewish Sabbatism, which is the seventh day.

Note that Canon LVI of Carthage says that among the things discussed and examined in Nicaea is whether priests should officiate in a state of fasting, or, in other words, without having eaten anything. Nevertheless, in these Canons of the First Synod held in Nicaea there is nowhere any such assertion to be found.

LINKS or Topical_Index

FOOTNOTES TO THE FIRST ECUMENICAL SYNOD

1. CATECHIZATION DURATION

The duration of catechization is not fixed the same by all revelant canons. The Apostolic Injunctions ordain that a catechumen is to be catechized for a year. Canon 42 of the regional synod held in Illiberia, a town in Spain, shortly before the First Ecumenical Synod, prescribed two years. Justinian Novel 144 also prescribed two years for Samaritans joining the faith. Canon 25 of the local synod held in Agatha in the year 506 fixed the time as eight months for converted Jews. Canon VIII of the 7th Ecumenical Synod will not have us accept Jews feigning belief, but only those who really believe and who criticize the practices of the Jews. Some writers, however, think that catechization occupied only as many days as there are in the Great Fast, inferring this from Canon XLV of Laodicea, and from Jerome's letter to Pammachius, and from the first catechism of Cyril of Jerusalem. But perhaps from these premises nothing less is to be inferred except the fact that during the Great Fast, the last and more accurate part of catechization was completed, because at that time catechumens used to be baptized during the night of Great Saturday and of Pascha.

Sometimes, however, the duration of catechization was curtailed on account of necessary circumstances. That is why catechumens in danger of dying used to be baptized before the time fixed for catechization had expired, according to Canon XII of Neocaesarea, Canon XLVII of Laodicea, Canon LII of Carthage, Canon V of Basil, and Canon V of Cyril. But the Burgundians, too, a nationality of France, on account of the fervid faith they showed in Christ, and on account of the need they had to fight the Huns, with whom they were at war, were catechized in only seven days, and on the eighth day they were baptized by the bishop in a city of France (Socrates, Book VII, Chapter 30).

Yet, according to this Canon, it is better to let a long time pass that is sufficient to test the catechumen more efficaciously.

2. PSYCHICAL (pertaining to the soul**) SIN DIFFERS FROM CARNAL SIN**

Zonaras calls every sin a (Greek psychikos; that is, the inner man, or soul] sin that is due to an aberrancy of the three faculties of the soul, namely, the logical faculty, the affective faculty, and the irascible faculty. Balsamon says that a psychical sin is any sin that causes an injury to the soul whether the origin of it is traceable to an appetite of the body or to a craving of the soul. Others have considered a psychical sin to be one resulting from passions of the soul, such as presumption, waywardness, etc. Properly, however, the psychical sin spoken of in this Canon is the state of being puffed up, and supercilious, and proud. For it is only this passion that belongs to the spiritual and immaterial nature of the soul; and this is the condemnation and snare into which the Devil fell, according to the saying of the Apostle which the Canon mentions here, and according to the interpretation placed upon it by St. Ambrose. That is why St. Augustine (in Book III concerning the City of God) says that the Devil is not a drunkard or anything else of such a nature, but is, in fact, a conceited and malignant being.

So if a bishop falls into the passion of pride and reveals this by what he says or does, and is exposed by two or three witnesses, let him be dismissed from the clergy, perhaps in order that he may be humbled and moderate his sentiment, and thus become entitled to be restored to Holy Orders. But if he keeps on getting prouder, and refuses to cease, let him be completely deposed from his rank.

The fact that open pride is a sufficient cause for deposition is also evident from the Novatians, who were ousted from the Church on this account, because

out of presumption and pride they called themselves pure and refused to admit those who had denied [Christ] in time of persecution and had repented, nor would they commune with twice-married persons.

Some authorities, however, have asserted that by “psychical sin” the Canon means here an evil thought and impious sentiment or belief or frame of mind. But it this were meant, anyone entertaining it ought not only to cease from this, but also to be sternly deposed, outlawed and proscribed from the Church. So inasmuch as pride is a mortal sin, and those who commit a sin involving death forfeit their rank, according to Canon XXXII of Basil (which you are advised to read), the present Canon chastises anyone that has fallen into such a sin by defrocking him.

3. WOMEN HOUSKEEPERS

Not only do ecumenical and regional synods commonly blame and place under a penalty those clergymen, or even laymen, who have strange women in their home, whether it be in order to have them do work as servants, as was priest Gregory against whom Basil the Great complains, or it be that as an excuse they are alleged to be unprotected and have no one to provide for them, but also separately as individuals every one of the divine Fathers took care to stigmatize this evil. For St. Gregory the Theologian in his epic verses wonders and is at a loss among whom to class those who keep women in their house or have women staying with them in their home, whether they ought to class them among married men, or among unmarried and virgin men, or in a middle group between married men and virgin men; on which account he says:

“As for the housekeepers, as all of them allege indeed,
I know not whether to allow them a marriage, or to keep
them with the unmarried, or to place them somewhere in the
middle between both these groups. For at any rate
I will not praise this thing even though I am criticized.”

The saint of the same name, Gregory of Nyssa, in his discussion of virginity, finds fault with such persons and says: "They not only provide their belly with whatever gives it pleasure, but they even cohabit openly with women, and call such living together a fraternity." Divine Chrysostom (Discourse on those having housekeepers, page 214 of Volume VI) says the following: "There are some who take virgin girls without a marriage and intercourse, place them in their home permanently, and live with them continuously until extreme old age, not for the sake of giving birth to children (since they claim not to have any sexual intercourse with them), not for the sake of fornication and licentiousness (because they claim to be keeping them as chaste virgins).

But if one were to ask them for what reason they are doing this, they have a lot of excuses to offer in reply; yet they have no reasonable and decent excuse. For the real reason of their living with these girls in this fashion is none other than a passionate craving and pleasure which affords them a more intense and vehement erotic appeal than that enjoyed by men living with a lawful wife. Because a wife allows the man living with her unrestricted intercourse and allays vehement erotic love, and often leads the man to satiety of pleasure and inhibits unlimited desire. Besides these differences, there are also the birthgiving pangs of a lawful wife, the inconveniences of giving birth to children, and bringing them up, and the illnesses and weaknesses which she incurs from all these causes ultimately wither the flower of her beauty, and consequently make the center of pleasure less attractive to the man.

But in the case of the housekeeper virgin these consequences do not follow. For neither sexual intercourse with her can make the man living with her abate the passionateness of his irresistible desire, nor do parturient pangs and child rearing wither their flesh. On the contrary such women retain their beauty for many years, because of their remaining untouched by any of the causes destructive of their beauty we have mentioned; in fact they get to be forty years old and nevertheless appear as pretty as girls and young women who have not yet made their debut.

Hence a double desire is aroused in men living with such girls first, because they do not allay their passionate craving and desire for them with the act of mingling and indulgence in sexual intercourse; and secondly, because the object of their passionate craving remains for a long time at its prime and strongly provocative, which object is the pretty face and the beauty of the women. So according to Basil the Great (ascetic ordinance 4), such men are so overcome by their passions that they have no feeling, but instead, are like frenzied and drunken men.

According to the same Chrysostom (Discourse on the fact that an ascetic must not joke), they are all the time being wounded, all the time being preyed upon by wild beasts, all the time indulging in adultery (probably meaning fornication), and being rendered languid by exceeding the bounds of sobriety. And can it be said (the saint asks) that you are a senseless stone and are not scandalized (probably meaning tantalized)? You are a man subject to the passions of human nature. Well then, how can it be reasoned to be possible for one to put fire inside his bosom, or to walk upon burning coals, without getting burned, when he is an easily inflammable straw? Nevertheless, again Basil the Great (Ascetic ordinance 4) says that even though we allow that the one who is keeping housekeepers) is not irritated nor even tantalized by the passion of desire, yet if he is not suffering this, he cannot in spite of this easily persuade others that he is not actually suffering these passions. But to scandalize the common run of men, without any show of virtue, is not without danger to one who does so. Besides, there is also another consequence to be reckoned with: even granting that the man himself is not injured by looking at the woman, it nevertheless cannot be maintained that the woman is not subject to the passions of the body. Hence she, either being weak in reasoning power or having a most acute passion, has conceived a passion of love for the man who has been so indiscreet as to associate with her; and though he himself has not been wounded, he has wounded her many times without even knowing it.

So in order to avoid having all these consequences follow, every man ought to Warch over himself, and if possible shun the company of women altogether. However, if this is impossible, and he cannot avoid frequent and prolonged meetings with women, and others, but especially women who are leading a monastic life or have grown old as nuns. This includes all clergymen as well as laymen, and especially monks and nuns; since nuns have the same trouble in fighting shy of monks, as monks have in fighting shy of nuns.

That is why Abbas Isaac, in admonishing a monk, tells him in addition to these thing to avoid *canonicae*, that is to say, nuns, as though they were fire; but if the saints forbid a man to associate with women and nuns, how much more do they forbid him to live with them?

These things that we have said in regard to men keeping women housekeepers, apply also to those who keep beardless young men in their house as housekeepers and are living with them.

Hence it is that St. Gregory the Great recommends in his epic verses that not only a virgin man, but every other man, and especially every clergyman and monk, should refrain from living with such young men. In fact he says verbatim: "Beware of every male, but especially of having one as a housekeeper," In the ascetic discourse which Basil the Great composed concerning renunciation, he says: If you are a young man with respect to the body, or are an old man with respect to the body but a young man with respect to sentiment, avoid association with young men as you would a flame. The reson is that the enemy having burned up many men with a desire for such young men, consigned them to the everlasting fire after hurling them down into a yawning chasm of sodomites under the pretext of spiritual love.

For those keeping such young men (as the same Basil says in his Discourse concerning virginity), are excited to a desire for that object in particular to which they are naturally inclined by an erotic impulse, or in other words, to a desire for a woman. Hence as a result of the relation they bear to what is natural, they are forced to violate the law with respect to what is unnatural, in seeking the female in the male. And being unable to attain their object, nor being themselves in any position to allay their absurd and improper erotic passion by unnaturally mingling with a male, they suffer the very same consequences as are suffered by those who keep women housekeepers. "For when they gaze" (says the same Basil in the above Discourse concerning renunciation) "at the face of the beardless young men and receive a seed of desire from the enemy and sower of evils and woes called the Devil, they reap sheaves of destruction and perdition The woes deserving many tears are also plainly visible to those who know history, for they have been time and again inflicted upon the world as a result of beardless young men. For many great lavras (i.e., monastic retreats) and monasteries have been wiped out, and the souls of many men have been swallowed up by Hades."

4. Note the present Novel and the above Canons.

5. **ORDINATION OF CANDIDATES FOR BISHOP**

That is why Theodoret, in his Ecclesiastical History (Book I, Chapter 9), says that "all the Fathers of the present First Synod in Nicaea, sending in a synodal letter to the bishops in Alexandria, stated in writing that the ordinations of bishops ought to be ratified by the Bishop of Alexandria, voting along with them and ratifying the election by the general assembly in Alexandria. Hence Synesius when corresponding with Theophilos writes in a letter of his concerning a man named Anthony who was soon to be made a bishop, that the most important point connected with his ordination that needed to be attended

to was: “the hand of Theophilos . . . may it be my lot to join in electing him to an equal rank in Holy Orders. But there is still one most important point to be attended to, though, by your holy hand.”

And even the Synod held in Chalcedon, in mentioning the present Canon in its Act XIII, states: “This Canon prescribes that ratification of what is done in each particular province must be left to the Metropolitan, and the latter must ordain all the bishops subject to his jurisdiction. For the holy formality, according to holy Symeon of Thessalonica, is interpreted as meaning that the synod must vote for three candidates and they are to be referred to the Metropolitan or to the Patriarch. One of the latter two will then decide which one of the three in question is to receive notification of his ordination; and either he himself will ordain the one chosen with the other prelates assisting in the ceremony, or with his permission others may ordain him.

6. AUTHORITY OF BISHOPS OF ALEXANDRIA

The reason why the present Canon was issued by the Synod was as follows. It used to be the custom with Bishops of Egypt and Libya and of Pentapolis to have the Bishop of Alexandria as their chief and without his approval not to engage in any ecclesiastical action, as Epiphanios says in his Hairesei 61. By exercising this authority, Peter the holy martyr, who was Bishop of Alexandria deposed Meletios a Bishop of Lycopolis in Thebais, as Athanasios the Great bears witness in his second apology. The same saint notes further that before Peter’s time because some bishops in Pentapolis in Upper Libya had accepted the opinion of Sabellius and his spurious doctrines came to prevail so widely, that the Son of God was hardly being preached in the churches. When Dionysios of Alexandria learned about this he dispatched envoys to them for the purpose of converting them to the orthodox doctrine of the Church. From these facts it becomes evident indeed that even before this First Synod was held, the Bishop of Alexandria enjoyed Patriarchal privileges also by virtue of an ancient

custom which, in fact prevailed in consequence of Apostolic Canon XXXIV, which indicates that the bishops of each nation ought to recognize one of their number as their chief, and so forth.

He had authority not only to govern the ecclesiastical affairs of the provinces and dioceses there but also to depose bishops and metropolitans of that region. But because the said Meletios had been deposed by the Bishop of Alexandria, he attempted to violate this custom and to dare to ordain other bishops in the diocese of Alexandria, this present Nicene Synod renewed the ancient custom by the terms of the present Canon and again ratified the rule giving the Bishop of Alexandria authority over all the bishops in Egypt, etc. And this was the meaning attached to the present Canon by the Bishops from Egypt at the Synod held in Chalcedon, in Act 4 (according to Dositheos in the *Dodecabiblus*). This authority is also conferred in Canon XXX of the 4th Ecumenical Synod.

LINKS or Topical_Index

7. ORIGIN OF THE TERM PATRIARCH ALSO THE MEANING OF THE ACROSTIC CARAJ

For the name Patriarch first began being used in the time of Theodosios the Little. For seeing that the Patriarchs had formerly been called "Bishops of the Apostolic thrones", this Theodosios first called the Bishop of Rome a Patriarch, and also applied the term to St. Chrysostom, according to what is stated by Socrates in Book VII, Chapter 31. This appellation was also mentioned in the Synod held in Chalcedon; and it was by Justinian that patriarchs were actually and officially called Patriarchs. This noun signifies two different things: either the bishops who were made superintendents and exarchs in some provinces and dioceses by a common synod, as this was done also by the Second Ecumenical Synod, according to Socrates (Book V Chapter 8). One of such bishops was St. Gregory of Nyssa, being subject to the bishop of Caesarea.

These prelates were called Patriarchs not by any reason of superiority of their throne, but as a result of a synodal decision in order that they might have greater authority to exercise for the purpose of implanting and uprooting, because of being equal to other patriarchs. That is why, in writing to Flavian of Antioch, against the Bishop of Caesaria, who had treated him scornfully, the Bishop of Nyssa said, If the dignity be judged clerically, the privilege of both of us has been made equal and one by the Synod, but rather having the benefit of equality. Or it properly signifies the bishops who have the first honor in the Church by reason of the superiority of their own thrones and the chief office, not being a personal one like that of those, but belonging to their thrones by succession, which were five in number, namely, that of Rome, of Constantinople, of Alexandria, of Antioch and of Jerusalem.

These bishops were called on the principle of acrostic ***Caraj*** (in Greek Karai). For the letter C stands for Constantinople, the first letter "A" for Alexandria, the letter R for Rome, the second letter A for Antioch, and the letter **J** for Jerusalem. But because of the one that is first mentioned (the so-called Pope of Rome) bolted the reins, the Patriarch of Constantinople was left as the first among the remaining four. Later a fifth patriarch was added, namely the Patriarch of Greater Moscow (of Russia). Although it is a fact that Peter of Antioch in writing to the Bishop of Aquileia said that he alone was specially designated as patriarch, concerning which Balsaamon assented, yet we do not pay regard to what bishops say about themselves, but to what the Orthodox Catholic Church says about them. Dionysios, too, and Timothy Ailourus called the Bishop of Ephesus a patriarch, but the Fourth Ecumenical Synod disregarded this. Theodore the historian also called the Bishop of Thessalonica a patriarch, but he addressed him thus either in accordance with the style of address accorded to exarchs, as did the Second Ecumenical Synod, as we have said, or, as others say, on account of the many episcopates which he had, totaling some forty in all. (Dositheos in the *Dodecabiblus*.)

8. PAPACY'S ATTEMPT TO SEIZE ABSOLUTE AUTHORITY

Those belonging to the Roman Church do not interpret this Canon correctly. Hence Pope Felix in a dispute with the Patriarch of Constantinople Acacius, after corrupting it, asserted that the Bishop of Rome possessed sovereign authority in every synod, as the Canon (meaning the present one) of the Synod in Nicaea intended. Even before him Paschasinus, the legate of Pope Leo, cited the same Canon perversely in the Fourth Ecumenical Synod.

Nevertheless, we can ascertain the true meaning of this Synod by considering the words themselves of the Canon. Because Meletius trespassed upon the rights of the Bishop of Alexandria, as we have said, he gave occasion to this Synod to formulate the present Canon and to ordain nothing new, but merely to confirm the practices which had been preserved from an ancient custom. This was not only in connection with Patriarchs, but also in connection with Metropolitans, and not only in connection with ordinations -- which Meletius had abused -- but also in the matter of every other right that belongs to Patriarchs and Metropolitans with respect to the churches subject to their jurisdiction. These facts being presupposed, the Canon says: Let the ancient customs prevail which were in practice in Egypt, Libya and Pentapolis, so that the Bishop in Alexandria will enjoy the privilege of exercising authority over all these territories, since this sort of privilege is allowed also to the Bishop in Rome. At this point note that the pronoun "touto" ("this"), refers to nothing else than the custom. "Since this is also the treatment usually accorded to the Bishop of Rome", it states. What treatment is that? It was that of allowing him to have authority over all persons and territories subject to his jurisdiction. For just as the Bishop of Rome possesses this customary privilege like the Bishop of Alexandria, in like manner he possesses the same authority as does the latter. That this is the meaning of the Canon is attested also by the Arabic translation of the same Canons, available in the Alexandrian edition. Joseph the Egyptian also attests to the same fact, which is an ancient annotator of the Canons of this Synod.

The same fact is also confirmed by Dionysios in his Latin translation. The fact is further confirmed by the edition of Isidoros of Mercantor; and lastly it is also confirmed by the translation made by Tyrannius Rufinus the priest of Aquileia.

So inasmuch as this is the truth of the matter, and the diocese of Rome is limited like that of Alexandria, it is in vain that the Romans imagine that this Canon entitles them to unlimited authority over the whole world. Note further that owing to the fact that the seniority of Rome had remained intact, the present Canon did not renew it. If it had not been the same as it said concerning the Bishop of Alexandria, it would have explained the matter as concerning Rome as well. (Dositheos, in the *Dodecabiblus*.)

9. CANONICAL HONOR OF PATRIARCHS

Note that the seniority and privileges of the Bishops of Rome, of Alexandria, and of Antioch spoken of by the Canon here are not those of a metropolitan, as certain writers have asserted, but those of a patriarch. For both Balsamon and the Anonymous annotator of the Canons assert that the Canons are speaking of patriarchs. Moreover, John of Antioch, in the Collection of the Canons, and John Scholasticus, in the Nomocanon, in reference to the present Canon, as well as Canon VII, and Canon II of the 2nd Ecumenical Synod, and Canon VIII of the 3rd Ecumenical Synod, use the heading: "Concerning the honor accorded to Patriarchs by the Canons", and the work which Joseph the Egyptian made of the present Canon says the same thing. And the edition of Melchitae of the Arabic text calls the bishops of Alexandria and of Rome patriarchs here (Dositheos, ibid.). Only the Patriarchs were privileged to wear sakkos [main vestment worn by Bishop in Litrugy], phelonion adorned with multiple crucifixes, and tunics bearing letters of the alphabet and triangles, and not any other persons, according to Balsamon (page 440 of the *Juris*). (According to Zonaras, however, phelonion adorned with multiple crucifixes alone were allowed also to the bishops of Caesarea, of Cappadocia, Ephesus, Thessalonika,

and Corinth; see the footnote to Canon IX of the 4th Ecumenical Synod) They performed divine services only three times a year with the sakkos, on Pascha, Pentecost, and Christmas, according to Demetrios Chomatianos (page 318 of the Juris).

The word patriarch is defined by Leo and Constantine the emperors thus: "A patriarch is a living icon of Christ and ensouled in Him, therein characterizing the truth by words and deeds. Finally, upon the patriarch depends the salvation of the souls entrusted to him, and it is for him to live according to Christ and to be crucified to the world. It is the nature of the patriarch to be didactic, and to level himself to equality without embarrassment with all other men exalted as well as the humble." (Title III of the selection of laws, page 8, of the second book of the *Juris*).

10. DISREGARD FRIVOLOUS OBJECTIONS

Note that as Philotheos the Patriarch states, the Synod here declared what the Canon states and adds that some contentiously object, and are not persuaded by many simple words or another Canon, nor by simple arguments the reason being that the Synod did not say whether or not there was a vote of the general assembly, but if they object to it due to contentiousness and persuasion that if they do it without contention, not even the two ought to be disregarded, especially when the vote is not canonical.

11. ORIGIN OF THE NAME JERUSALEM

Note that according to Josephus (concerning the Jews, Book VII, Chapter 18), the city was named Jerusalem and because Melchisedec, who first built the city, and having built therein a holy temple, alluding to this he called the city Jerusalem, and because it had previously been called Salem. Others, however, and perhaps more correctly, say, like Procopios (page 108, vol. I of the Octeochos), that the name is derived from Jebus (I Chronicles 11:4) and

Salem (Psalm 76:2), other names of the same city, by forming a compound name Jebusalem, which became corrupted to Jerusalem.

However, the name Jerusalem is wholly Hebrew, and denotes “vision of peace,” according to the Fathers, though one may say that it is a compound derived from Hebrew and Greek as the word *antimesium* is derived from Greek and Latin. But in that case it will not longer signify "vision of peace," of course). Though formerly called Jerusalem, the city was subsequently named Aelia capitolia, according to Dion. The name Aelia was derived from Aelius, a surname of Hadrian, who renamed Jerusalem Aelian, according to Theodoret and Eusebius, after it had been torn down and excavated and plowed under with oxen, and scarcely recognizable on the surface, according to Gregory the Theologian. The descriptive appellation Capitolia was added to the name Aelia because the city was built on the site of the temple of God which, according to Dion, Hadrian called the city by the name of the temple in honor of Jupiter which stood in the Capitolium of Rome.

12. **CONCERNING CAESAREA**

It was named Caesarea because, according to Eusebius, Herod built it to honor the name of Augustus Caesar, though it had formerly been named Tower of Straton. According to Josephus (Book XV, Chapter 13, on the Jews), there were statues of Caesar and of Rome. However there were three cities named Caesarea in Asia. One was this metropolis in Palestine; a second Caesarea was that in Cappadocia, though it was also called Caesar’s Maza, according to Sozomen, Book V, Chapter 4 as well as Mazaca; and a third Caesarea was Caesarea Philippi [north of Tiberius)

13. **CONCEITEDLY NAMED THEMSELVES CATHARI (PURITANS)**

Thus they called themselves in accordance with their conceited way of thinking, as Eusebius states in his Book VI Chapter 48.

LINKS or Topical_Index

14. LAYING ON HANDS NOT ALWAYS ORDINATION

The laying on of hands here is not ordination, as one might perhaps suppose, but consists of the action of those in Holy Orders laving their hand on the head of such heretics, and thus accepting them as penitents. Canon XLIX of Carthage also insists that penitents be accepted in this way by the laying on of hands, and not, of course, with any ordination. That my words are true is attested by the Seventh Ecumenical Synod. For when this same Canon was read in the first act of the same Synod, and it was asked how the expression "laying on of hands" was to be understood, the most saintly Tarasios said that the phrase "laying on of hands" was employed here in the sense of blessing, and not with reference to any ordination. Hence spiritual fathers ought to learn from this Canon to lay their hands on the heads of penitents when they read to them the prayer for forgiveness, as Canon XXXV of Carthage expressly says this. For such a laying on of hands is necessary to the Mystery of Repentance. Listen also to what the Apostles say in their Injunctions (Book II, Chapter18): "Accept a sinner when he weeps over his sin", and after laying a hand on him, let him remain thereafter in the flock." And again (ibid. chapters 41 and 48): "Just as you accept an infidel after baptizing him, so shall you restore a sinner to the spiritual pasture as purified and clean, after laying a hand upon him." This laying on of hands serves him in lieu of baptism, since by imposition of the hands, the Holy Spirit used to be bestowed upon believers.

The custom of this imposition of hands in connection with the new grace came into prevalence from the old. For thus the high priest used to accept by imposition of hands, the sacrifices of burnt offerings and those made in relation to sin. See also chapters 1 and 3 and 4 of Leviticus. Note however that it was by way of "economy" that this Synod accepted the Novatians, as St. Basil notes in his Canon I. See also the Interpretation of Canon VII of the 3rd

Ecumenical Synod, where Canon XXXIX of the Synod held in Illyberia says that heretics are to be accepted by the process of laying on of hands.

15. Just as Meletius, after being subjected to an examination and judicial trial, was compelled by the first synod held Lycos to continue life with only the name of bishop, and thenceforth to ordain no one, either in a city or in a village (Sozomen, Ecclesiastical History Book X, Chapter 14; and Socrates, Book X, Chapter 9).

16. GOD ACTS TO AVOID TWO BISHOPS IN ROME

In Book IV, Chapter 14, of his Ecclesiastical History, when narrating the facts concerning Felix and Liberius, Bishops of Rome, Sozomen states that God had governed matters in this fashion, allowing Felix to die and He left Liberius by himself, in order to avoid having the throne of St. Peter dishonored by being occupied by two functionaries, which is a sign of discord and alien to the ecclesiastical Canon. St. Epiphanios, in his Hairesei 68, states that Alexandria never had two bishops. And Pope Cornelius, the Bishop of Rome, in writing to Phanius the Bishop of Antioch, accuses Novatian of trying to make himself and in fact, of actually making himself a bishop of Rome, when as a matter of fact Cornelius himself was the lawful bishop in that city. "How then is it," he goes on to say, "that he did not know that there can be but one bishop in one church, and not two?"

17. CHOREPISCOPUS

It is not permissible in a village or small city, where there is need of but one priest, to enthrone a bishop, lest the name of bishop be thus brought into disgrace, according to Canon VI of Sardican. On this account in such small cities and villages and districts sparsely populated it was the practice to appoint a so-called chorepiscopus.

So according to Canon X of Antioch, the chorepiscopus was appointed by the Bishop of that city to which he was subject and to which his territory belonged. The same Canon also says that such a chorepiscopus may ordain readers, subdeacons, and exorcists (catechists); but that he shall be deposed if he dare to ordain a priest or deacon without the consent of the bishop in the city, even though he has had the imposition of hands of a bishop. Canon VIII of the same synod permits unaccused chorepiscopi to grant letters of commendation, to those requesting them.

Likewise Canon XIII of Ancyra decrees that without the written authorization of the ruling bishop chorepiscopi have no right to ordain priests and deacons either in their own territory or in any other town. Canon XIV of Neocaesarea says that chorepiscopi, being in the nature of types of the seventy apostles, officiate as assistant ministers and are honored on account of the interest they show in the poor by distributing among them the money collected in church. Also Canon XIV of the 7th Ecumenical Synod says that it was an ancient custom for chorepiscopi to ordain at the behest of the bishop. That is what Canon LXXXIX of Basil also declares in his letter to chorepiscopi. These chorepiscopi, in fact, appear to be in some cases priests only, and in other cases to have had the imposition of hands of a bishop, as may be inferred from what is said in Canons VIII and X of Antioch. But there is a considerable difference between a bishop and a chorepiscopus. For a chorepiscopus is in charge of only one district; a bishop is the overseer of many districts. A chorepiscopus is appointed by the bishop to whom he is subject, whereas the bishop is appointed by the metropolitan.

Accordingly, the chorepiscopus has to get written permission from his bishop for every ordination that he performs, whereas the latter executes each ordination on his own venture.

The so-called chorepiscopi of today (for example, as the term is now used in Greece), as not having these functions, possess only a name, which is destitute of authority.

18. John of Antioch in the collection of the Canons, instead of the expression "confessed their sins to them," substitutes the words "confessed the sins they had committed"; which is more correct.

LINKS **or** **Topical_Index**

19. ORDAINED UNWORTHILY REMAIN TRUE PRIESTS UNTIL DEPOSED

We note here, however, a universal and general axiom that all who have been ordained contrary to the Canons and unworthily, are nevertheless true priests until they are deposed by a synod. Because as divine Chrysostom says, "God does not ordain all men, but He does act through all men, even though they themselves are unworthy, in order that the people may be saved" (Homily 2 on II Timothy, page 837 of Volume IV). And again: "Because grace operates through the unworthy not on their account, but for the sake of those who are destined to be benefited" (Discourse 11 on I Thessalonians, page 216 of Vol. IV). And again: "But now, it must be said, God will also operate through unworthy persons, and the grace of baptism is in no respect injuriously affected by the life of the priest'" (Discourse 8 on I Corinthians, page 200 of Volume III).

Moreover, in Discourse 8 on the Epistle to the Collosians, page 107 of Volume III, Chrysostom proves this by means of numerous arguments, among which he says these things as well: "God's grace is also operative in an unworthy person, not for our sake, but for your sake." And again: "It is not me that you are treating scornfully, but the Holy Orders.

If you see these naked, then treat them scornfully; then not even I will tolerate any imposition. But as long as we are sitting on this throne, as long as we have the presidency, we possess the dignity and the power even though we really are unworthy."

Symeon of Thessalonica (Reply 13) says: "In regard to ordination, grace operates in them, whether they are prelates or priests, for the salvation of those coming to church; and all the Mysteries they celebrate are in very truth Mysteries. Woe, however to such men, who whether they sinned before the ordination or after the ordination, are unworthy of Holy Orders. And if they want to repent and be saved, let them refrain altogether from the most holy works of Holy Orders, because there is nothing else that can help them to repent if they fail to abstain beforehand from Holy Orders." See also the testimony of Chrysostom concerning resignation, in the Form of Canonical Resignation, at the end of this Book.

20. **LICINIUS OPPOSED CONSTANTINE OUT OF ENVY**

Impious Licinius, who was brother-in-law to Constantia the sister of Constantine the Great, and enjoyed second place in the royal honor after Constantine himself, but later he conceived an deep envy against the brother of Constantine's wife, and launched a fierce war upon God. Hence he first of all drove every Christian out of his house. Afterwards he commanded that all Christian soldiers in every city in the realm be deprived of the honor of their military unless they sacrificed to the idols (Eusebius, Ecclesiastical History, Book X, Chapter 8; and concerning the life of Constantine, Book I, Chapter 54). But after he was gone, most pious Constantine made a contrary law to the effect that all former Christians who had been in military service and had been persecuted on account of their faith in Christ by Licinius and had been deprived of the honor, should be given the choice of remaining imperial soldiers as they had been formerly, or if they did not care for the honor, they were allowed their

freedom. (Eusebius, concerning the life of Constantine, Book II, Chapter 33; and Sozomen, Ecclesiastical History I, Chapter I.)

21. Concerning Listeners, Kneelers and Co-standers, see Canon LXXV of Basil.

22. CONCERNING FAITH-DENIERS TREATMENT

The present-day custom of the Church treats faith-deniers for the most part considerately, in accordance with the formulation of Methodios of Constantinople. On this basis, if anyone was made a captive when a child, and as a result of fear or ignorance he denied the faith, when once he returned to the faith, and after listening to the usual propitiatory prayers for seven days, on the eighth day he is cleansed, and is anointed with Holy Chrism, and then communes, remaining thereafter in the church for eight days, and listening every day to the holy services.

But if he was an adult and denied the faith after being tortured, in this case he is obliged to fast first for a period of twice forty days, abstaining from meat, cheese and eggs, and on three days in the week (Monday, Wednesday, and Friday) and abstaining from oil and wine. (Note that the fast of Wednesday and Friday that is obligatory for all Christians was given to this person as a canon by way of philanthropy and clemency.) For seven days he listens to the same prayers, and then he too is cleansed, like the one above, and is anointed, and communes. On the other hand, if he willingly denied the faith, he too has to fast identically for two years as the one above fasted according to his ability, he must make one hundred or two hundred prostrations, and thereafter he also listens to the propitiatory prayers and is cleansed, and receives the other treatments, like those above. (Blastaris, in his synopsis of the Canons of the Faster; and Armenopoulos, Section 5, Heading 4, of his Epitome of the Canons. See also this formulation in the Euchologion, where these prayers are to be found, more *in extenso*.)

23. CONFESSORS SHOULD SHED TEARS

In some such manner as this a confessor (or spiritual father) ought to shed tears and mourn over the sins of Christians who confess to him; not however when they are confessing to him, but after their confession for this is when he has to advise them because his tears show that he loves sinners as a father loves his children, and is sorry for them as Jacob lamented Joseph, and as Moses as well as Jeremias lamented for the Israelites - and just as the Lord shed tears over Jerusalem. Notice also in the discourse of Gregory of Nyssa concerning repentance, how strongly therein he urges spiritual fathers to mourn for sinners.

LINKS or Topical_Index

24. **PENALTIES MUST BE WELL THOUGHT OUT BY CONFESSORS**

Hence Divine Chrysostom (in his Discourse 2 concerning Holy Orders) says: “A pastor ought not to inflict penalties or penalties proportional to the sins, but ought to take into consideration also the will of the sinners, lest in trying to mend a tear or torn place, he tear it worse than ever, and in making a hasty attempt to help the fallen one to his feet he hurl him still further down. For those who have a weak will, if they are penalized a little at a time, they can free themselves, if not entirely, at any rate to some extent, from their sins and passions. But if one overwhelm them suddenly with all the penalties they deserve, he will deprive them of even that small amount of correction which they ought to receive . . .” And again: So for this reason a pastor ought to possess a great deal of discretion, and countless eyes, in order to see the attitude of the soul from all sides. Some men, being unable to endure an austere canon, become stiff-necked and leaping away, fall into despondency. Also in a contrary fashion, again there are some who as a result of their not receiving a

canon along with their sins become careless, and grow worse, and are incited to sin more than ever. On this account too in the time of Patriarch Luke, a Bishop who had canonized a soldier for too short a time, after his having committed a willful murder, and who had given him a written document attesting to the remission of his sin, was called to account by the Synod for the excessively lenient concession he had made. The Bishop on his part, offered in witness the present Canon of this Synod. However, he was told by the Synod that true enough though permission was given to prelates to augment or reduce the penalties prescribed by the Canons, yet they are not permitted to employ an excessive and inconsiderate concession. Hence the Synod inflicted the penalties of the Canon on the murderer, on the one hand, and chastised the Bishop, on the other hand, with suspension from his prelacy for the prescribed length of time.

LINKS or Topical_Index

25 .GENUINE AND TRUE REPENTANCE NEEDED

Note that in the present Canon there are observed those two points which Basil the Great mentions in his Canon III: custom and form, and strictness and extremity. That is the custom and the form, which is the three years of listening and the ten years of kneeling. The strictness and the extremity, is the tears, and the patience endurance of hardships, the doing of charitable deeds to others and in general genuine and true repentence. Accordingly, to those who tolerated the strictness, there was made the concession of exemption from the obligation of keeping the requirement of three years' kneeling. But to those who would not tolerate this canon or penalty, no concession was made at all; on the contrary, they were ordered to fulfill all the years. For this reason divine Chrysostom, in his Homily 14, on the Second Epistle to the Corinthians, says: "I am not asking for a multitude of years, but for correction of the soul. So show me this, whether the sinners have been contrite, whether they have changed their manner of living, and everything is finished. But as long as this is not so, no benefit will accrue from protraction of the period of penalty.

For even in the matter of bodily wounds, we are not concerned about how many times the wound has been bandaged, but whether the bandage has been of any benefit. So if there has been benefit in a short time, let it be no longer bandaged. But if it has been of no benefit, let it be bandaged for a longer time, even for more than ten years, until the wounded one has derived some benefit from the bandage."

And again in the same Homily he says that it is not the multitude of time that suffices to characterize true repentance, but rather the change of the sinner's mind. For according to the same saint, in the preamble of his commentary on the Gospel according to St. John it is possible if a person repent in a single moment of time and change his manner of living, for one to avail himself of God's philanthropy and mercy.

St. Gregory the Theologian, on the other hand in his Discourse on the Lights, says that "we ought not to accept those who neither repent nor humble themselves, whereas we ought to accept those who fail to repent as they should, and who fail to display repentance equal to the wrong they did, and that we ought to sentence them to keep the forms of repentance that befit their sins. Finally as for those who truly repent to such an extent that they actually wither as a result of their tears, we ought to admit them to communion. From these statements it will become easy to find the solution to the bewildering question why some Canons penalize an adulterer, a person guilty of bestiality, a sodomite, a sorcerer and wizard, and others, with a greater number of years, while other Canons prescribe a smaller number of years for the same offenses. The reason is that the repentance of such sinners it not judged by the number of years, but by the disposition of the soul, and according to their greater or lesser degree of repentance, the number of years of penalty is prescribed as more or less."

Hence John the Faster judges by the fasting and prostrations and other hardships which the penitent has consented to do in determining how much to reduce the number of years of penitence the penitent deserves.

26. In other codices it is found written thus: "of the perfect last and indispensable " etc.

27. CONCERNING COMMUNING THE GRAVELY ILL

Dionysios of Alexandria also writes to Favius in his correspondence that "a faithful old man named Serapion, who was sacrificing to idols, and fell gravely ill and for three days was dumb, after recovering a little on the fourth day, called his nephew and told him to bring a priest. The boy went to the priest. It was nighttime. But the priest happened to be ill so that he could not go to him. Since however, I (Dionysios) had given orders to the priests to allow persons at the point of death to commune, especially if they have pleadingly asked to do so, in order that they might die and depart the present life with a good hope, the priest gave the boy a portion of the all-Holy Bread and told him to wet it and pour it into the mouth of the old man. After the boy did this the old man, having swallowed a little, immediately gave up his spirit" (Eusebius, Ecclesiastical History, Book VI, Chapter 44). Elias, too, the Metropolitan of Crete, in writing to a monk named Dionysios, says that if a person is still breathing a little and is not entirely dead, though he is senseless and can neither take nor eat anything, or in another way spits out what is placed in his mouth; if the person is such, the priest ought with a prayer to seal his lips and his tongue with the contact and affusion of the Mysteries (page 337 of the *Juris Graecoromani*).

29. FORGIVENESS; BUT IF NO DEATH, RESUME PENALTIES

Though it is said that Dionysios of Alexandria (as found in a comment on the present Canon) in his letter concerning a Canon, in speaking of those who lapsed in the midst of the persecution, and asked to participate in the Mystery of Communion while dying, says that if a priest absolves their sins and they are permitted to partake of the Divine Mystery, and are consigned to that life absolved and free, this is a veritable imitation of godlike philanthropy and benevolence in that by virtue of such pardon and Communion they are led to believe that they are going to receive a mitigation and alleviation of their future punishment. If on the other hand, such persons should thereafter live, he says that they must be bound again (i.e., their absolution must be revoked), and they who had formerly been pardoned, and become partakers of divine grace, and had been sent off to the Lord absolved and free, must again be made liable for their sins, without having done anything wrong since they communed. This, I say, appears to me to be inconsistent, and most unreasonable. If holy Dionysios does say these things, it would nevertheless appear that the opinion of this Ecumenical Synod is preferable to the opinion of an individual Father.

Wherefore wise Photios declared quite aptly that decisions of ecumenical and common synods ought to be respected by all men, while the private declarations of any one Father or decrees of a local or regional synod (that is to say, that have not been confirmed by an ecumenical synod), leave one respecting them characterized as superstitious. And yet,on the other hand, if one fails to accept them, it is dangerous to ignore them. For let it be granted, in accordance with the opinion of holy Dionysios, that such persons commune as a matter of necessity, they ought not to be rebound on account of the pardon they had previously received. But first of all, that pardon and communion was not legal and canonical but most necessary. Secondly, no one can persuade others not to be scandalized when they see persons that are unworthy and have produced no fruit of repentance being allowed to partake of the Divine Mysteries.

After taking these views into consideration, the Synod decreed that such persons should return again to the prior forms of repentance. For moreover, even divine Dionysios himself, as if presumably correcting himself, adds: "If however, any of such Christ-deniers appear after the recovery of his health to need further conversion and repentance, we advise him to humble and inflict severe hardships upon himself, either for his own interest or in order to prevent other men from blaming him and becoming scandalized at his conduct. Accordingly, if he be persuaded to do this, he will be benefited; but if he be not persuaded, this refusal to be persuaded will become an indictment to him, entailing his excommunication from the Mysteries and the faithful a second time." But perhaps this opinion is not that of Dionysios of Alexandria, but one of Dionysios of Corinth. I surmise this because this diction is like the diction used by this Dionysios in his comments on Job.

29. John of Antioch in the collection of the Canons has it "As concerning lapsed catechumens."

30. LOW RANK OF CATECHUMENS

Concerning catechumens Dinoysios the holy martyr says in Chapter 3 of his History Hairesei. "The lowest rank is assigned to catechumens. They are destitute of any share, in and are wholly uninitiated in every clerical mystery.

31. In the Collection of Canons by John of Antioch is found also the additional inclusion "or Deacon", as is mentioned in the Canon itself further above.

LINKS or Topical_Index

32. CANONICALS

Clergymen are called "canonicals" and said to be "covered by the Canon", with an implication that their life, their mind and their discourse are all governed and directed in accordance with the holy Canons including under this

designation Apostolic , Synodal and Patristic Canons (see also Footnote 1 to Apostolic Canon II). In addition, the name "canonical" is also given to monks, as may be seen in many of the Canons themselves, and most especially to nuns, who on the same assumption are named canonicals. This suggests that laymen and laywomen live for the most part according to laws of their own, or otherwise speaking uncanonically, and conduct themselves publicly and privately in an indifferent manner, that is, without particular pains to obey the Canons.

33. CONCERNING EXCESSIVE INTEREST

This percentage charge is mentioned also by divine Chrysostom in his 50th homily on the Gospel of St. Matthew, saying that one human being gives barely a percentage, whereas the other God grants a hundredfold and life everlasting.

LINKS or Topical Index

34. LIMITATIONS OF DEACONS

That is why Simeon of Thessalonika says: "Deacons must not offer portions [of the Holy Mysteries] all Deacons must receive theirs through the Priests." And again: "Since the deacons do not have the gracious gift of formally offering the sacrifice to God, or they are deacons solely in virtue of their having a ministerial dignity. Then, at any rate they are not permitted to put on clerical vestments without the blessing of a prelate, or priest, nor to commence any ceremony without a priest, how can they have any right to administer Communion through themselves?" Divine Epiphanios, too, says the same thing in his Heresei. 79:

"For it is to be noted that neither have deacons been entrusted with the performance of any Mystery in the ecclesiastical order, but only with acts of assistance as servants in the celebration thereof." Also the Apostolic Injunctions

in Book VIII, Chapter 46 indicates: "Neither is it lawful for a Deacon to offer sacrifice, or to baptize anyone, or to pronounce any blessing whether small or great."

LINKS or Topical_Index

35. IMPROPER PROTOCOL

For this reason then, the written order of Emperor Alexis Comnenus ought to be annulled, which decrees that in gatherings outside the Synod the Chartophylax of the Great Church is to take his seat ahead of not only the priests, but even of the bishops themselves, in spite of the fact that he is nothing more than a deacon, without having any other excuse to disregard these Synodal Canons than the mere fact that it had prevailed as a custom for a long time: however this excuse is not reasonable. For Canons ought to have rather the superiority of authority wherever custom conflicts with Canons. For in spite of the fact that custom does have effect as an unwritten law even in civil matters, and a long-term custom is recognized as having validity in lieu of a law, yet this is not the case in general, but only in regard to those matters respecting which there is no written law and in regard to those matters with respect to which it does not conflict with a written law or a Canon. This is so even according to Balsamon himself, who lends his sanction to the absurd decree of the emperor (for he was a chartophylax). Also, according to the fourth decree of the third title of the first book of ordinances, which is Book II of the Basilica, Title I, Chapter 41, even the sixth Novel of Leo the Wise ordains that an unwritten custom ought not to have any validity if it is overruled by the Canons. Read also the Footnote to Apostolic Canon XXIX, and that to Canon I of Sardica. How greatly that imperial order of this sort actually disturbed the prelates of that time on account of its absurd character, can be learned by anyone who will take the trouble to read the text of the order itself that can be found in Balsamon's comment on the present Canon.

36. HERESIES OF PAUL OF SAMASOTA

Paul, hailing from Samasota, a city situated in Mesopotamia near the Euphrates River, and for this reason called Paul of Samasota (and not because he served as Bishop of Samasota, as Balsamon, or even others, have said), was a son of a Manichean woman named Callinica, according to Cedrenus, Blastaris, and Balsamon, and he was also made Bishop of Antioch after the death of Demetrianos the previous Bishop of Antioch, in A.D. 260. According to Eusebius (Ecclesiastical History Book VII Chapter 27), he believed wrongly not only in connection with the mystery of theology in that he declared that there was but one God, not because the Father is the source of divinity, but by denying the hypostasis of the Son and of the Spirit, like Sabellius, and taking God to be but one person together with His Logos, in the same manner as a human being is one with his own logos (i.e., reason). He thus believed nothing more than the Jews, according to divine Epiphanies (Heresei 65), but also even became blasphemous in connection with the incarnate economy. According to Theodoret (Conversation II), Artemon, and Theodosios, both Sabellius and Marcellus Photinus, and Paul of Samosata, all declare Christ to have been only a mere human being, and they all deny the divinity which had been existing in Him from before all the ages.

In A.D. 272 the regional Synod held in Antioch deposed him and anathematized him. The Synodal letter is to be found in Eusebius *ibidem*, which even states that Paul used to assert that the Son of God had not come down out of heaven, but, on the contrary, that he had commenced from below out of Mary. Note furthermore, that Cedrenos, Blastaris, and Balsamon say that the Manicheans had their names changed by this same Paul to Paulicians, who sprang up a few years after Paul. See also the Prologue of Dionysios of Alexandria. See also page 155 of the dogmatic *Panoply*, wherein it is written that the Paulicians are descended from the Manichees, being called Paulicians barbarically instead of Paulojohns.

37. INDICTMENT AND REPREHENSION

Indictment is one thing and reprehension is another says divine Chrysostom in his Second Discourse on the Book of Job. An indictment (charge or accusation), is suffered in the case of grave sin; a reprehension (reproach or censure) is incurred in the case of light trespasses. Whoever is not liable to either of these two treatments is called unindictable. For a person that cannot be indicted as an adulterer, or as a murderer or the like, is unindictable. A person, on the other hand, that can be reprehended as an insulter, or calumniator, or vituperator, or drunkard or the like, though exempt from indictments, nevertheless is liable to reprehension. This is why Job is called irreprehensible because he was far from being guilty of even the slightest offenses. That is why God said to Abraham, *"Be complacent towards me, and become irreprehensible"* (Genesis 17:1). The Apostle, wishing to appoint shepherds of the inhabited earth since the good things of virtue were then rare, says to Titus: "appoint Bishops, as I have ordered you, if there be anybody that is unindictable" (Titus 1:7). The word irreprehensible (or blameless) would not have been applicable at that time . . . Irreprehensibility was too comprehensive a term. The middle ground was that reflected in the term unindictable. Even a small good can be great in evils . . . not because He laid this down as a law, but because He condescended to allow delusion. For He knew that when piety blossomed the very nature of the fact of the matter would of its own accord prefer what is good and that there would result a selection of those things which are superior and better.

Note also that according to the assertion of Chrysostom this Canon demands that those who are about to be admitted to Holy Orders should be not only

unindictable but also irreprehensible, since piety blossomed after St. Paul although even during the time of St. Paul the term irreprehensible was of limited applicability. For St Paul himself wrote to Titus as well as to Timothy, saying: “A bishop, then, must be irreproachable” (I Timothy 3:2). This word "irreproachable" is almost entirely indistinguishable from the word irreprehensible, which word Chrysostom himself interprets by asserting that in saying “irreproachable” St. Paul was alluding to every virtue . . . so that if anyone’s conscience upbraids him for having committed some sins, he is not doing right if he desires a bishopric and Holy Orders, of which by his own deeds he has made himself unworthy. Even the present Canon also demands irreproachability of priests, and so does Canon IX of the same Synod. But if this demands this of priests in general, how much more must it demand the same of bishops?

38. THE ROLE OF DEACONESS UNLIKE DEACONS

Note that a Deaconess, though apparently ordained later by a Priest and Deacon, according to Canon XIV of the 6th Ecumenical Synod, was authorized to officiate in the Divine Liturgy, according to Canon XV of the 4th Ecumenical Synod, yet according to the Apostolic Injunctions she does not appear to carry out the male deacon’s service in the Liturgy of the Divine Mysteries in the Bema, but only that service which is performed outside the Bema. For these Injunctions indicate in Book III, Chapter 9 relative to this that: “Although we have not allowed women to teach in church (because St. Paul expressly says, in his First Epistle to Timothy, Chapter 2, Verse 12: “*I do not permit a woman to teach*”), how can anyone permit them to serve as priestesses? For this reason it is an error of the godless Greeks to ordain priestesses to their female goddesses and not be of the legislation of Christ. So this deaconess was ordained at first (ibid. Chapter 15 and 16) for the sake of women being illuminated, i.e., being baptized, whom after the Bishop anointed

their head with holy oil, and the deacon only their forehead, she took charge to anoint their whole body, owing to the fact that it was not proper for a woman's naked body to be seen by men. Secondly, for the other services the Church offered to women. For in homes where women were dwelling together with unbelieving men, to which it was not proper or decent for male deacons to be sent on account of the risk of evil suspicions, a woman deaconess was sent according to the 15th Chapter of the 3rd book (of the Injunctions) to watch at the doors of the church lest any uncatechized and unfaithful woman might enter (Book II, Chapter 17). Also she examined those women who went from one city to another with commendatory letters as to whether they really were Orthodox Christian women; as to whether they were tainted by any heresy; as to whether they were married or were widows. And after the examination she would provide a place in the church for each one of them to stand according to chance and her position (Book III, Chapter 14 and 19).

LINKS or Topical_Index

DEACONESSES DID NOT PERFORM IN SERVICES AS DEACONS

But a deaconess was also needed to render services to those widows who were listed in the church roll, by offering them the alms donated by Christians; and they were useful also in connection with other services too. But most of all, according to chapters 20 and 28 of the eighth book (of the Injunctions) she was ordained for the purpose of guarding the holy gates and serving the priests when they were baptizing women with a view to decency and propriety, wherein it is written that "A Deaconess can neither bless nor do anything that priests and deacons do." In addition Epiphanios (Hairesei. 9) says concerning them that the ecclesiastical order needed woman only by way of deaconesses who came from the widows, and the elderly among whom it called presbytidas. Nevertheless it did not command anywhere for priestesses or priestesses to be made such. For neither did deacons in the ecclesiastical order receive any authority to perform any mystery, but only to serve as assistant in connection with the rites being performed by the priests.

And again, it is said that the battalion of deaconesses is in the Church, not to serve in the capacity of priests, nor to undertake to pardon anything, but for the sake of preserving the decency of the female sex, either in connection with rite of baptism, or in connection with the function of visiting the sick or those in distress, or in time of necessity of undressing a woman's body in order that it may be beheld only by her, and not by the male dignitaries officiating in the process of performing the holy offices.

LINKS or Topical_Index

Though it is true that Balsamon says, in reply to Question 35 of Marcus of Alexandria, that Deaconesses enjoyed a rank in the Bema (or Sanctuary), but that the complications due to menstruation dispossessed them of their rank and removed their service from the Bema, yet he himself again in the same reply says that in Constantinople deaconesses are ordained who have no share or privilege in the Bema, but who perform many ecclesiastical services and help to correct women ecclesiastically. Clement of Alexandria, surnamed Stromateus, in his Book III, says that the Apostles had women with them as sisters and fellow deaconesses in the matter of preaching for women confined to the house, through whom the Lord's teaching penetrated into the chamber and private apartment of women. It is also found stated in some books that the ordination of a deaconess consisted in her bending her head while the prelate laid his hand upon her, and in his making the sign of the cross three times, and repeating some prayers over her.

Concerning deaconesses, St. Paul writes in his First Epistle to Timothy: *"Even so must their wives be modest, not slanderers, temperate, faithful in all things"* (I Timothy 3:11). Note that although deaconesses were not the same as widows, nor the same as presbytidas, yet, in spite of this fact, it is true that deaconesses were recruited and ordained from the battalion of widows enrolled in the church.

Read also the second footnote to Canon XL of the 6th Ecumenical Synod and the footnote to Canon XXI of Laodicea. If anyone fond of learning would like to know the particular way in which such deaconesses were ordained, he may learn this more in detail from Blastaris.

For the latter states that in old books it was found written that the women in question were forty years old when they were ordained, and that they wore a full monastic habit (that of the great habit), and that they were covered with a *maphorion,* having its extremities hanging down in front. That when the prelate recited over them the words, “The Divine Grace", they did not bend their knee like the deacons but only their head. Afterwards the prelate would place a deacon's orarion on their neck under the maphorion, bringing the two extremities of the orarion together in front. However, he would not permit them to serve in the Mysteries or to hold a fan [which represents the Seraphim] like the deacons, but only to commune after the deacons, and after the prelate communed the others, they could take the cup from his hands and replace it upon the holy table without communing anyone. Blastaris, however, adds of his own accord that they were later forbidden by the Fathers to enter the Bema or to perform any such services due to the unfortunate event of menstruation as Balsamon stated further above.

LINKS or Topical_Index

39. KNEELING PRAYERS WRONG ON PENTECOST- BELONG ON MONDAY THE LORD’S DAY EVENING

That is why St. Basil the Great (in the words of Blastaris), “having composed in a manner superior to all others the propitiatory prayers that are uttered on the day of Pentecost at the descent of the Holy Spirit, and having admonished the laity to listen to them with a servile posture and kneeling, in order to confess by this position the natural authority of the Holy Spirit. Also to bear witness in

this regard that the Holy Spirit is coessential with the Son, to whom *"every knee should bend,"* (Philippians. 2:10), according to the Apostle. Having done these things he did not deem it reasonable for these prayers to be read in the third hour of the day on which the Holy Spirit descended upon the Apostles. No. Because it was not fitting for Basil, who was an oracle and initiate into the hidden mysteries of the Holy Spirit, to abolish the priorities and prerogatives of the Lord's Day, containing as they do hallowed mysteries and reckonings, which he himself had previously sanctioned and confirmed, that is the practice of not kneeling on the Lord's Day. Hence, in order to prevent the occurrence of this impropriety, he prescribed that they be read with kneeling during the *evening of Pentecost*, in which the Lord's Day as well as the day of Pentecost ends, while on the other hand, the beginning of Monday is being brought into effect, since every next day makes its beginning by starting from the seventh hour of the preceding day, both according to the astronomers and according to the civil laws. Wherefore those who read these prayers in the morning are doing so wrongly and contrary to the Canons."

Besides this however, even those who remain fasting until the time comes to listen to these prayers in the evening, on this day of Pentecost though it is a day on which bright clothes are worn and which was named the Lord's Day in honor of the Lord, they are in reality superstitious. And they are not doing rightly, since according to divine Chrysostom, after a man has enjoyed a bodily repast there is no reason to prevent his coming also to the spiritual repast of the discourse and prayers (Hon. 10 on the statues; and Discourse 2 after the Calends). He says the same thing also in his interpretation of the tenth verse of the eighth chapter of Deuteronomy: *"When you have eaten and are full, then you shall bless the Lord your God"* (page1463 of the first volume of the series).

But one may wonder why the Apostle Paul kneeled and prayed on the days of Pentecost. For in the twentieth chapter of the Acts it is written that Paul sailed by way of Ephesus, which is the same as to say, in passing, that he wished to see the Ephesians, since he was also in haste to visit Jerusalem on the day of Pentecost. And, having stated these facts, he then adds: *"And when he had thus spoken, Paul kneeled down, and prayed with them all* (Acts 20:36). Again, in the twenty-first chapter, following this, the same St. Luke states that, after landing at Tyre, they *"kneeled down on the shore, and prayed"* (Acts 21:5). The solution, nevertheless, is not far to seek, to wit: the constitution of the Church had not yet been adjusted and settled at that time and in a way she was still in her infancy, as evidenced by the fact that at the time in question her main foundations were in the process of being laid, and she had not come to perfection nor had she acquired exactness.

Note however, that the present Canon is not referring to those prostrations which among us are more commonly called "great penitences," ("metanias," which when performed for the sake of kissing the holy images, and especially the awesome Mysteries, are not forbidden by Canon X of St. Nicephoros either on the Lord's Day or throughout Pentecost, nor by the holy hymns which say, sometimes, "We prostrate ourselves to You resurrected from the sepulcher," and at other times, "Come, and let us fall down adoringly and prostrate ourselves to Christ resurrected," and many other such hymns. I said that performed for the sake of kissing are not forbidden, since those performed as a matter of custom are forbidden even by himself in the same Canon, wherein he says verbatim:

"One must bend the knee for the sake of kissing even on the Lord's Day; yet one must not perform prostrations due to custom, as has been written in many manuscript codices. Divine Isaias forbids these. For in writing to Theodora he says that if she performs prostrations on the Lord's Day and on Pentecost, she is liable to a very severe penalty. Besides, even St. Callistus and Ignatius Xanthopoulos likewise forbid them, in the utterance, they say, of certain mystical and secret words. Moreover, even the typika also do awaywith such "great penitences" both on the Lord's Days and on Saturdays and throughout Pentecost. And the reason is that such prostrations involve the prostrations forbidden by the Canons — the Canon does not refer to such prostrations, but to the prostrations *wherein while kneeling on our knees we pray*, as we do, for instance, during the evening of Holy Pentecost. Hence it is to be concluded that praying while kneeling is not a Latin or heathen custom and formality, but an evangelical and ecclesiastical practice. It is an evangelical practice, because it was thus that one used to pray: for, it says, "*kneeling down, he prayed*" (Luke 22:41). It is an Apostolic practice, because even St. Paul was accustomed to pray thus, as we said above. And again: *"For this reason I bend my knees unto the Father of our Lord Jesus Christ"* (Ephesians 3:14). In fact, James the Brother of God kneeled likewise, insomuch that, according to Metaphrastes and others, his knees became swollen like those of a camel as a result of frequent prostrations. And conjointly the Apostles say in their Injunctions (Book 8, Chapter 9 and 15) that the faithful used to kneel in praying to God at Liturgy. And, finally, it is an ecclesiastical practice because the Sixth Ecumenical Synod, in its Canon XC, says that during evening of the Lord's Da y we kneel in offering prayers to God. Hence it was that St. Basil the Great (in his Discourse concerning with man as the image of God) states that the reason why prayer time was divided into seven periods was that this allowed an interval of rest to relieve the stress due to constant prostrations during

prayers, the need of which intermissions become evident from the fact that many Saints in the wildenesses and deserts were found to have expired in a kneeling position. Eusebius also states that the Christian soldiers in the service of Marcus Aurellius were wont to kneel on the ground when praying, in accordance with the customary manner of praying in vogue among Christians (Ecclesiastical History, Book 5, Chapter 6).

Nevertheless, one ought not always to pray on one's knees, but erect, both according to the present Canon and according to the Gospel, which states: *"And when you stand praying"* (Mark 11:25). But it deserves to be added to the present Footnote that inasmuch as Saturday is the day of rest on which God ended His work of creation, and a day of burial, and a day of falling, because of the fact that it was on a Saturday that the Lord was buried once, and fell into the tomb, and on this day memorial services are held for those who are lying in their tomb, in view of the fact that it is a day of rest from work, men are forbidden prostrations on this day, which are a certain kind of work, as is stated plainly in the typikon, which make it mandatory during the Great Fast from the evening of each Friday for them to stop working and remain at leisure, and as divine Callistus and Ignatius Xanthopoulos (in his Philokalia) bear witness. But because it is a day of burial and of falling, and not of resurrection, on this account both this Canon XX of the First Ecumenical Synod and Canon XC of the Sixth Ecumenical Synod did not forbid prostrations to be performed on Saturday on the ground that they denote the falling into the ground and death, according to the same Canon XCI of St. Basil, and as Canon II of Nicholas also says that bending the knee on Saturday is not forbidden by the Canon. For this reason therefore, those who kneel on Saturday do commit sin. And so the Synodal Canons are not in disagreement with the Typikon, since the former and the latter take different views of Saturday in ordaining laws in regard to prostrations on Saturday. As to why prostrations have now been done away with in the Eastern Orthodox Church, see Footnote to Canon XC of the Sixth Ecumenical Synod.

LINKS or Topical_Index

CONCERNING THE HOLY SECOND ECUMENICAL SYNOD PROLOGUE

The holy and Second Ecumenical Synod was held during the reign of Theodosios the Great, A.D. 381, and is also referred to as the First Ecumenical Synod in Constantinople. Of the Fathers attending it the most notable were Nectarios the Bishop of Constantinople, Timothy the Bishop of Alexandria, Meletios the Bishop of Antioch, Cyril the Bishop of Jerusalem, Gregory the Theologian and Gregory of Nyssa; and many other bishops from the East made up a total number of 150. Not even one bishop from the West attended it; nor did Pope Damascus in person or by a legate, nor does even a synodal letter of his appear in the Synod's records.[1] Later, however, they agreed and acceded to the promulgations it decreed, including Damascus and the whole Western Church. Even to this day they accept and recognize this Synod as a truly ecumenical synod.

It was held primarily against Macedonius, who was blasphemously declaring that the Holy Spirit was a creature constructed or created by the Son. Secondarily against Apollinaris, against the Eunomians, including the Eudoxians and the Sabellians, against the Marcellians, against the Photinians,[2] and in general anathematized every heresy that had risen during the reign of Constantius, of Julian, and Valens, and the emperors preceding them. After correcting the glorification and adoration of the Holy Trinity which had been altered by the Arians,[3] it renewed the doctrine of the Nicene Synod, on the ground of its being thoroughly Orthodox in all respects. Hence, in order to make it apparent that it professed the same beliefs as the Synod held in Nicaea, it did not draw up a creed of its own, but by simply making a small change in the Creed adopted by the Nicene Synod, and adding the clause, "of whose kingdom there shall be no end", on account of the heresy of Apollinaris the

millenarian,[4] and by developing the meaning of Article 8 in reference to the Holy Spirit. And also by supplying what was missing in the remaining four articles to the end,[5] it made the Creed identically the same as that now read by all Orthodox Christians, as it is seen in this Second synod (page 286 of Volume I of the collection of the synods), and in the fifth act of the same synod (page 155 of the same volume). Nevertheless, although this Second synod did make these additions to and changes in the Creed adopted by the First Ecumenical Synod held in Nicaea, yet the synods held thereafter accepted the Creed of the First and Second Ecumenical Synods as a single creed. As to why this synod made these additions, see the Footnote to Canon VII of the Third Ecumenical Synod. In addition to all these things, it also adopted and promulgated the present seven Canons pertaining to the organization and discipline of the Church, indefinitely confirmed by Canon I of the 4th Ecumenical Synod, but definitely by Canon II of the 6th Ecumenical and by Canon I of the 7th Ecumenical Synod. (See Dositheos, page 222 of the Dodecabiblus.)[6]



ST. CONSTANTINE THE GREAT
EMPEROR WHO CALLED THE
FIRST ECUMENICAL SYNOD

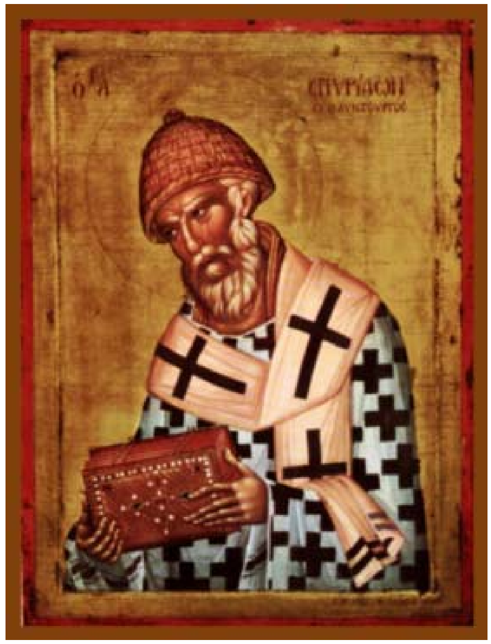


ST. ATHANASIOS THE GREAT
CHAMPION OF ORTHODOXY
AT FIRST ECUMENICAL SYNOD



ST. NICHOLAS OF MYRA

WITH RIGHTEOUS ANGER HE SLAPPED ARIUS THE ENEMY OF CHRIST AT THE FIRST ECUMENICAL SYNOD



ST. SPYRIDON THE WONDERWORKER
AT THE FIRST ECUMENICAL SYNOD
HELD UP A SINGLE BRICK SHOWING GOD TO BE ONE
THEN IT RETURNED TO ITS COMPONENTS
FIRE, WATER, CLAY, THE TRINITY

THE HOLY SECOND ECUMENICAL SYNOD
THE SEVEN CANONS

CANON I

The Holy Fathers assembled in Constantinople have decided not to set aside the faith of the three hundred and eighteen Fathers who met in Nicaea, Bithynia, but to let it remain sovereign, and that every heresy be anathematized, and especially and specifically that of the Eunomians, including that of the Adhesions, and that of the Semi-Arians, including that of the Pneumatomachs, and that of the Sabellians, and that of the Marcellians, and that of the Photinians, and that of the Apollinarians.

(Canon V of the 2nd Ecumenical Synod;
Canons I and V of the 6th Ecumenical Synod; Canon II of Carthage I)

Interpretation

This first Canon of the present Synod asserts that the 150 Holy Fathers who convened in Constantinople decided that the Orthodox faith, meaning the creed adopted by the 318 Fathers who had convened in Nicaea, Bithynia, should not be set aside, but on the contrary, should remain solid and inviolable, and that every heresy should be anathematized. In particular, the heresy of the Eunomians[7] or of those called Eudoxians the heresy of the Semi-Arians[8] or of those known as Pneumatomach (i.e., spirit-fighters), the heresy of the followers of Sabellius,[9] the heresy of the adherents of Marcellus,[10] the heresy of the pupils of Photinus,[11] and the heresy of those of Apollinaris.[12]

Concord

In agreement with the present Canon I of the Sixth Ecumenical Synod also decrees and ordains the faith to be exempt from innovations as it has been handed down and delivered to posterity by the Holy Fathers in Nicaea and by the 50 Fathers of this Synod. Canon V of the present Synod also admits the Westerners who confess one divinity of the Trinity. Likewise Canon II of Carthage ordains that the faith of the Church in the Holy Trinity shall remain fiducial, in accordance with the form prescribed by the Synod held in Nicaea, as Canon I thereof says. Dogmas of faith are mentioned also by Canons CXX, CXXI, CXXII, CXXIII, CXXIV, CXXV, CXXVI, and CXXVII of Carthage.

CANON II

Bishops must not leave their own diocese and go over to churches beyond its boundaries; but, on the contrary, in accordance with the Canons, let the Bishop of Alexandria administer the affairs of Egypt only, let the Bishops of the East govern the Eastern Church only, the priorities granted to the church of the Antiochians in the Nicene Canons being kept inviolate, and let the Bishops of the Asian diocese administer only the affairs of the Asian church, and let those of the Pontic diocese look after the diocese of Pontus only, and let those of the Thracian diocese manage the affairs of the Thracian diocese only. Let Bishops not go beyond their own province to carry out an ordination or any other ecclesiastical services unless summoned there. When the Canon prescribed in regard to dioceses is duly kept; it is evident that the synod of each province will confine itself to the affairs of that particular province, in accordance with the regulations decreed in Nicaea.

But the churches of God that are situated in territories belonging to barbarian nations must be administered in accordance with the customary practice of the Fathers.

(Apostolic Canons XXXIV, XXXV;
Canons VI, VII of the 1st Ecumenical Synod;
Canon VIII of the 3rd Ecumenical Synod;
Canon XXVIII of the 4th Ecumenical Synod;
Canons XX, XXX, XXXIX of the 6th Ecumenical Synod;
Canon IX of Antioch; Canons III, XI, and XII of Sardica.)

Interpretation

Since, as is attested by Socrates (Book 5, Chapter 8), officiating beyond the boundaries of one's own diocese was formerly a matter of indifference because of persecutions, and as Theodoret says, blessed Eusebius of Samosata did it as a matter of extraordinary zeal. On this account, when peace reappeared in the Church as a whole, the present Canon was adopted and promulgated. It relates neither to autocephalos Metropolitans alone, as Balsamon interpreted it, nor to Patriarchs[13] alone, but to both these classes of dignitaries alike, according to Dositheos (page 233 of the Jerusalem Patriarchal Archives.) In order that each hierarch may serve his own province and diocese, and not interfere in one that is alien, nor confound the rights of the churches. But, on the contrary, in accordance with the Canons (Canons VI and VII, that is to say of the First Ecumenical Synod, and much more in accordance with Apostolic Canons XXXIV and XXXV), so that the bishop of Alexandria may manage only the parishes in Egypt. The Synod expressly mentioned the bishop of Alexandria because the Bishop of Alexandria with his party cooperated to have Maximus the Cynic ordained in Constantinople, while, on the other hand, great St. Gregory was ousted from office in spite of its being his diocese and parish).

The metropolitans of the East are to attend to the affairs of the East, with the proviso that the prerogatives of the bishop of Antioch be duly respected, in accordance with the Canon (*sc*. VI) of the Nicene Synod; and the metropolitans of the Asian, Pontic and Thracian domains are to manage only the provinces belonging to them (these dignitaries; according to Canon XXVIII of the 4th Ecumenical Synod, have to be ordained after the bishop of Constantinople). It commands, in addition, that both patriarchs and metropolitans alike refrain from interloping beyond their own dioceses and provinces with the object of ordaining others or performing other ecclesiastical services in the parishes of others, without being invited to do so. Also that the synod of each particular province shall manage the ecclesiastical matters of each province of the metropolitans, whether they are elections, or ordinations, or penalties, or absolutions, or any other such matters. Likewise, regarding the affairs of each diocese of the patriarchs, the diocesan synod shall govern such matters of the diocese in question, as the Nicene Synod has decreed (Canon VI). For the same thing is involved in the decree of the Nicene Synod that no bishop shall be ordained without the consent of the metropolitan, and in which the present Synod says to the effect that the synod of each province (of the metropolitan) shall govern the affairs of each province respectively.

As for the churches of God that are situated in the midst of barbarian nations, where there either were not enough bishops to make up a synod, it was necessary for some scholarly bishop to go there in order to bolster up the Christians in their faith. These churches, I say, ought to be managed in accordance with the prevailing custom of the Fathers. To be more explicit, neighboring and more able bishops ought to go to them, in order to supply what is missing for a local synod. This, though contrary to Canons, yet as a matter of necessity was allowed by the Synod. Read Apostolic Canons XXXIV and XXXV, and Canon I of the Sixth Ecumenical Synod.

CANON III

Let the Bishop of Constantinople, however, have the priorities of honor after the Bishop of Rome, because of its being New Rome.

Interpretation

The preceding canon dealt with patriarchs as a group (and especially with those of Alexandria and of Antioch), whereas the present Canon deals especially with the Patriarch of Constantinople, and states that he is to share the prerogatives of honor after the Pope and Patriarch of Rome, since Constantinople itself is also called New Rome. The preposition "*after*" does not denote being later in point of time, as some say in company with Aristenus, but neither does it denote any abasement and diminution, as Zonaras incorrectly interprets it. (Because, in view of the fact that the bishop of Alexandria is after the bishop of Constantinople, and the bishop of Antioch is after the bishop of Alexandria, and the bishop of Jerusalem is after the bishop of Antioch, according to Canon XXXVI of the Sixth Ecumenical Synod, there would result four levels of honor, and consequently five different degrees of honor one higher than the other, which is contrary to all the Catholic Church, and acceptable only to the Latins and the Latin-minded). But on the contrary, it denotes equality of honor, and an order of disposition according to which one is first and another second. The fact that it denotes equality of honor is to be seen in the fact that the Fathers who assembled in Chalcedon, in their Canon XXVIII, assert that these 150 Bishops gave equal priorities to the Bishop of old Rome and to the Bishop of new Rome; and in the fact that the bishops who convened in the Troulos (i.e. the First Troullan Synod, herein designated the Sixth Ecumenical Synod), in their Canon XXXVI, state that the Bishop of Constantinople should enjoy equal priorities with the Bishop of Rome.

That it refers to order of disposition is to be seen in the fact that both the former and the latter in the same Canons call the Bishop of Constantinople second after the Bishop of Rome, not the second in point of honor, but the second in order of honor. For in the very nature of things it is impossible for there to be any two equal beings called first and second with respect to one another, without any order. That is why Justinian, in Novel 130 to be found in Book V of the Basilica, Title III, first calls the Bishop of Rome, and the Bishop of Constantinople second, coming in order after the one of Rome.

Note that inasmuch as Zonaras, however, in interpreting the Canon, prefixed this decree of Justinian, it is evident that as for the diminution and abasement which he ascribed above regarding the Bishop of Constantinople with respect to the one of Rome, this was ascribed only with reference to the order of honor, and not with reference to the honor in general, according to which the one precedes and the other follows both in the matter of signatures and in the matter of seats as well as in the matter of mentioning their names. Some, it is true, assert that the present Canon grants only an honor to the Bishop of Constantinople, but that later urgent need gave him also the authority to ordain the Metropolitans in Asia, Pontus and Thrace. But the Synod held in Chalcedon in its letter to Leo says that he held such authority to ordain them by virtue of an ancient custom; but its Canon XXVIII (of the Fourth Ecumenical Synod) only confirmed this.[14] Read also Canon XXVIII of the same Synod.

LINKS or Topical_Index

CANON IV

As concerning Maximus the Cynic, and the disturbance caused by him in Constantinople, it is hereby decreed that Maximus neither became nor is a Bishop, and that neither are those ordained by him entitled to hold any clerical rank whatsoever. Let everything connected with him or done by him be annulled.

Interpretation

The present Canon decrees that this Maximus[15] is to be regarded as never having been a bishop at all nor as being one; and any persons ordained by him to any rank whatever are to be regarded as never having been ordained at all: because all has been annulled, including the ordination conferred upon him by the Egyptians in violation of parish and contrary to canons, as well as ordinations he conferred upon others.

CANON V

As concerning the Tome of the Westerners, we have accepted also those in Antioch who confess a single divinity of Father and of Son and of Holy Spirit.

(Canon I of the 2nd Ecumenical Synod;
Canon I of the 6th Ecumenical Synod; Canons I, II of Carthage)

Interpretation

This Canon is a special and particular one. For it says that, just as the Fathers of this Synod accepted the Tome of the Westerners, that is to say, the definition confirming the holy Creed of the Nicene Fathers and anathematizing all those who hold beliefs contrary thereto, which definition the Western Fathers assembled at Sardica [16] adopted and promulgated so in like manner they accepted also the definition of the faith set forth by those assembled at Antioch,[17] who confess one divinity of Father, and of Son, and of Holy Spirit, in the same manner as the Fathers who assembled in Nicaea.

CANON VI

Because many men, in a spirit of enmity and for purposes of slander being desirous to confound and subvert ecclesiastical discipline, connive to fabricate certain charges against Orthodox Bishops managing the churches, in an attempt designing nothing

else but to sully the reputation of the priests, and to raise disturbances among peoples who are at peace; on this account it has pleasedthe holy Synod of the Bishops who have convened in Constantinople to decree that informers are not to be admitted without examination, nor are all men to be allowed to bring accusations against those managing the churches, nor yet are all to be excluded. But if anyone lay a personal grievance, that is, a private complaint, against a Bishop, on the ground that he has been a victim of the Bishop's greed or other unjust treatment, in the case of such accusations neither the personality nor the religion of the accuser is to be inquired into. For then the conscience of the Bishop must be clear in every respect, and the man who claims to have been wronged should receive justice whatever be his religion. But if the indictment brought against the Bishop be of an ecclesiastical nature, then the personality of the informers must be considered, in order, first of all, not to allow heretics to make charges against *Orthodox Bishops in regard to ecclesiastical matters. We call heretics those who have of old been proscribed from the Church and those who have thereafter been anathematized by us; and in addition those who though pretending to confess the sound faith, have schismatically separated and have gathered congregations in opposition to our canonical Bishops. Further, as regarding those who have previously been condemned by the Church on certain charges and have been ousted from this or excluded from Communion, whether they belong to the clergy or to the ranks of laymen, neither shall these persons be allowed to accuse a Bishop until they have first cleared themselves of their own indictment. Likewise as regarding those who themselves previously been accused, they are not to be permitted to accuse a Bishop, or other*

clergymen, until they have first proved themselves innocent of the charges placed against them. If however, certain persons are neither heretics nor excluded from Communion, nor condemned, nor previously charged with any offenses, should declare that they have an accusation of an ecclesiastical nature against a Bishop, the holy Synod bids these persons to lodge their accusations before all the Bishops of the province and before them to prove the charges against the Bishop involved in the case.

But if it so happen that the provincial Bishops are unable or incompetent to decide the case against the Bishop and make the correction due, then they are to go to a greater synod of the Bishops of this diocese summoned to try this case. And they are not to lodge the accusation until they themselves have in writing agreed to incur the same penalty if in the course of the trial it be proved that they have been slandering the accused Bishop. But if anyone, scorning what has been decreed in the foregoing statements, should dare either to annoy the emperor's ears or to trouble courts of secular authorities or an ecumenical synod to the disturbance of all the Bishops of the diocese, let no such person be allowed to present any information whatever, because of his having thus roundly insulted the Canons and ecclesiastical discipline..

Interpretation

What the present Canon says may be stated as follows, since many men wishing to confound the discipline and good order of the Church inimically slander Orthodox bishops, without accomplishing any other result than that of blackening the reputations of those in Holy Orders and disturbing the laity, for

this reason it has pleased this Holy Synod to decree that neither all accusers of Bishops be admitted nor again that all be excluded or refused admission [to present their case]. But if they are personal charges involving only financial loss, or, more specifically, if anyone accuse a Bishop by complaining that he has treated him unjustly or greedily, perhaps by depriving him of some real or personal property, in such cases the accuser himself must not be examined into nor his religion. On the contrary, no matter what his religious views may be, he must obtain justice in any case.

But if his accusations are of a criminal nature, that may lower the Bishop's ecclesiastical standing, such as sacrilege, performance of holy rites outside the confines of the parish, and the like, then and in that case the accusers ought to be examined. First it must be found if they are heretics, mistaken in doctrine, including both those who were anathematized by the Church long ago and those who have but now recently been anathematized by us. Secondly, it must be determined whether they are schismatics or not, or, more specifically whether or not they have separated from the Church on account of any correctable errors, according to Canon I of Basil the Great. Or whether the accused Bishops have been ordained contrary to the Canons or whether the local Bishops have been ordained in the Orthodox manner and in accordance with the Canons, while they themselves are congregating apart by themselves. Thirdly, whether they are entirely excommunicated from the Church for some of their misdeeds or have been temporarily excommunicated from the clergy or the laity. However, as for those who have already been accused by others, they are not to be permitted to accuse a Bishop or other clergymen until they prove themselves innocent of the crimes imputed to them. In case, however, those bringing these ecclesiastical and criminal accusations against a bishop happen to be free from all the above enumerated defects, the Holy Synod commands that these persons first present their indictments of the accused bishop before the synod of all the bishops of that particular province.

But if the synod of the province cannot dispose of such a case of crimes, then the accusers may carry the matter up to the greater synod of the bishops of the Diocese,[19] and have the case decided there. Because of the fact that in Book LX of the Basilica, Title XXVI, Chapter 6, it is written that whoever turns out to be a traitor and liar in the accusations which he makes, when it comes to the matter of punishment for this crime, shall receive that punishment which the accused one would have received if he had been found guilty, the present Canon pursuant to the civil law adds the provision that the accuser is not to commence a recital of his allegations unless he first gives a written promise to accept the same sentence and punishment as a rightly and truly and justly accused bishop would have to undergo, if it was proved that he accused him unjustly and falsely.

Whoever scorns these regulations and affronts all the bishops of the Diocese, and should dare to appeal his case to the Emperor,[20] or to civil courts of secular authorities, or to appeal to an ecumenical synod[21] shall be completely stopped from lodging an accusation, since he has insulted the Holy Canons and has violated ecclesiastical discipline.

Concord

In much the same manner Canon IX of the 4th Ecumenical Synod decrees that when clergymen are at variance with one another and quarreling, they are liable to Canonical penalties in case they leave their Bishop and resort to civil courts. Canon XIV of Carthage, on the other hand, says that any bishop or priest or deacon or clergyman shall forfeit his position in case he leaves an ecclesiastical court and goes to a civil court. But, besides this, Canon XII of Antioch expressly decrees that if a priest or deacon deposed by his own bishop, or if a bishop deposed by a synod, does not resort to a greater synod of bishops, but, instead of doing so, annoys the emperor, he shall no longer have any right

to submit an apology (enter a plea in his own defense) or any hope of restoration (sc. to his former ecclesiastical status). Canon XXXVI of Carthage (II) excludes from communion clergymen and bishops that appeal their case to extralimitary tribunals, and not to the superiors of their own provinces. This very thing is what is decreed by Canon CXXXIV of the same Synod.[22] Note, however, that lower ecclesiastical judges are not penalized by the higher ones to whom the decision of a case is appealed, unless they be proved to have judged wrongly and unjustly either by way of favoring someone or because of enmity. See also Apostolic Canon LXXIV and Canon IX of the 4th Ecumenical Synod.

CANON VII

*As for those heretics who proceed to embrace Orthodoxy, and join the portion of the saved, we accept them in accordance with the subjoined sequence and custom; Arians, and Macedoniacs, and Sabbatians, and Novatians, those calling themselves Cathari (or "Puritans"), and the Aristeri [23] * and Apollinarians we accept when they offer Orthodox Documents (i.e., recantations in writing) and anathematize every heresy that does not hold the same beliefs as the catholic and apostolic Church of God, and are sealed first with holy myron (chrism) on their forehead and their eyes, and the nose and mouth, and ears; and in sealing them we say: "The seal of a gift of Holy Spirit."*

*As for those heretics who proceed to embrace Orthodoxy, and join the portion of the saved, we accept them in accordance with the subjoined sequence and custom; Arians, and Macedoniacs, and Sabbatians, and Novatians, those calling themselves Cathari (or "Puritans"), and the Aristeri [23] * and Apollinarians we accept when they offer Orthodox Documents (i.e., recantations in writing) and anathematize every heresy that does not hold the same beliefs as the catholic and apostolic Church of God, and are sealed first*

with holy myron (chrism) on their forehead and their eyes, and the nose and mouth, and ears; and in sealing them we say: "The seal of a gift of Holy Spirit." As for Eunomians, however, who are baptized with a single immersion, and Montanists, who are here called Phrygians, and the Sabellians, who teach that Father and Son are the same person, and some other errors, and (those belonging to) other heresies (for there are many heretics here, especially such as come from the country of the Galatians[24]*: all of them that want to adhere to Orthodoxy we are willing to accept as Greeks. Accordingly, on the first day we treat them as Christians; on the second day, catechumens; then, on the third day, we exorcize them with the act of blowing thrice into their face and into their ears; and thus do we catechize them, and we make them stay a time in the church and listen to the Scriptures; and then we baptize them.*

(Apostolic Canons XLVI, XLVII, LXVIII;
Canons VIII XIX of the lst Ecumenical Synods;
Canon XCV of the 6th Ecumenical Synod; CanonsVII, VIII of Laodicea;
Canon LXVI of Carthage; Canons I, V, XLVII of Basil.)

* (Note of Translator — may be based upon the Greek word aristos, meaning "best,") and the Tessareskaithekatitas (literally "Fourteeners")

Interpretation

The present Canon specifies in what way we ought to receive those coming from heresies and joining the Orthodox faith and the portion of the saved. It says that, as for Arians and Macedonians, of whom we have spoken in Canon I of the present Synod, and Sabbatians[25] and the Tessereskaithekatitas, that is Tetradites,[26] and Apollinarians, we will accept them after they give us Orthodox Documents, or issue a written document;[27] *(see below) anathematizing both their own heresy as well as every other heresy that does not believe as the holy catholic and apostolic Church of God believes (just as the First Ecumenical Synod demanded this stipulation in writing from Novatians particularly in its c. VIII), and whose forehead, eyes, nose, mouth, and ears we first seal with holy chrism, saying in each seal, "a seal of the gift of Holy Spirit." Thus in this way we will accept all those converts without re-baptizing them, since according to Zonaras, in respect of holy baptism they nowise differ from us, and baptize themselves the same as do the Orthodox. But as for Arians and Macedonians, who are manifestly heretics, the Canon accepted them without re-baptism "economically" ** (see below) the primary reason being the vast multitude of such heretics then prevalent, and a second reason being that they used to baptize themselves in the same way as we do. As regards Eunomians, on the other hand, who practiced baptism with a single immersion, and the Montanists, who in Constantinople were known as Phrygians and the Sabellians. They used to say that the Father and the Son were one and the same person, and also do other terrible things, and all the other heresies of heretics (*a great many of whom were to be found there, and especially those who came from the country of the Galatians*); as for all these persons, we accept them as Greeks, in other words, as persons totally unbaptized; for these persons either have not been baptized at all or, though baptized, have not been baptized correctly and in a strictly Orthodox manner, therefore they are regarded as not having been baptized at all. Accordingly, on the first day we make them Christians, that is to say we make them accept all the dogmas of Christians while they are standing outside

the Narthex of the church, the priest meanwhile laying his hand upon them, in accordance with Canon XXIX of the Regional Synod held in Illiberis in Spain.[29] On the second day we place them in the class called catechumens; on the third day we read over them the usual exorcisms, at the same time blowing three times into their face and into their ears. And thus we catechize them in regard to particular aspects of the faith, and make them stay in church a long period[30] listening to the divine Scriptures and then we baptize them.[31]

* Libellus is a Latin word, interpreted, according to Zonaras, as meaning "publication or issue"

** This word in Greek means "the ruling and overseeing the household" In the Church it indicates something done for the overall good of the Church. The two English words usuallyused to translate this word are "providence" and "dispensation" "providence" is more accurate than "dispensation".

Concord

Canon VII of Laodicea too would have Novatians and Tetradites returning to Orthodoxy treated economically in exactly the same way as they are in this Canon: that is, with anathematization of their heresy and with the seal of the Chrism. But Phrygians returning are required by Canon VIII of the same canon to be baptized. But it must be said also that Canon XCV of the 6th Ecumenical Synod is nothing else than a repetition of the present Canon, except that it goes on to say that Manichees, and Valentinians, and Marcionists must be baptized when they turn to Orthodoxy. But Eutychians, Dioscorites, and Severians may be accepted after anathematizing their own heresies — as may also the Novatians and the rest.

Canon XIX of the First Ecumenical Synod determined that all Paulianists should be baptized in any case without fail, as is also witnessed by Canon XCV of the 6th Ecumenical Synod. Canon XLVII of Basil says for Encratites,

Saccophori, and Apotactites (concerning them see Canon XCV of the 6th Ecumenical Synod they are to be baptized when they are converted. Canon V of the same Saint says for us to accept those heretics who repent at the end of their life, though not to do so indiscriminately, but only after testing their faith. Read also Apostolic Canons XI, VI and XLVI

LINKS or Topical_Index

FOOTNOTES TO THE SECOND ECUMENICAL SYNOD

1. MYTH OF PAPAL AUTHORITY

One thing that occurred at this Synod is particularly noteworthy which constituted a refutation of the imaginary prerogative of the present Popes of Rome. This is the claim, that Popes have sole authority to convoke and assemble ecumenical synods. For, behold the present ecumenical synod is one that Pope Damascus neither convoked nor even attended either in person or by his deputies, nor by the usual synodal letter; yet, despite all this, all the Westerners concurred then and concur now in recognizing the Synod as a truly Ecumenical Synod.

2. Concerning each of these groups, see the Footnote to Canon I of the present Synod.

3.

LINKS or Topical_Index

3. ARIAN HERESIES

As the Arians, as well as the Semi-Arians and Pneumatomachs, they altered the ancient glorification or doxology of the Holy Trinity to which the Church was accustomed. For instead of saying "Glory to the Father, and to the Son, and to the Holy Spirit", they would say, "Glory be to the Father through the Son in the Holy Spirit, in order that by means of the difference of prepositions, the recusants might draw a distinction of the essence, rank, and honor belonging to the divine persons of the coessential and equally honorable Trinity. That is why Leontios the Bishop of Antioch, who made himself a eunuch, though seeing the Orthodox Christians apply a conjunction to the Son, while the Arians, on the other hand used the preposition "through", and the preposition with reference

to the Holy Spirit, passed over both the one and the other in silence, uttering only the end, that is to say the words “and unto the ages of ages”. (Page 247, of the first volume of the Synodal Records). During the reign of Emperor Anastasios surnamed Dicorus, when Trasmund, leader of the Arian Vandals blockaded the churches of the Orthodox in Africa and banished 120 bishops to the island of Sardinia, an Arian by the name of Barbarus (but according to others the one about to be baptized was called Barbarus), wishing to baptize someone, said: “So-and-so is being baptized in the name of the Father through the Son in the Holy Spirit,” when what a wonder! The baptismal font in the meantime had become entirely dry (Dositheos, page 446 of the *Dodecabiblus.*)

LINKS or Topical_Index

4. MISINTERPRETATIONS OF REVELATION

Led astray by the words in Chapter 20 of the Book of Revelation (Verses 3 to 7), it says that Satan was shut up and bound for a thousand years, and that the just who participated in the first resurrection reigned together with Christ as kings for a thousand years. Many men have imagined that *after* the second coming and common judgment take place, the just are to reign here on the earth as kings for a thousand years together with Christ. Thereafter they will ascend to heaven; and for this reason they have been called millenarians (Greek, chiliaste). There have been two factions of millenarians; some of them said that during those thousand years they are to enjoy every enjoyment and carnal pleasure; these men were followers of Cerinthus, a pupil of Simon, in the first century, and the Marcionists in the second century of the Christian era.

Others said that they were not going to enjoy hedonistic passions, but rather intellectual pleasures befitting rational human beings, of whom the leader was Papias the Bishop of Hierapolis (in Eusebius Ecclesiastical History Book 3, Chapter 34), and others. Hence it is evident that Apollinaris became such a millenarian of the first faction, as is plain from what St. Basil the Great says

(letter 332), and from what the Theologian says (Discourse 51), and from what Jerome says (Book 18 on Isaias).

Therefore in refutation of this heresy this Synod added to the Creed of the Nicene Synod the statement borrowed from the words of the Archangel Gabriel in addressing the Virgin*, "and of his kingdom there shall be no end"* (Luke 1:33). Concerning the thousand years referred to by St. John, they are not to take place after the second coming of Christ; for the kingdom of the Lord is not considered in terms of years, nor food and drink, as St. Paul said (Romans 14:17). On the contrary, according to those versed in theology, the thousand years are to be understood as the period of time extending from the first advent of Christ to the second. During this period Satan was bound, according to the words of the Lord, saying, *"Now is the judgment of this world; now shall the ruler of this world be cast out"* (John 12:31).

The first resurrection, by contrast, took place for the justification of souls through mortification of infidelity and wickedness, concerning which Christ said, "*He that hears my words, and believes in him who sent me, has life everlasting, and comes not into judgment, but has passed out of death into life"* (John 5:24); and the Apostle Paul said, *"If then you be risen with Christ . . . set your mind on the things that are above"* (Colossians 3:1-2). And thereafter in this interval of time the reign of the just with Christ took place, being their union with Him through (that is, by means of) the Holy Spirit, and the contemplation and enjoyment of His divine illumination, respecting which the Lord said, *"Some of them that stand here shall not taste of death till they have seen the kingdom of God come with power"* (Mark 9:1).

5. CREED OR SYMBOL OF FAITH COMPLETED

The Second Ecumenical Synod developed and completed this Creed, as Nicephoros Callistos and others say, through Gregory of Nyssa, but as Dositheos says (page1028 of the *Dodecabiblus*) by the hand of Gregory the Theologian, who in the midst of this Synod thundered out and theologically set forth these things through the Holy Spirit like a heavenly outburst of thunder: "If he is indeed a God, he is no creature. For with us a creature is one of the non-gods. If on the other hand, he is a creature, he is not a God. For if he had a beginning in time. Whatever had a beginning was not. But that of which it may be said that it was earlier non-existent, is not properly speaking a being. But how can what is not properly speaking a being be a God? Therefore, then, he is neither a creature of the three, nor one" etc. (These words were spoken in his inaugural address.)

6. HERESIES OF EARLY CHURCH

I said that this Synod anathematized every heresy that had risen during the reigns of Constantius, Julian, and Valens, because in spite of the fact that Constantius professed the eternity of the Son and of the Holy Spirit, yet when once lured into the argument that the word coessential (or, in Greek, homoousian) was the cause of a scandal, owing to its not being in the Bible, he relentlessly combated those who held this belief. Hence he exiled, pauperized, and scorned many men of this belief, and assembled various synods in the West and East against the doctrine of coessentiality. He showered favors upon the heretics, and elevated some of them to great thrones, they then ordained their own friends as ecclesiastics. Julian did everything that the emperors and persecutors preceding him had failed to do. Valens not only did whatever Constantius had done, but being an Arian, he commenced a persecution of the Church that was worse than that inflicted by the idolaters. So that Lucius the Bishop of Alexandria, who shared his views, even beat the ascetics of the desert themselves, and slew, exiled, and confiscated the property of the clergy.

In fact, not only these emperors, but also the other heresies, and the Greeks and Jews had a free hand in their times, while the Orthodox Christians were persecuted. These three emperors kept persecuting the Church for forty years, until there remained but a few Orthodox saints to criticize the heresies; and during the reign of Theodosios the Great, they seized the opportunity to assemble in this Ecumenical Synod.

7. ARIAN HERETICS

Note that the followers of Arius subsequently to the First Nicene Synod were divided into three categories, according to St. Epiphanios (Hairesei. 73 and 74) and some were called Anomoeans, because they said that the Son was in all respects unlike the Father. They were led by Eunomius the Gaul, the Bishop of Cyzicus, who was in the habit of rebaptizing those joining his bad teaching with a single immersion, holding their feet up and their head down. He also foolishly asserted that in reality there is no Hell or Gehenna, but that fear of it is instilled as a threat; and his views were also held by Aetius. Though called Eunomians, they were also known as Eudoxians from Eudoxius, who was like-minded with Eunomius and had served as a Patriarch of Constantinople, and had ordained Eunomius Bishop of Cyzicus.

LINKS or **Topical_Index**

8. SEMI-ARIANS AND SPIRIT FIGHTERS

Others were called Semi-Arians because they entertained half the heresy engendered by Arius. They said the Son was like the Father in all respects and coessential with the Father, but they refused to admit the word coessential in spite of the fact that it had been in use among the ancient Fathers even before the First Ecumenical Synod (see the Prologue to the First Synod). Their leader was Basil the Bishop of Ancyra. Being one of this faction of Semi-Arians, Macedonius even proceeded to wage war upon the divinity of the Holy Spirit; but the present Second Synod condemned him, since his followers were called

Pneumatomachs (i.e., spirit fighters, opponents of the spirit). A third group called the Son neither like nor unlike the Father, but took a view midway between that of the Arians and that of the Semi-Arians.

LINKS or Topical Index

9. HERESIES OF SABELLIANS

Sabellius, who hailed from Lydia and had served as a Bishop of Ptolemais in Pentapolis, after becoming attached to the heresy of Noetus, a Smyrnean according to Theodore and Epiphanios, but an Ephesian according to Augustine, disseminated it to such an extent that those who adhered to it came to be called Sabellians after him, instead of Noetians. He asserted that the Father and the Son and the Holy Spirit were three names for one and the same person, and that that person was called at times the Father, and at times the Son, and at other times the Holy Spirit according to the diversities of that person's activities and operations.

10. HERESIES OF MARCELLUS

Marcellus was from Ancyra. But he embraced the heresy of Sabellius, and not only called Christ a mere man, but also foolishly stated that after the second judgment the body of the Lord has to be discarded, and go into non-being, according to Eusebius Ecclesiastical History, Book 3; and that consequently His kingdom will come to an end.

11. HERESIES OF PHOTINOS

Photinus, who hailed from Sirmium and had served as Bishop of Sirmium, entertained the same views as Paul of Samosata. For he neither recognized the Holy Trinity as a God, calling it only a Spirit creative of the universe, and declaring the Logos to be only the oral word, serving as a sort of mechanical instrument nor did he call Christ a God, but only a mere human being who had imbibed the oral word from God and had received existence from Mary.

According to Sozomenus, Ecclesiastical History, Book 4, Chapter 6 Concerning this see also Canon VII of Laodicea.

12. HERESIES OF APOLLINARIS

Apollinaris, who became a Bishop of Laodicea, Syria, embraced the heresy of Arius, who asserted among other things that the Logos served the body of Christ in lieu of a soul. According to both Athanasios and Epiphanios, at times he said that the Logos received a body without a soul, while at other times, being ashamed of his ignorance or want of knowledge, he would say that He received a soul, but a mindless and irrational one, separating, in accordance with the Platonists the soul from the mind. He even went so far as to say that we ought not to adore or worship a God-bearing human being, but taking him up on this point, Gregory the Theologian countered that we ought to adore or worship not God-bearing flesh, but man-bearing God (see St. Gregory the Theologian's letter 2 to Cledonius). He even went on to foolishly claim that Christ possessed the flesh from ever since the time the world began (or, as the Greek idiom has it, "from the ages"), because he misunderstood the phrase *"the second man (came) from heaven"* II Corinthians 15:47), and consequently took it that He had received no flesh from the Virgin, as Basil attests in one of his letters.

13. PATRIARCHS VS. EXARCHS

Note that although Socrates (in his Book 5, Chapter 8) says that the Second Ecumenical Synod distributed the churches among the Patriarchs by the present Canon, yet Sozomen, as those interpreting Socrates, says in regard to those whom the latter called patriarchs, that it appeared reasonable to the Synod for the faith of the Nicene Fathers to be delivered to all the churches through the agency of the bishops in communion, and of like mind with Nectarios of Constantinople and Timothy of Alexandria.

So then, the ones whom Socrates called patriarchs are referred to by Sozomen as those who were in communion, so that he said that they were improperly called Patriarchs, instead of Exarchs.

14. ROBBER SYNOD

Note that because recusant Dioscoros disregarded the present Canon and at the latrocinium (*Robber Synod)*, held A.D. 449) seated the Bishop of Constantinople St. Flavian in the fifth place, Eusebius of Dorylaeum, after going away to Rome, and in the presence of clergymen of Constantinople, read this Canon to the most holy Pope of Rome Leo, who accepted it.

LINKS or Topical_Index

15. MAXIMOS THE CYNIC

This Maximus was an Egyptian and a Cynic philosopher by profession (they were called Cynics on account of the insolence and impudence which they had which was like that of dogs, the name being in Greek is *cynes*). Having gained the friendship of St. Gregory the Theologian in Constantinople, he was catechized and baptized by him, and indeed was even admitted to be enrolled in the clergy after becoming a defender of the doctrine of coessentiality. Later, however, when he plotted to get possession of the throne of Constantinople, he sent money to Peter the Bishop of Alexandria, and the latter sent some men and they ordained him Bishop of Constantinople in the house of a yokel, according to St. Gregory's pupil Gregory, who wrote his biography. But as Theodoret (Discourse 5, Chapter 8) and Sozomen (Book 7, Chapter 9) say, after the Egyptian bishops came to Byzantium together with Timothy of Alexandria, they stole the ordination and installed Maximos as Bishop of Constantinople. But the Synod, which had become aware of the imposition, deposed him and rendered void the ordinations performed by him. Since the same Maximus was discovered to be holding the beliefs of Apollinaris, in addition he was also anathematized by the Synod.

The Papists say, and indeed they even boast, that this Dog (i.e., Cynic) visited the Pope and upon repenting was pardoned by him. Against this Maximus, St. Gregory the Theologian also wrote some verses and some prose, for example: "This man, I say, split the Church asunder and filled it with disturbance and noise, turning out to be a wolf instead of a shepherd and readily pardoning everything to those at fault for the one object of treating the dogmas impiously. It was by this Maximus that Sisinius, the Bishop of the Novatians, together with Emperor Julian, was given lessons in philosophy" (according to Socrates, Book 5, Chapter 21.)

16. WEST DEFENDS THE ORTHODOX

The reason why this Tome was issued is in brief as follows: because Emperors Constantius and Constans had learned that Eusebius and his party were troubling the church and that they had deposed Athanasios the Great and Paul of Constantinople, they commanded that a Synod be held at Sardica, a city in Illyria, to be made up of Western as well as Eastern Fathers. The Easterners, it is true, when going to the Synod, wrote from Philippoupolis to the Westerners to deny Athanasios and Paul seats in the Synod on the ground that they had been deposed; for they were enemies of the doctrine of coessentiality. But the Westerners replied to them that they had no knowledge of their being deposed or at fault. Upon learning these things, the Easterners left the Synod and returned to Philippoupolis. The Westerners, though left alone, went through with the meeting of the Synod and acquitted Athanasios and Paul, confirmed the faith of the Fathers set forth in Nicaea, without adding anything thereto or subtracting anything from this. So it is this exposition and confirmation of the faith that the present Canon calls the Tome of the Westerners alone, and not of the Easterners, because the latter had bolted.

17. **INSIDIOUSLY PUT FORTH - BUT ACCEPTED**

Socrates (Book 2, Chapter 10) relates that the adherents of Eusebius of Nicodemeia in the Synod held at Antioch during the reign of Constantine, though they did not utterly condemn the faith set forth in Nicaea, in another style and other words composed a definition of faith wherein they appear to confess a single divinity of the Father and of the Son and of the Holy Spirit, which faith may be found in the work of Socrates in the same place.

So it is this definition of faith that the present Canon says that the Synod accepted (though this definition may have been first composed by the Eusebians insidiously with a view to gradually attracting the masses to the belief of the Arians, as Socrates himself suggests in the same place,) which definition and Tome are mentioned also by Theodoret (Book 5, Chapter 9). For in the Synodal letter, which the present Second Synod sent to the Romans mention, is made of this. The letter says verbatim: "The details respecting the faith openly preached by us are such, then, as have been stated. Concerning them one may obtain a fuller understanding by consulting the Tome of Antioch made by the Synod held there, and that set forth last year in Constantinople by the Ecumenical Synod in which we confessed the faith more *in extenso*. Just as the twenty-five Canons, then of the Antiochian Synod were accepted, so too its above definition of faith has been accorded acceptance by this Second Synod on the ground that it is correct (notwithstanding its having been insidiously put forth)".

18. WHY SCHISMATICS WERE ALSO CALLED HERETICS

That is why Athanasios the Great in his apology to the Emperor says the following:, "My accusers are Meletians, who ought not to be believed at all for they are schismatics, and have become enemies of the Church, not now, but from the time of blessed Peter the martyr." As for why the Canon called all schismatics and dissenters "heretics," see the second footnote to Canon I of St. Basil the Great.

19. VARIOUS MEANINGS OF DIOCESE

The noun "*diocese*" in Greek is one of many different significations, even in relation to ecclesiastical matters.

1) For it signifies the episcopate and bishopric of each bishop at any time, according to Canon LXII of Carthage.

2) the province of a Metropolitan, according to Canon XXVIII of the 4th Ecumenical Synod.

3) the provinces of many Metropolitans lying in one diocese, according to this Canon VI of the 6th Ecumenical Synod.

4) the parish of each Patriarch, as it is also called in many places in the records of the synods, as in those of the synod held in Ephesus, "the holy Synod of the Eastern diocese."

5) And the combined parishes of two or three Patriarchs taken together, as is said in the Seventh Ecumenical Synod: "Of John and Thomas, the legates of the Eastern Diocese, or, more specifically, of Antioch and Jerusalem." These facts having been thus stated, the phrase "The Synod of the Diocese" is never used in the first and second senses, but in the fourth and fifth senses it has been used most especially, both of old and even down to this day being in force. As for the third sense it was in force of old in accordance with the present Synodal Canon and in accordance with Canons IX and XXVIII of the 4th Ecumenical Synods, but after the Fourth Ecumenical Synod such a synod ceased to be operative. That is why Justinian, in ordinance 29 of the Fourth Title of Book I (Photios Title IX, Chapter 6), does not mention it at all, wherein concerning differences between bishops and clergymen he says: "For whether a metropolitan alone or

together with his synod tries the case of a bishop or clergyman" (which is the same as saying that if the synod of a province tries a case, the Patriarch of the diocese keeps his eye on it), whatever decisions he makes are valid, as though he had tried the cases from the start. For neither can the decisions of Patriarchs be appealed." That which the Canon here calls a "synod of the diocese" is called the exarch of the diocese in Canons IX and XXVIII of the 4th Ecumenical Synod, the exarch being a dignitary other than the Patriarch, as we shall state in connection with the interpretation of those Canons.

Note, however that Macarios of Ancyra improperly explained this Canon VI when he said that this Synod calls Patriarchs exarchs of the diocese, because he mentions only the Synod of the province, the Synod of the diocese and the Ecumenical Synod. But in order to make the matter clearer we must state that the Synod of a Diocese was the assembly, or convention of the Metropolitans of a single diocese together with their chief the Exarch. However now that this sort of Synod has fallen into disuse, the Synod of each particular Patriarch decides all the ecclesiastical cases of the metropolitans of the diocese subject to his jurisdiction, as though this Synod had become a greater one than the synod of the diocese, since the Patriarchs received full authority to ordain their own metropolitans in the Fourth Ecumenical Synod — an authority which they did not previously possess in all its fullness and completeness, according to Dositheos, page 388. By adding in the present Canon that one has no right to take a case to an ecumenical synod after it has been decided by the synod of the diocese, this Synod has given us to understand that an Ecumenical Synod is the final judge of all ecclesiastical matters, and is the one to which any appeal has to be carried, concerning which see the Preface to the First Ecumenical Synod in the first Footnote thereto.

20. CONCERNING APPLICATIONS OF LAWS

If it be objected that Balsamon asserts that an emperor can do anything and everything, and for this reason can also grant an external (non-ecclesiastical) judge to try the case of a bishop or of any clergymen in general, and according to a legal observation can convert an ecclesiastical court into a civil court, we reply that we admit that he can do everything that is licit and right, but not however, anything that is illicit and unjust. Because according to Chrysostom (in his discourse on the fact that sin introduced three modes of slavery), laws are authoritative to rule even the rulers themselves (*Note of Translator.* — The meaning of this is that laws have an inherent authority to overrule even the rulers ruling a country, and even though the latter be absolute monarchs).

For, according to the Apostle (sc. St. Paul), *"no law is applicable to a just person"* (I Timothy 1:9)—(*Note of Translator*: A correct translation of this passage requires almost perfect familiarity with the Greek language. I have taken especial pains here to present the exact meaning of the original.). Read also the Interpretation of Canon IX of the 4th Ecumenical Synod in order to assure yourself that even the emperors themselves decree that ecclesiastical affairs are not to be decided by secular authorities. See also the Footnote to Canon of Aghia Sophia.

21. THIS CANON DOES NOT APPLY TO ALL AND WHY

Though Paul of Constantinople, and Athanasios together with Pope Julius did appeal to Constans and Constantius to have the Ecumenical Synod convoked which is called the Sardican, to consider their case; and Chrysostom and Innocent appealed to Arcadius and Honorius to have an ecumenical synod convoked to consider the case of Chrysostom, though, I say, these saints did appeal to an ecumenical synod, they are not liable to the penalty of this Canon for one thing, because being Popes and Ecumenical Patriarchs, they had no

higher court than themselves to pass judgment upon them, and for another thing, because they made this appeal as a matter of necessity, seeing that the Eusebians who were about to judge Athanasios locally, and those about to judge Chrysostom, were manifest enemies.

22. CONCERNING ACCUSATIONS AND TRIALS OF CLERGY

It is written also in the ecclesiastical edict in Book I of the Code, Title IV, No. 29 that no one is to be allowed to try a clergyman before the Patriarch in the first instance, but before his bishop. If he has a suspicion against the bishop, let him bring his case up before the metropolitan. If the latter too is open to suspicion, three superiors in point of seniority of ordination must try the case along with him on behalf of the whole synod. If even this arrangement is unsatisfactory let the case be carried up to the Patriarch, and let his judgment stand as though he had tried the case in the first instance, since decisions of Patriarchs are not subject to appeal, or in other words, for being carried up to any other higher tribunal. This is in view of the fact, it is well to explain, that one Patriarch cannot become a judge in regard to the decision of another Patriarch, according to Dositheos, page 390. Concerning which see Footnote I to the Prologue of the First Ecumenical Synod.

23. CATHARI, CATHAROTERI AND ARISTI

In the letter which was sent from Constantinople to the Bishop of Antioch Martyrius, containing the whole of the present Canon verbatim and dealing with the way heretics ought to be received, it is written thus: “those calling themselves cathari and catharoteri (more pure). Hence the name aristeri is found among others in the form aristi (signifying “best”).

24. In the aforesaid letter to Martyrius, it reads thus: “since there are many (heresies) here, coming especially from the country of the Galatians.”

25. JUDAIZING: ABOUT THE USE OF CHRISM

Sabbatius, according to Socrates (Book 5, Chapter 21), left the Jews and became a Christian, and was ordained a priest by Marcianus the Bishop of the Novatians in Constantinople. Even after becoming Christian, however, he continued following the Jewish customs, celebrating festivals with the Jews, and celebrating even the Pascha with them. And moreover, according to Balsamon, observing Saturday as Sabbath after the manner of the Jews (and perhaps on this account bearing the name Sabbatius). Those following him were called Sabbatians, though they were also Novatians. These Novatians are called Aristeri, this being perhaps a corruption of the Greek word *aristus*, signifying “best.” They may have styled themselves thus as being “purer” than all other Christians, on the ground that they would not accept persons who had been married twice or who had lapsed during persecution, and would keep aloof from the uncleanness, or impurity, of these persons; or perhaps it was because they loathed the left hand (called *aristeri* in Greek) and would not receive anything with it, according to Balsamon. It is a matter of wonder, however, why the First Ecumenical Synod, in its Canon VIII, accepted these Novatians with a mere confession, whereas this Second Synod insisted upon the seal of the Holy Chrism. In an attempt to solve this perplexing question, we answer that the First Synod decided to accept them on easy terms mainly and primarily as a matter of compromise and “economy”, in order to avoid making the Novatians loath to return to Orthodoxy because of their being ashamed of having to be anointed by the Orthodox like persons lacking by reason of not having received an application of myrrh. But acting on a second principle, this Second Synod accepted them only after they had received the seal of the chrism, because according to Theodoret, the Novatians did not anoint themselves with chrism. For he says of them the following: “And to those who are baptized by them they do not offer the all-holy chrism.” That is the reason, I assure you, why the Renowned Fathers made it mandatory to anoint those joining the body of the

Church from this particular heresy, as did, that is to say, those of this Second Ecumenical Synod, and also those of the Synod held in Laodicea in Canon I.

26. QUARTODECIMANS

They were called Tessereskaithekatitas or Quartodecimans, or Tetradites, because they celebrated Pascha not on the Lord's Day, but on whatever day the moon happened to be fourteen days old, by fasting and keeping vigil.

27. MACEDONIANS

That is why Pope Liberius asked the Macedonians for a written documentary confession, and they gave him a book in which was written the Symbol of Faith or Creed of the Nicene Synod according to Socrates (Book 4, Chapter 11). Basil the Great, in his letter 72, says of the Arians: "If they claim to have changed their mind (in repentance), let them show a written repentance, and an anathematization of the Constantinopolitan faith and separation from heretics, and let them not deceive the more honest."

28. MONTANISTS AND SOME OF THEIR ERRORS

Montanists, who lived during the second century after Christ appeared according to Eusebius (Book 5, Chapter 15, of his historical account in reference to events in Mysia, situated in Phrygia; therefore those under him were called Phrygians), as a false prophet energized by a demon, and calling himself a Comforter, opposed Apostolic traditions. Having as followers two women, namely Priscilla and Maximilla, he called them prophetesses. He taught that marriages should be dissolved, and men should abstain from foods on account of loathing them. He and his followers perverted the Festival of Pascha. They conflated the Holy Trinity into a single person (or hypostasis); and mixing with flour the blood of a child whom they lanced, and making bread from this, they employed it in their liturgy, and partook of it.

These Montanists were also known as Pepouzians, because they overpraised a village in Phrygia named Pepouza, which they even called Jerusalem.

29. For it was in this manner too that Canon VIII of the First Ecumenical Synod accepted the Novatians by a laying on of the hand. This regional Synod was held in Illiberia a short while before the First Ecumenical Synod. But it may also be said that all heretics and schismatics returning to the Orthodox Catholic Church ought to be accepted only after a laying on of the hand.

30. As for how long a time is required for catechization, see Footnote 1 to Canon II of the First Ecumenical Synod.

LINKS or Topical Index

31. LATINS HAVE NEED OF BAPTISM, COMING TO ORTHODOXY

Inevitably, indispensably, and by every necessity this Canon also baptizes the Latins too as having been baptized with no immersion at all. For if it does so in the case of those who have been baptized with only a single immersion how can it be said not to do so in the case of those who have been baptized with none at all? Sufficient has been said and proved in regard to these persons in the Interpretation of Apostolic Canon XLVI; and what was said there is applicable here. Yet it is not amiss to adhere by way of repleteness of discussion the good conclusion in fine is that just as this Synod decrees that Novatians returning to the fold must be chrismated because they were hitherto unchrismated, so too does the Synod of the Easterners baptize Latins returning to the fold, for the good and sufficient reason that they are unbaptized. See also the last Footnote to Canon XCV of the Sixth Ecumenical Synod, in order to realize that Latins ought to ask to be baptized of their own accord, and not wait to be urged to do so by others.

LINKS or Topical_Index

CONCERNING
THE HOLY THIRD ECUMENICAL SYNOD
PROLOGUE

The holy and ecumenical Third Synod was held in Ephesus, a city situated in Asia Minor in the large church of that city which is named for Mary the Theotokos,[1] in the reign of Emperor Theodosius the Little (i.e., Theodosios II), in the year 431 after Christ, numbering upwards of 200 Fathers. The leaders therein were St. Cyril, the Bishop of Alexandria, illustrious among Fathers, who acting in the place of the Bishop of Rome Celestine I, was initially attending the meeting for the latter, but afterwards legates of Rome were sent from the West, namely Arcadius and Projectus, both of whom were bishops, and Philip the priest, and Juvenal of Jerusalem, and Memnon of Ephesus.

The Synod was convoked against Nestorius, who hailed from the town of Germaniceia in Antiocheia, according to Theodoret, and by divine concession had ascended the throne of Constantinople. For, after drinking and absorbing the muddy and heretical water from the outpourings of Diodoros and Theodore of Mopsuestia, the wretch became wrong-minded in regard to the Mystery of the Incarnate Economy[2], he divided the one Christ into two persons and hypostases (substances), remolding Him into a mere human being with a humanlike substance, apart from the conjoined Logos and a God, namely by stretching a point destitute of the assumption of humanity. Just he divided the one Son into two sons, calling one of them the Son of God, and the other the son of the Virgin. Wherefore he was unwilling to call the Virgin, who was His mother with respect to the flesh, a Theotokos (Greek, meaning “she who has given birth to God”) which is predominately used in the Orthodox Church as the designation of the Holy Virgin .

Therefore, this Holy Synod anathematized[3] Nestorius for these views, and drew up his own definition of faith,[4] wherein it dogmatized Christ to be one with respect to substance, a perfect God the same being a perfect human being, not another, but the same one Son above being motherless out of a Father but below fatherless out of a mother.

LINKS or Topical_Index

This Synod has delivered and handed down through all later generations the holy injunction to the effect that His Ever-virgin Mother is properly and truly to be called the Theotokos, on the ground that she truly and properly speaking gave birth in the flesh to God.[5] For when the Exarch of this Synod, I mean Cyril of Alexandria, proclaimed therein the following: "We are not preaching a deified human being, but on the contrary, we are confessing a God who became incarnate. He who was motherless with respect to essence, and fatherless with respect to economy on the earth, considered His own handmaiden as His Mother."

In the letter sent to Nestorius, on the other hand, which this Third Synod made a definition of its own (as Dositheos says, and as is made manifest by the minutes of the Fourth Ecumenical Synod, on page 61 of the second volume of the Synodal Records), which commenced as follows: "They spend their time in idle chatter, as I learn. The same Cyril says the following: "To become incarnate and to become man (called in Greek *ensarcosis* and *enanthropesis* respectively) that the Logos was derived from God; since it was not that the nature of the Logos was transformed into flesh, but neither that it was changed into a whole human being consisting of a soul and body. Rather it is to be said that the Logos united to Himself, with respect to substance and substantiality flesh animated by a rational soul, and in an incomprehensible and inexpressible manner He became a man, and actually lived as a Son of man, not merely with respect to will and volition or compliance, but neither as in an

assumption of a personality alone and that the natures conjoined for the purpose of unity were different, but from both there resulted one Christ and Son, not because the difference of the natures was eliminated or abrogated on account of the union, but rather that the two natures formed for us the one Lord and Christ and Son, of divinity and of humanity, through and by virtue of the inexpressible and ineffable concurrence of unity . . . " And again, "if we forego the union with respect to substance either as unattainable or without affinity, we fall into the error of asserting that there were two Sons . . . And again, this is professed everywhere by the words of the exact faith. Thus shall we find the Holy Father to have believed. Thus they have had the courage to call the Holy Virgin a Theotokos, not as the origin of the nature of the Logos, or more specifically speaking, of His Godhood, as having received being from the Holy Virgin, but as having been the source out of which His holy body was begotten and furnished with a rational soul, to which body having become united with respect to substance, the Logos is said to have been begotten with respect to flesh." (See this letter also in the second volume of the Synodal Records on page 436 thereof.)

And the Bishop of Cyzicus at that time in the great Church, Proclus, while Nestorius the heresiarch was sitting there, retorted in the following fashion: "We have been called together here by the Holy and Virgin Theotokos Mary, the untarnished jewel of virginity, the rational Paradise of the second Adam, the workshop wherein was wrought the union of the two natures, the celebration of the saving agreement etc." After ordaining that no one may dare compose or write any other Creed than the one issued by the First and Second Ecumenical Synods, or even add anything thereto, or subtract anything from this, and anathematized all who might violate this command. In addition, this Synod confirmed the condemnation of Pelagius and of Celestius, which they had received from many local and regional synods, and especially from the synod held in Carthage.

Besides all these things, it also promulgated the present eight Canons, and published this letter to Pamphylia in its seventh and last act. These are necessary[6] for the discipline and constitution of the Church, and they were confirmed indefinitely in Canon I of the 4th Ecumenical Synod, and by name and definitely in Canon II of the 6th Ecumenical Synod and in Canon I of the7th Ecumenical Synod.

THE HOLY AND ECUMENICAL THIRD SYNOD
THE EIGHT CANONS

LINKS or Topical Index

CANON I

Since those who for any reason, whether of an ecclesiastical or of physical nature, are absent from the Holy Synod and have remained in their own town or district, ought not to be left in ignorance of the Synod's regulations regarding them, we make known to your holiness and love, that if any Metropolitan of the province has apostatized from the holy and ecumenical Synod and joined the assembly of the apostasy, or has joined it thereafter, or has adopted the sentiments of Celestius or intends to adopt them, he shall have no power whatsoever to perpetrate anything against the Bishops of the province, being already expelled and stripped of every function and of all ecclesiastical communion by the present Synod. Moreover, he shall be liable in any case, to be expelled from the rank of the episcopate by those very Bishops of the province and by surrounding Metropolitans who adhere to the beliefs of Orthodoxy.

Interpretation

This Canon notifies those absent from the Synod of the deposition from office of John of Antioch, of Theodoret the Bishop of Cyrus, of Ibas the Bishop of Edessa, and of the thirty bishops who stayed with them or sympathized with them, by stating: Since the bishops who failed to appear at this holy Synod on account of any obstacle, whether ecclesiastical or physical ought to be apprized of all proceedings affecting them, we notify your loving group that any Metropolitan that has separated from this holy and Ecumenical Synod and has

joined the congress of apostasy, the one of Nestorius and of John and his party, or that intends to join it hereafter, or that has entertained the heretical views held by Celestius,[8] the same shall have no power to do any ill turn to the bishops, or even to the laymen that are Orthodox, that is to say, because he (ie. any such metropolitan) has been deprived of every ecclesiastical communion and holy function by this Synod; and because he is to be rendered utterly destitute hereafter and henceforth of the rank of the episcopate even by those same Orthodox bishops and surrounding metropolitans

CANON II

If, on the other hand, any provincial Bishops have failed to attend the Holy Synod and have joined the apostasy, or should attempt to do so, or even after subscribing to the deposition of Nestorius have again gone to the synods of apostasy, all such persons, in the judgment that has seemed best to the Holy Synod, have alienated themselves from Holy Orders and have forfeited their rank.

Interpretation

This Canon, too, like the first one, indicatesthat in case any bishops front the province of Antiocheia have absented themselves from the Synod, whether it be that they have united with the apostasy of the other one held in Antiocheia, or that they intend to join it hereafter, or that even after signing and confirming the document deposing Nestorius they have turned back to his apostatic group —as for these persons, I say, it has appeared reasonable to the Holy Synod for them to be strangers to Holy Orders and outcasts from the rank of the episcopate.

CANON III

If some of the clergymen in any city or district have been shorn of Holy Orders by Nestorius and his party on account of their believing rightly, we have adjudged it right and just that they be restored to their own rank. We collectively bid the clergymen who agree in their beliefs with the Orthodox and the Ecumenical Synod not to submit in any way whatever to the Bishops who have apostatized or have deserted us.

Interpretation

Because of the fact that when Nestorius was Patriarch of Constantinople, he excommunicated and deposed those clergymen who did not agree with him, and moreover, even the bishops in other countries who held his views did the same. Therefore the present canon judged it right for those who had been thus deposed to receive back their own rank. Accordingly, and speaking generally, it ordered that those clergymen who were of the same mind as this Orthodox and Ecumenical Synod should take care not to submit in any way whatever to the apostate bishops.

CANON IV

If any of the clergymen should apostatize and dare, either publicly or privately, to hold the beliefs of Nestorius or of Celestius, the Holy Synod has deemed it just and right that these men too should be deposed.

Interpretation

This canon too, like the preceding one, deals with those clergymen who should apostatize, and, either in public or in private, dare to believe or teach the dogma or doctrine of Nestorius and of Celestius, who shared his

sentiments, by saying that it has been deemed indeed just by the Holy Synod for any such persons to be deposed from their rank.

CANON V

As for all those who have been condemned by the Holy Synod, or by their own. Bishops for improper acts, and to whom Nestorius and those sharing his views and beliefs have sought, or should seek, to give back communion or rank, uncanonically and in accordance with the indifference shown by Nestorius in all matters, we have deemed it right and just that they too remain without benefit and that they be left nevertheless deposed.

Interpretation

The present Canon specifies that as regards all those clergymen who on account of any sins calling for excommunication or deposition from office were excommunicated or deposed from office by this Holy Synod or by their own bishops, and whom Nestorius and his sympathizers either dared to give a pardon absolving them from excommunication or restored them to the function of Holy Orders; or shall dare to do so hereafter, without discriminating between what is allowable and what is not allowable, we have judged it but right, I say, that all such persons shall remain without the benefit of any such uncanonical pardon and be left again deposed precisely as before.

CANON VI

Likewise in regard to any persons who should wish to alter in any way whatsoever anything that has been enacted by the Holy Synod in Ephesus, concerning anyone, the holy Synod has prescribed that if they be Bishops or clergymen, they are to lose their own rank entirely, while if they be laymen, they are to be excluded from communion.

Interpretation

The preceding Canons are more particular, while this one simply decrees in a general way that all those persons who dare to alter in any way, whatever has been enacted concerning any question in the Synod held in Ephesus, are to be deposed if they are bishops or clergymen, or excommunicated if they are laymen.

CANON VII

These things having been read aloud, the Holy Synod then decreed that no one should be permitted to offer any different belief or faith, or in any case to write or formulate any other than the one defined by the Holy Fathers assembled with the Holy Spirit in the city of Nicaea. As for those who dare either to formulate a different belief or faith, or to present one, or to offer one to those who wish to turn to acknowledgment of the truth, whether they are Greeks or Jews, or they are members of any heresy whatever; if Bishops or Clergymen, they shall be deposed as Bishops of their Episcopate, and as Clergymen of their Clericate; but if they are laymen, they shall be anathematized. In the same manner, if any persons be discovered or discovered, whether Bishops, Clergymen or laymen, in the act of believing or teaching the things embodied in the exposition presented by Charisius the Priest concerning the incarnation of the Only-begotten Son of God, or by any chance, the unholy and perverse dogmas of Nestorius which have even been subjoined, let them stand liable to the judgment of this holy and Ecumenical Synod. As a consequence, that is to say, the Bishop shall be deprived of his Episcopate, and be left deposed, while the Clergyman shall likewise forfeit his Clericate. If on the

other hand any such person is a layman, let him also be anathematized, as aforesaid.

Interpretation

At this holy and Ecumenical Synod's meeting were read both the Creed of the holy and Ecumenical First Synod held in Nicaea, and the Creed of Jewish-minded Nestorius, in which his unholy dogmas were set forth and which Charisius the priest of Philadelphia brought to the Synod. After they had been read, this holy Synod issued this Canon decreeing that it is not permissible for anyone to formulate and write, or to offer to those converted from any other faith to Orthodoxy any other Creed[9] than the Symbol of the Faith defined and decreed by the Holy Fathers who assembled in the city of Nicaea and were enlightened by the Holy Spirit.

As for those persons who shall dare to formulate another symbol of faith or creed, or to present it openly, and to offer it to any of the Greeks, Jews and heretics turning away from their errors, going toward knowledge of the truth; such persons, if they are bishops and clergymen, are to be expelled from their episcopate and clericate, respectively, but if laymen they shall be anathematized. In the same manner all those who are discovered to be thinking to themselves or to be teaching others the unholy and heretical dogmas of Nestorius concerning the incarnation of the Only-begotten Son of God, contained in the exposition of faith composed by him, but brought to this Synod by the priest named Charisius, these persons also, I say, if they are bishops and clergymen, are to stand deposed, and expelled from their episcopate and clericate, respectively; but if they are laymen, they are to be anathematized as we said before.

CANON VIII

Our fellow Bishop Reginus, most beloved by God, and with him the most God-beloved Bishops of the province of the Cypriotes Zeno and Evagrios, have announced an innovation, a thing whichis contrary to the ecclesiastical laws and the Canons of the Holy Apostles, and one which affects the freedom of all. Hence, since common ailments require more drastic treatment, on the ground that they do greater damage, and especially in view of the fact that the Bishop of Antioch, far from following the ancient custom, has been performing the ordinations in Cyprus, according to information given in the Book of Orthodox Documents [Greek Livelon) and by oral statements made by most pious gentlemen who have approached the Holy Synod. Therefore those who preside over the churches in Cyprus shall retain their privilege unaffected and inviolate, according to the Canons of the Holy Fathers and ancient custom, whereby they shall themselves perform the ordinations of the most reverent Bishops. The same rule shall hold good also with regard to the other dioceses and churches everywhere, so that none of the Bishops most beloved by God shall take hold of any other province that was not formerly and from the beginning in his jurisdiction or was not held by his predecessors. But if anyone has taken possession of any, and has forcibly subjected it to his authority, he shall return it to its rightful possessor, in order that the Canons of the Fathers not be transgressed, nor the secular be introduced, under the pretext of divine services; lest imperceptibly and little by little we lose the freedom which our Lord Jesus Christ, the Liberator of all men, has given us as a free gift by His own Blood.

For this reason, it seemed best to the holy and Ecumenical Synod that the rights of every province, formerly and from the beginning belonging to it, be preserved clear and inviolable, in accordance with the custom which prevailed of old, each Metropolitan having permission to take copies of the proceedingsfor his own security. If, on the other hand, anyone introduce any form conflicting with the decrees that have now been sanctioned, it has seemed best to the entire holy and Ecumenical Synod that it shall be of no effect.

[10](Apostolic Canon XXXV; Canon II of the 2nd Ecumenical Synod; Canon XX of the 6th Ecumenical Synod; Canons XIII, XXII of Antioch; Canons III, IX, XII of Sardica.). [11] (Apostolic Canon XXXIV; CANONS VI, VII of the lst Ecumenical Synod; Canon XX of the 2nd Ecumenical Synod; Canons XXXVI, XXXIX of the 6th Ecumenical Synod; Canon IX of Antioch)

Interpretation

Inasmuch as Cyprus, with regard to secular administration, was subject to the Duke of Antioch, and used to send it an army commander (or general), it came to pass that the Bishop of Antioch, in imitation of this secular and civil form and law, undertook to also show authority over Cyprus, with regard to both the religious and the ecclesiastical administration, by ordaining the bishops in Cyprus extra-territorially and not as a matter of ancient custom. This however was a thing that was contrary to Apostolic Canons XXXIV and XXXV. After receiving Archbishop Reginus of Constantia, previously called Salamis but is now known as Amochostos, and the bishops accompanying, namely, Zeno of

Cyrene, and Evagrius of Solon, who in writing as well as orally reported these facts, the Synod decrees by the present Canon that in accordance with the Canons and in accordance with ancient custom, the Metropolitans of Cyprus are themselves to ordain the bishops in Cyprus, and to be left unmolested and unconstrained by anyone else.

But making the Canon general and universal, the Fathers of this Synod add that this same rule shall hold also in regard to diocese or administrations and provinces everywhere else, to the end that no bishop be permitted to usurp and appropriate any other province that has not formerly and from the beginning been subject either to his authority or to that of his predecessors. Nevertheless, if anyone should appropriate it forcibly, he must return it, in order that the Canons of the Fathers not be transgressed, and in order that prelates, under the pretext of priestly functions, may not cloak a secret ambition and vainglorious yearning for secular or worldly authority, and hence becoming slaves to injustice lose little by little the freedom which the liberator of all men Jesus Christ has graciously given us with His own Blood.

It has appeared reasonable to this holy Ecumenical Synod that the just privileges be kept clear and inviolable, which formerly and from the beginning as a matter of ancient custom to which each province has been entitled. Accordingly, each Metropolitan shall have permission to receive a transcript of the present Canon for security and confirmation of the privileges of his metropolis. If, on the other hand, anyone should come out with a document, that is, a civil law or royal decree, contrary to the present Canon, it has appeared reasonable to all this Holy Synod for that civil law to remain invalid and ineffective.[11] Read also the Interpretations of Apostolic Canons XXXIV and XXXV.

Letter of the same Holy and Ecumenical Third addressed to the Holy Synod in Pamphylia in favor of Eustathios who had become their Metropolitan.

Just as that the God-inspired Scripture says, "Do everything with deliberation" (Proverbs 25:29 (Sirach), it is especially the duty of those who have been allotted the priesthood to give consideration as to what is to be done in every case with all exactitude. For to those who so spend their life they are established with a good hope, and will be carried along as though by a favorable breeze to the goal which is most desirable, and so the word [of Scripture] has much reason to commend it.

Yet in the course of time a bitter and unendurable sorrow overwhelmed the mind and terribly beclouds it, and failing to reap its expectations, it found little of benefit to comfort it in regard to the unjust circumstances of its plight. We have seen some such misfortune endured by pious and most godly Eustathios. For though he was indeed ordained canonically, as has been witnessed, but greatly lacking in experience, he had been disturbed by certain persons as he has said. Then having stepped into unforeseen circumstances, even though he was fully able to repel the slanders heaped upon him, as a result of developments, he did not attempt to repel them; then, and as to how, we do not how, he tendered his resignation. Yet, once having accepted the responsibility of cares of the priesthood, he ought to have kept on with spiritual staunchness and to have made every effort to discharge his duties even at the expense of much pain and perspiration voluntarily as one receiving remuneration.

But since, once having failed to cope with the situation, he proved incapable, though rather as a result of inexperience than of laziness and indolence, your godliness necessarily ordained our most reverent and most godly brother and fellow Bishop Theodore to take watch over the church. For the position could not be left open and remain without anyone to look after the flocks of the Savior. But inasmuch as he came back weeping, not about losing the city or by way of quarreling over the fact that the church was turned over to the said most godly Bishop Theodore, but begging for the honor and title of bishop he had been enjoying up till then, we all felt sorry for him because of his being an old man, and deeming his tears a common ground of sympathy, we hastened to learn whether the man had suffered any legal deposition or had been charged by other persons with improprieties while muttering things to the detriment of his reputation and indeed, we learned that nothing of the sort had occurred, but that instead of any indictment being brought against him, the man himself had submitted his resignation. Hence we could not blame your godliness for dutifully replacing him by the aforementioned most reverent Bishop Theodore. But since there is no strong reason to quarrel with his incapacity, we ought rather to have mercy on the old man, who had been away from his city and far from home for a long time. Thus we have deemed it just and have decreed without any argument that he should retain both the name of bishop and the honor and communion of the episcopate; but in such manner as not to permit him to perform ordinations nor to officiate in divine services in church on his own account, unless he is taken along or allowed to do so by a brother and fellow bishop, in pursuance of affection and love in Christ. However, if you care to be kind to him, either now or hereafter, this will please the Holy Synod.

Interpretation

This Eustathios, of whom the present letter speaks, was bishop of Pamphylia, a province in Attaleia. But after becoming engrossed in the cares and matters of the episcopate, and getting tired on account of his faintheartedness and inexperience in regard to the affairs and temptations of the episcopate, he tendered a written resignation. Hence the Synod there ordained another bishop in place of him. However, afterwards he came to this holy Ecumenical Synod with tears in his eyes and begging, not for the episcopate that he had resigned, but to have the honor and name of a bishop. Feeling sorry for him and sympathizing with him on account of his advanced age and tears, and the fact that he was far from home and hearth, and particularly because of the fact that his resignation had not been submitted after a threat of deposition for viciousness and not on account of his carelessness and indolence (for if such had been the case, of course the Synod would not have been warranted in showing him mercy, nor would it have bestowed upon him the mere name of bishop, but because of his faintheartedness and incapacity for affairs, the Synod decreed that he should have the title of bishop. In other words, he would have the right to call himself a bishop, and retain the honor and right to sit down with bishops, and the communion, or, in other words, the right to partake of communion along with them, and to officiate with them. He could also assist in the ordinations of other bishops; though not perform any himself of his own accord, but only with the permission of the local bishop. In addition the Synod says to the bishops of Pampliylia, that in case they should think of something better and higher to give to Eustathios, either now or hereafter, this would also please the Synod. This means nothing else, according to the exegete Anonymous, than the possibility of their appointing him bishop in some vacant province.[12]

FOOTNOTES TO THE THIRD ECUMENICAL SYNOD

1. This is stated in the letter of Cyril addressed to the clergy of Alexandria, and in the first act of this Synod.

2. BLASPHEMY AGAINST THE GOD-MAN BY NESTORIUS
I said that Nestorius became wrong-minded and blasphemous in regard to the mystery of the incarnate economy, because in the matter of the theology of the Holy Spirit, he had not been blaspheming since he confessed in his Creed: "We do not deem the Holy Spirit either a Son or to have acquired Its existence through the Son, being as It is of the essence of God, not a Son, but being in essence a God, as being of that very same essence that God the Father, out of whom It really derives Its essence." Indeed it was only in regard to the incarnation of Christ that he became blasphemous is manifested.

a) from Canon VII of this same Synod, wherein the Synod states that "all bishops and clergymen or laymen that entertain the unholy dogmas or doctrines of Nestorius concerning the incarnation of the only-begotten Son of God shall forfeit their office. "Do you see that it specifies definitely that it is speaking of the dogmas of Nestorius concerning the incarnation of the Only-begotten?

b) from the letter which the same Synod sent to the Emperors concerning Nestorius, in which they wrote as follows: "After examining the impious dogmas which he (Nestorius) has set forth in writing concerning the Incarnation of the Lord Christ, we anathematized those very same ones." But what is there to show that he did not blaspheme in regard to the theology of the Holy Spirit?

Two other facts:

1. that since the theology concerning the Trinity is greater than that concerning the incarnate economy, as is acknowledged by all theologians, how could divine Cyril possibly have taken him to task as concerning the incarnation, yet have maintained silence as concerning the theology of the Holy Spirit, at a time when Chrysoloras denounced Demetrius Cydones by saying, “he that has blasphemed in regard to the Son shall be forgiven but he that has blasphemed in regard to the Holy Spirit shall not be forgiven”? and at a time when, as Macarius the Bishop of Ancyra said in Chapter 67, that it was the more necessary and urgent to ascertain the matter of the theology first, and that of the economy afterwards? For the former has precedence of the latter.

2. It is proved from the pusillanimity and dispute, which arose between St. Cyril and blessed Theodoret, concerning which, though not a good thing nor worthy of praise, was nevertheless economically allowed by God to occur, in order that the true notion concerning the procession of the Holy Spirit might be conspicuously manifested.

LINKS or Topical_Index

For when St. Cyril wrote in his ninth anathematization that the Spirit is something belonging to the Son, Theodoret said in refuting him: “True enough, the Spirit is something belonging to the Son: if he means something of the same nature and proceeding out of the Father, we shall agree with him, and shall accept his statement as a pious one, but if he means to say that the Holy Spirit is derived from the Son, or that It has Its existence through and by virtue of the Son, we shall reject this notion as blasphemous and as recusant. For we believe the Lord when He says “the Spirit, which proceeds out of the Father” (page 580 of the first volume of the synodal records). When Theodoret put the matter thus, divine Cyril offered no objection, but on the contrary, admitted that what he said was true, and merely explained in what way he had meant that the Spirit belonged to the Son.

For he says in the apology which he wrote in reply toTheodoret's refutation: "Though the Holy Spirit does proceed out of the Father, as declared by the Savior, yet It is something not alien to the Son" (ibid.). But what is the meaning of the expression "something not alien to"? Divine Cyril himself undertook to elucidate this further in his synodal letter to Nestorius, by saying: "It is something not alien to the Son in respect of essence". Whereas this is the same as to say that It is of the same essence, or co-essential. Accordingly, in interpreting the Creed the same saint says: "The Spirit is effused, or poured forth, or in another word, proceeds out from God the Father precisely as from a wellspring, though It is supplied to creation through the Son." Therefore in view of the fact that Cyril had written this apology as a reply from Alexandria to Antioch with Paul of Ephesus, Theodoret wrote to John of Antioch as follows: "What has now been sent is embellished with evangelical nobility, for it is proclaimed therein that God is perfect, and our Lord Jesus Christ is perfect, and that the Holy Spirit is not derived from the Son and does not have Its existence through and by virtue of the Son, but that It proceeds out of the Father, though it is said to belong to the Son, on the ground that It is co-essential, or of the same essence." So that inasmuch as Nestorius and Theodoret believed aright in regard to the theology of the Holy Spirit, therefore divine Cyril did not censure them, either before they were reconciled with Theodoret or later after they had been reconciled; but then again neither did anyone else besides Cyril do so, nor did this Third Synod.

LINKS or Topical_Index

That is why Joseph Bryennius as well as Nilus of Thessalonica agree in saying that the strongest and most ingenuous proof of the Orthodoxy of us Eastern Christians is the fact that Nestorius wrote in his Creed that the Holy Spirit proceeds out of the Father, and not out of the Son, nor that It has Its

existence through or by virtue of the Son, and the fact that the Third Ecumenical Synod accepted this Creed and did not object to it in the least. So prattling (Thomas) Aquinas is slandering, yes, slandering the Eastern Church when he describes it as Nestorian because it dogmatizes that the Holy Spirit does not proceed also out of the Son, as the Papists blasphemously assert. For if our Church were indeed Nestorian on this account, divine Cyril would be a Nestorian, the Third Ecumenical Synod would be Nestorian, and the subsequent Church also. For all of them have likewise accepted and recognized this dogma, and it was and is a universal tenet of the Church. But as a matter of fact, Cyril, and the Third Synod, and the subsequent Church were not Nestorian. Hence it is logically evident that neither is the Eastern Church Nestorian, as she agrees with Cyril and all the Church. But if it be objected that the Papists assert that the Creed of Nestorius was condemned in the Third and Fourth Synods, we reply that it was condemned, true enough, but only as pertaining to the incarnate economy, and not as concerning the theology of the Holy Spirit. For divine Cyril wrote to Eulogios that we ought not to eschew and abandon everything that the heretics say. And Athanasios the Great stated that the Arians held correct views in addition to their heretical views (see pages 495-7 of the *Dodecabiblus*).

LINKS or Topical_Index

3. HORRIBLE EXIT OF NESTORIUS AS HE BLASPHEMES THE MOST HOLY THEOTOKOS AND CHRIST

After recusant Nestorius was anathematized by the present Synod, instead of becoming quiet, he went on continuing to preach his wrong-minded heresy, first, according to Theophanes, he was exiled to Thasus, and afterwards to Oasis of Arabia with the co-operation of John of Antioch.While living there the scoundrel experienced afflictions of divine indignation. His tongue putrified, according to Evagrios, and then his entire body, according to Cedrenos, and

Nicephoros (Book 14 of his history); and in upper Thebais he met with a fearful and painful death, as told by St. Germanos of Constantinople in what he relates about the holy Synods. For in the reign of Emperor Marcianos, with the cooperation of some of his friends, Nestorius was enabled to receive letters recalling him from exile. After receiving these, then, and upon entering the privy, before sitting down he said aloud, as some listeners standing outside heard: *"I have shown Mary, that you gave birth to a man." And O the wonder!"* With the utterances of this blasphemy, immediately an angel of the lord smote him a terrible blow and his entrails exuded into the vessel containing his uncleanliness, and he expired. Because of his delay in coming out of the place and the fact that the imperial magistrate sent with the letters was in a hurry, his servants knocked on the door. As Nestorius failed to answer, they took out the door and they and the magistrate came in and found him dead in the privy in which all his entrails were spilled.

Then those who had heard the blasphemy told it to the magistrate, and they all saw that it was solely on account of this that he met with such a death – similar to that of Arius – and they exclaimed:

"It was in reference to this man that Isaias said, 'Woe unto this man! They shall not weep for him, O Lord. Neither shall they even say to him, Woe, brother! Lord, what a pity! Now he shall not be given a burial, but after joining those who have gone to give account, he shall be hurled beyond the gate'"

(Jeremias 22:18-19).

However, it is to be noted that after the heresy of Nestorius was neglected, it was renewed later during the reign of Justinian the Emperor by a certain bishop of Nisibis named Barsoumas who spread it in the East and on this account there

are exceedingly many Nestorians in the East, and especially in the land of the Persians and Assyrians, and in the vicinity of the Euphrates and Nisibis.

LINKS or Topical_Index

4. THE VIRGIN NOW CALLED THEOTOKOS

Some say that because present Synod ordained that the All-holy Virgin should be called the Theotokos, as in truth she is the Theotokos (because of the fact that she gave birth to God). St. Cyril wanted to have this written into the holy Creed formulated by the First and Second Ecumenical Synods; but out of reverence for the Creed he gave up this intention and all that is referred to in the Footnote to Canon VII of the present Synod and in this connection may be found there. Having made a soledefinition of their own, the Fathers dogmatized it in that Canon, or though they recognized the unity, with respect to substance, of the God Logos — which is the same thing as to say the one substance of Christ as revealed by the Creed, they did not want to add it therein. For in view of the fact that the Fathers confessed that the Son of God, begotten out of the Father, came down (out of heaven), and became man, it is obvious that they confess one and the same Christ with respect to substance – a real God, and a real human being the same, but not another, and another. The union with respect to substance, however, according to the holy Patriarch of Constantinople Nicephoros, “one with the other one, the two out of which the Savior derives (sc. His two natures), as who should say, the unseen and the seen, the passible and the impassible. Not one and then another, may this not be! But a God the same perfect, and a real man perfect in the same” (in the letter he sent to Pope Leo; page 912 of the second volume of the Synods).

This is the same thing as saying that the union, with respect to substance [hypostasis], in Christ signifies both the two natures incomposite and the single substance with respect to which these natures were incompositely united.

Concerning union with respect to substance, see also the Footnotes to the Prologue of the Fourth Ecumenical Synod. But note that the Lord's human nature (i.e. His humanity as distinguished from His divinity) possessed all the substantial characteristic properties that the hypostases of the rest of men have, except for the total characteristic property, according to the said Cyril, which is, that of not really existence by itself, like other men, but on the contrary, of having received being in the substance of the God Logos [a hypostatic union in the womb, thus the God-man]. For this characteristic property of substances is the basis and foundation of all their other characteristic properties. It is for this reason that it is also called the total characteristic property.

LINKS or Topical_Index

5. CO-ESSENTIAL = GREEK HOMOOUSION; ALSO CONCERNING THE THEOTOKOS

Note that just as the word homoousion [meaning of the same essence or co-essential] was one to which the Fathers were accustomed even before the First Ecumenical Synod, though the latter sanctioned the use of this word and imparted it to the whole world, in a like manner had other Fathers called the Virgin Mary a Theotokos even before this Third Synod. But this Synod, having sanctioned this sweetest name of the Virgin, imparted it as a dogmatic definition to the whole world and handed it down through all later generations. Origen was the first to call the Virgin a Theotokos, in interpreting verse 33 of chapter 22 of Deuteronomy (pages 15 and 54 of the first volume of the series of the Fathers (in the *Patrologia*). Socrates also (in Book 7 of his History, Chapter 32) says that Origen himself, while engaged in a comprehensive examination of St. Paul's Epistle to the Romans found out how the Virgin came to be called the Theotokos. Cyril of Alexandria, in writing to Nestorius, says that even Athanasios the Great called her the Theotokos, and Ammon the Bishop of

Adrianoupolis concurred, just as Alexander of Alexandria called the All-holy Virgin the Theotokos in writing to Alexander of Constantinople (the one who presided at the First Ecumenical Synod).

LINKS or Topical Index

Again, Basil, in his discourse on the birth of Christ, says: "The Theotokos never ceased being a Virgin, because she would not displease the ears of Christ-lovers." These testimonies, I take it, are self-sufficient. But it may be added here that Gregory the Theologian, in his first letter to Cledonius, says: "if there be anyone who does not consider Mary to be Theotokos, he is destitute of divinity." And in his first discourse concerning the Son, in addressing the Greeks, he says; "For where among your deities have you known a Virgin Theotokos?" Eusebius, in his Life of Constantine (Chapter 43) and Socrates (Book 7, Chapter 32) say: "Wherefore indeed the most God-revering Queen (i.e. Helena) with wonderful tombstones magnificently decorated the Theotokos' birthplace" – Bethlehem). Dionysios of Alexandria said to Paul of Samosota: "the one who became incarnate out of the holy Virgin and Theotokos Mary." St. Gregory Thaumaturgus (or Wonder-worker) of Neocaesarea, in his discourse on the Annunciation, says these following words: "The Holy Theotokos, therefore, gave voice to the song of this prophecy by exclaiming, *'My soul does magnify the Lord'*" (Luke 1:46). Only the All-holy Virgin is called the Theotokos, according to the explanatory remark of Zonaras in commenting upon some troparia of the canons of the Octoechos of Damascene, by way of contrast with the women among the Greeks who were mythologically asserted to have given birth to their non-existent pseudo-gods.

The Virgin is called the Theotokos as having truly given birth to God, the accent being upon the last syllable, and not Theotocus, with the accent on the antepenult, which would signify "having been begotten by God spiritually," as recusant and man-worshiping Nestorius called her.

For in this manner all human beings have been begotten spiritually through and by virtue of baptism. But the Holy Virgin is said to be a Theotokos in two ways. One of these ways is on account of the nature and the substance of the God Logos which was given birth from of her and which assumed humanity; and the other way is on account of the humanity assumed, which became deified as a result of that union and assumption, and attained to Godhood (John Damascene, Concerning the Orthodox Faith, Book 3, Chapter 12, and elsewhere).

The Holy and Ecumenical Sixth Synod proclaimed her Virgin (in its act 11 by means of the document of the faith of Sophronios of Jerusalem) before giving birth, and in giving birth, and after giving birth: which is the same as saying Ever-virgin. Concerning St. Epiphanios (Hairesei. 78) says: "Who, having said Mary, and having been asked whom he meant, ever failed to answer by adding the Virgin?" And St. Jerome (Dialogue Second against Pelagius) said: "Christ alone opened the closed portals of the Virgin's womb, and thereafter these remained shut (this word "opened" denotes that the Lord fecundated the womb, just as, in the opposite case, the womb is said to be shut in the sense that the womb is barren because of sterility: in accordance with that passage in Genesis saying: *"God had shut fast every womb from without"* (Genesis 20:18); or it may be said to denote "parted asunder," but without injury, and not like the rest of infants). She is declared to be Ever-virgin also in the first Canon of the Sixth Ecumenical Synod, held in the Troullos.

6. CONCERNING MINUTES OF THIS SYNOD

Note that the minutes of this Synod are divided into three parts. Thus, the first part contains various homilies and letters. The second part contains its acts, which were seven according to Dositheos, but five according to the Collection of the Synods and these include the second minutes of the apostatic convocation (synod) gathered round John of Antioch.

The third part embraces St. Cyril's interpretation in regard in its twelve chapters, or in other words, the twelve anathematizations directed against the unholy dogmas of Nestorius, and the objection of the Easterners to them, and the apology [or reply] of St. Cyril to their objections. It also contains the refutation of the same anathematization by Theodoret, and the apology again of the same Cyril to these refutations; it further contains the promotion of Maximianus to the throne of Constantinople, and the pacification of Cyril with John with the aid of the Emperor's cooperation, all of which matters are to be found written in Dositheos from page 279 to page 287 of the Dodecabiblus, as well as in the first volume of the Collection of the Synods from page 357 to page 654, (to the end)

7. GREAT DISPUTE OVER NESTORIUS' GREAT HERESY

The reason why these men were deposed is as follows. Three days after this Synod had condemned recusant Nestorius and had deposed him, John of Antioch came himself with Theodoret and Ibas and thirty other bishops who grieved because the Synod did not wait for them to arrive; and cherishing a friendly attitude towards Nestorius, charged that the deposition of Nestorius was not reasonable, and named as chief instigators of this allegedly unreasonable deposition, divine Cyril and Memnon of Ephesus on the presumption that they had exercised despotic control in the Synod. And there resulted such a great dispute between John and Cyril and their respective parties that, on the one hand, John and his party deposed Cyril and his party, while on the other hand, St. Cyril and his party deposed John and his party.

But this was not all. For Theodoret composed in writing twelve chapters against the twelve anathematizations that divine Cyril had composed against Nestorius. In addition, Ibas wrote a letter in favor of Nestorius which together with the twelve chapters of Theodoret, was proscribed and denounced as

recusant by the Fourth and Fifth Ecumenical Synods. Later however, with the co-operation of the Emperor both John and Theodoret were reconciled with St. Cyril. Accordingly, when the heresy of Nestorius was uncovered, John became the cause, according to Zonaras and Evagrios (Book I, Chapter 7) of Nestorius being banished from the monastery in Antiocheia, that was formerly situated in the Oasis, called in Turkish Ibrim; while on the other hand, Theodoret, in the presence of the Fourth Synod, openly anathematized Nestorius and his heresy, which he enumerates among the heresies in his book concerning heretical myths. He also signed the document deposing Nestorius at the meeting of the Third Ecumenical Synod, along with the Bishop of Antioch.

8. BLASPHEMY OF THE HOLY SPIRIT

Celestius, a follower of his teacher Pelagius, agreed with Nestorius in his heresy according to holy Photios (Anagnosma 54), since he blasphemed the Son of God while Celestius blasphemed the Holy Spirit, as Cyril wrote to Theodosios. For on the one hand, Nestorius asserted the following: "Since Christ is of our nature, while God wills all men to be saved, and everyone can mend his fault with the exercise of his own free will, therefore it was not the Logos of God that was born, but the human being who was begotten out of Mary, on account of the meritoriousness of his natural free choice, had the Logos of God following (investing) him, solely by reason of his worthiness, and partook of divinity by virtue of a similarity in sense attached to the word."

Celestius, on the other hand, asserted that "it is not God, or in other words, the Holy Spirit, that apportions to whomsoever he wills the means of attaining to piety and salvation, but the nature of the human being himself which has forfeited bliss on account of sin.

This, according to the meritoriousness of his free will, is either attracted (or repelled) by the Holy Spirit." He also maintained that self-control takes precedence of or leads the way to grace. Hence, said he, a man's will is sufficient for the fulfillment of God's commandments.

These wicked doctrines of Celestius were anathematized both by this Third Synod and by one held before it in Carthage as the same as the [heresy] of Pelagius. Concerning the heresy of this man divine Augustine also wrote something in his discussion of heresies (Chapter 88). There has been found also a comment on the present Canon written by Nicholas Ithroundtos and saying for one not to spell the name of Celestius with an "n", as it is written in some manuscripts owing to ignorance, but without the "n", Celestius. For the man named Celestinus was an Orthodox Pope, whose place, as has been said, in this Third Ecumenical Synod was filled by Cyril, whereas Celestius was a heretic and like-minded with Nestorius, as we have said.

LINKS or Topical_Index

9. MORE THAN THIRTY CREEDS WERE COMPOSED AGAINST CO-ESSENTIALITY, CREED CAN NEVER BE CHANGED

The reason why the Synod anathematized those who should undertake to compose another Creed or Symbol of Faith is as follows: St. Mark of Ephesus in the Fifth Act of the Synod held in Florence says that heretics had composed more than thirty creeds against the doctrine of co-essentiality. One of them, recusant Nestorius took the opportune occasion to compose a creed of his own, and he wanted to hand it to the Greeks who were joining the Orthodox faith, and to the Jews and heretics who were doing likewise, as is explained in the present Canon. So this Third Synod, foreseeing the possibility that this liberty of writing creeds might result in the introduction of some innovation into Orthodoxy, decided to forbid the writing of creeds henceforth other than that of

the First and that of the Second Ecumenical Synod together (for these two creeds are regarded as one) and delivering them to the public. But it did not forbid the writing of a different creed in general, or more explicitly speaking, of one that is avowedly heretical. For this had always been forbidden even before the Third Ecumenical Synod was held, not only by synods and bishops, but also by every Orthodox Christian. Nor did it forbid heretics a different creed or symbol of faith from that of the Bishops who convened in Nicaea, even though this alone is Orthodox. For whatever the law says, the Synod necessarily accedes to it. But as for the Orthodox Christians, and not this one or that one, but all of them in general, synods as well as everyone else in general, "to no one" it says, "is this permissible" etc.

LINKS or Topical_Index

The phrase "no one," which is one word as written in Greek, is a general and universal adjunct (or amplifier). On this point see also the explanation of the Creed of this Synod that divine Cyril makes in his letter to Acakius. But with an eye to brevity the Synod did not explicitly say: "to no one let it be permissible to compose any other exposition of faith." Yet, that which in its Canon it neglected to say in so many words, this its exarch, which is the same as saying the Synod itself, divine Cyril, I mean, in his letter in the Bishop of Melitine elucidates precisely, by saying:

"The holy and Ecumenical Synod assembled in the city of Ephesus provided that it was necessary to decree that the Church of God must not approve the admission of any exposition of faith other than and different from the one really and actually adopted by the thrice-blissful Fathers speaking on behalf of the Holy Spirit." This passage means that not only must no one compose any other Orthodox Creed than the one of the Nicene Synod, but that it is not even at all permissible to offer the same Orthodox Creed itself differently worded or

paraphrased, a point which was gallantly admitted and pointed out by divine Mark of Ephesus and by Bessarion of Nicaea at the Synod held in Florence.

LINKS or Topical_Index

But what am I saying, "differently worded"? Why it is not permissible for anyone to change, from the text of the Holy Creed, not merely a single word, but even a single syllable. And that this is true, we have the testimony again of that very same divine Cyril himself as a witness. But when I say the name Cyril, I am saying, in effect, the whole Third Ecumenical Synod, for he was its Exarch. Rather, I should say that it was the Synod itself that spoke through the mouth of Cyril. For the latter in writing to John of Antiocheia says verbatim: "We will under no conditions and by no means tolerate the making of the least change by anyone in faith defined, or in other words, the Symbol of Faith of our Holy Fathers who convened in Nicaea, composed at various times. In fact, we will not allow ourselves or others to change a word in the text of it, or even to transgress a single syllable of it."

LINKS or Topical_Index

But, if nobody is permitted to change a single syllable, much less is anyone permitted to add anything to it or to take anything away from it. That is why Pope Agatho at the time of the sixth Ecumenical Synod in writing to the Emperors of Rome said: "One thing and a fine thing too we prayerfully wish and believe to have a right to expect, and that is that nothing shall be determined of all that has been canonically defined, nor any change made therein, nor anything added thereto, but on the contrary, that these same (dogmas) shall be preserved intact both in word and in thought." The Seventh Ecumenical Synod proclaims: "We preserve intact the decrees of the Fathers. We anathematize those who add (anything to) or remove (anything) from the Church." And can it be said that they said one thing and did another in point of reality? No; on the contrary, even in point of reality they actually confirmed

their own words by their actions, and none of the Ecumenical Synods following the Third added anything to or removed anything from the common Creed, notwithstanding that they were hard pressed to do so. For the Third Synod, although urgently pressed to add these most necessary words, as much more for complete extinction of the Nestorian heresy as for confirmation of the Orthodox belief, the union, I mean, with respect to substance, and the view concerning the Theotokos, yet in spite of all this temptation, it did not dare to modify the holy Creed at all, but instead, contented itself with making a definition of its own and extraneously inserted into it these words and whatever others were needed to explain them.

The Fourth Ecumenical Synod, again, was faced with the need of adding to the common Creed the doctrine concerning the two natures of the Logos incarnate, on account of the heresy of the Monophysites, yet it did not do this. Likewise even the Fifth Ecumenical Synod felt the need of adding something to affirm the everlasting duration of punishment in Hell.

And the Sixth Ecumenical Synod was urged to add a declaration concerning the two energies. And the Seventh was likewise hard pressed to add to the Creed an elucidation or approbation of the doctrine of the adoration of the holy icons on account of the heretics who entertained contrary beliefs. Yet the Fathers of that Synod did not dare to do this, but instead, they preserved the common Creed free from every innovation. This too, in spite of the fact thatthese additional features were not really additions of independent thoughts to the Creed as respecting the faith, but were only developments or expansions of what was already concisely or implicitly embodied in the Creed, and constituted additions of words only.

Why then, did they balk at such suggestions? Assuredly it was because the Synods were so reverently disposed towards the venerability of the Nicene Creed, and towards the definition of the Third Ecumenical Synod which placed under anathema any addition to the Creed whether with respect to points of faith or with respect to words. That very same venerability of the Nicene Creed, however, and this same definition of the Third Ecumenical Synod ought, in emulation of the holy Synods, to have been respected likewise by the Church of the Westerners, which ought not to have added thereto that illegal addition of the expression *et Filioque* ("and from the Son"), which was enough to provoke a schism of the Westerners and the Easterners and to give rise to a fierce war between them, and to lead to the terrible woes, deserving tears but needlessly ensuing, which are recorded in histories and other books.

But the Papal church argues captiously that just as the Second Ecumenical Synod did not sin by adding to the Creed of the First, so must it be admitted that neither did the Church of the Westerners sin by permitting this addition. And it must be said that the likeness or similarity they allege to exist here is altogether imaginary.

For the Second Ecumenical Synod, possessed the same official status as the First, and as a matter of fact the real and main reason was that it had not been prohibited or debarred by any previous Synod for anyone to add anything to the Creed. The Synod held in Sardica before the Second Ecumenical Synod forbade anyone to propound any faith other than that of the Nicene Synod. Yet inasmuch as this Synod was a particular and regional synod, and in view of the fact that it had spoken with reference to the Arians propounding another faith as against the doctrine of coessentiality, and not with reference to any Orthodox Ecumenical Synod, it had no claim to become a teacher of the Second Ecumenical Synod, which stood as the representative of the whole Church. For a regional synod and a particular one always gives way to an ecumenical synod, but not vice versa).

A second reason is that those additions which the Second Ecumenical Synod made to the work of the First were additions merely of words, and did not involve the matter of faith, being rather expansions of thoughts already concisely or implicitly included in the Creed. And what is the evidence for this? The Synods, which accepted the Creed of the First and that of the Second as one single Creed, called only the Nicene Creed but not so with the words of the Second Synod held in Constantinople, because they were only a development of what was concisely and implicitly contained in the Creed of the First Ecumenical Synod. For the Third Synod in the present Canon expressly decreed that no one should be allowed to compose any different faith (or Creed) than that defined by the holy Fathers assembled in the city of Nicaea. And divine Cyril says the same thing in his letter to the Bishop of Antioch. Besides, even the Bishop of Constantinople John, and of Rome Virgilius in writing to Eutychius of Constantinople say but this one thing.

And in the fifth meeting held in Florence it is written as follows: "These expositions of the faith or creeds of the First and Second Synods, or rather the Creed."

That the Fathers of the Second Synod expanded rather than added to the Creed of the First is attested by the express statements of many.

For the Sixth Ecumenical Synod in its edict states: "The 150 Fathers with the inspiration of the All-Holy Spirit construed the Creed called it great and venerable, on the subject of the Holy Spirit, whom they affirmed to be a God in what they developed and expanded to make the meaning stand out more boldly." And in Justinian's Novel addressed to Epiphanios of Constantinople, Justinian himself says: "On account of the Scriptural testimonies the same lesson (the Nicene Creed) was emphasized by the 150 Holy Fathers aforesaid when they explained it more clearly."

LINKS or Topical_Index

In addition, St. Gregory the Theologian in his letter to Cledonius says: “We have never at any time preferred anything to the Nicene faith, but on the contrary, we ourselves are of that faith, with the help of God, and we shall continue to be of that same faith, adding merely the article deficiently expressed therein concerning the Holy Spirit.”

LINKS or Topical_Index

Yet, in spite of the fact that these additions of the Second Ecumenical Synod are properly speaking but developments, as has been proved, it would be a gross violation of law for that Synod to dare to add such developments if any previous synod anticipating this sort of thing had prohibited any addition whatever in the Creed with an anathema, as did the Third Ecumenical Synod. Therefore by consequence the Westerners’ addition in the Creed is a gross violation of law and is under an anathema, not only because it is an addition that is of a nature contrary to the faith, in that it represents the Son as a caused cause, and introduces two origins into the Godhead, and a multitude of other improprieties; but also because, though supposedly a development, as they would have it appear to be merely an addition of words, yet it ought not on any account to have been added to the Creed, owing to the definitions of the Third Synod as well as those of succeeding Ecumenical Synods which command that the common Creed be preserved intact and altogether unchanged, and which places any addition therein to be under anathema. That is why holy Theophylactos of Bulgaria said, in writing a letter to Nicholas Diaconus; “Any innovation in the Symbol of Faith is that greatest error the very one alluded to by Solomon in saying ‘they meet in the snare of Hades”

(Proverbs 9:18).

LINKS or Topical_Index

And again: “Therefore to pardon the Westerners would be unpardonable for when anything pertaining to the dogma is changed by them it shakes the faith of

the Fathers, such as is the addition to the Creed concerning the Holy Spirit, the danger is exceedingly grave if left uncorrected." Indeed even Peter of Antioch also called the addition [to the Creed] the worst of all evils. It was on account of that addition, moreover, which is wrongly chanted along with the Creed in the Church of the Romans, and has to be corrected, that Sergios of Constantinople omitted Pope Sergius IV from commemoration, and thereupon arose the great chasm between the Westerners and us. But why should I be telling what our own churchmen say?

LINKS or Topical Index

Even John himself the Pope of Rome, who was also present by his legates Pearus, Paul and Eugenius at the Synod held during the reign of Emperor Macedon, in the year 879, and accepted that Synod's definition, which runs as follows: "If anyone in defiance of this holy Creed dare to set forth any other, or to add or subtract, or name a term, or make an addition, or a subtraction in this Creed which has been handed down to us, he is condemnable and an alien to every Christian confession. For to subtract or to add, is to render the confession of ours imperfect on which the Holy Trinity has been looking down upon from above to this very day."

Even the Pope himself, I say, having accepted this definition, condemned the addition in the Creed, by saying: "We again are trying to make it plain to Your Reverence, in order that you have complete confidence in us as concerning this article, which was the cause of the scandals that have arisen between the Churches of God, that not only do we not assert this belief that the Spirit proceeds out of the Son, but we even deem those who first did so, emboldened by their madness, transgressors of the divine words, and garblers of the theology of the Lord Jesus Christ and of the Fathers, who after convening in a synod, imparted the holy Creed; and we put them in the same class as we do Judas."

But, then, that is not all. Even before this Pope John, the Third Synod held in Toledo during the reign of King Richard of Spain, A.D. 589, commanded the Holy Creed to be read without the addition in Spain and France, in precisely the same manner as Emperor Justinian I ordered it to be read before the Lord's prayer, beginning "Our Father who art in the heavens," in all the churches of the East in the year 545.

And Pope Leo III of Rome, in the beginning of the ninth century, when a Synod was held in Aquisgrana, and therein John Moschos the Jerusalemite monk was valiantly fighting against the addition in the Creed, upon being asked by Charles the Great what he thought about this matter, not only denounced the addition, but even went so far as to engrave the entire holy Creed without it upon two silver plaques, one in Greek, and the other in Latin, which plaques he deposited in the tombs of the holy Apostles Peter and Paul, and placed under an anathema those who might dare to add anything to, or subtract anything from its text, according to Cardinal (Caesar) Baronius and the Jesuit Petrovius. See also the Synod held in Florence from its third to seventeenth session, at which most courageously and gallantly our Greek representatives repudiated and stigmatized this execrable addition, while the Latins stood aghast and speechless.

We have said all this with reference to the common Symbol of Faith called the Nicene Creed. But for anyone to set forth his own personal belief in a private confession (and let it be supposed to be in the form of a creed of his own), that is not prohibited, since for from the beginning and down to this day, the Fathers of the Church have been making confessions of what they personally believed, and especially those to Acacius the Bishop of Melitine, who goes to great lengths in offering apologies in defense of certain bishops of

Phoenicia, who had been blamed for making an exposition of their own creed. But this is not all. Even divine Mark of Ephesus in Florence appears to allow this.

Nevertheless, such creeds, by some called personal creeds, for those converted from a heresy are under suspicion. That is why divine Cyril in his letter must have the following six characteristics:

1) They must not diverge from the common confession.
2) They must not conflict with the common Creed.
3) No one must be baptized in them.
4) They must not be offered to converts from heresies.
5) They must not be presented as the common faith in private lessons. And
6) One must not add anything to or subtract anything from the common Creed and represent it as his own by incorporating it in a creed of his own (Dositheos, in the *Dodecabiblus*; and others).

10. AUTOCEPHALY OF CYPRUS

Note that formerly and from the beginning as a matter of ancient custom, Cyprus had been Autocephalous in respect of ecclesiastical administration.

LINKS or Topical Index

This privilege was sanctioned as belonging to it both by Emperor Zeno and by Justinian II, surnamed Rhinotimus (as having had his nose cut off). For in the times of Zeno when the Monophysites called Eutychians had a free hand, owing to the fact that Peter Knapheus of Antioch was doing his utmost to gain control of the Cyprians, on the pretense that the Cyprians had received their faith and Christianity from Antioch, it came to pass that the Bishop of Amochostos named Anthemitus discovered through revelation the holy remains (or relics) of the Holy Apostle Barnabas underneath the underground roots of a carob tree, bearing upon his breast the Gospel according to St. Matthew. It was written in

Greek by Barnabas himself with his own hands, for two reasons, first, in order to shame the followers of Eutyches by means of that divine Gospel because of the fact that it affirms the true humanity of Christ and His two natures; and secondly in order to shut the mouth of Peter who had his eye on Cyprus. For divine Barnabus said to Anthemitus, “If the enemies assert that the throne of Antiocheia is an Apostolic one, tell them that so is Cyprus Apostolic because it has an Apostle in its ground.” Taking the Gospel with him, Anthemitus, departed for Constantinople and went to Zeno, who rejoiced greatly when he beheld it with his own eyes, and keeping it safely in his possession, he ordered it to be read every year on Great and Holy Friday, according to the Chronicle of Joel. And not only did he appoint Akakius to consider the case of Cyprians and Antiochians (wherein, presenting the present Canon of the Third Ecumenical Synod, and the words of the Apostle, Anthemitus shamed the Antiochians), but he even made Amochostos an archdiocese free from any molestations attempted by the Bishop of Antioch, according to Cyril the monk, Theodore the Reader and Suidas. After renewing the decorations of that same Amochostos or Salamis, according to Balsamon, Justinian Rhinotmetus renamed it New Justiniana. Hence those who assert that it was a second Justiniana are mistaken. For Achris was the first to be called Justiniana; the second to be called Justinana was Ulpiana, some town that was situated in Dardania and was renewed and redecorated by Justinian, on which account Canon XXXIX of the Sixth Ecumenical Synod calls Cyprus New Justinianopolis. And, confirming the present Canon, it says for the Bishop of Cyzicus to preside over the whole province of the Hellespontians, too, and to ordain its bishop.

But Chrysanthus (page 84 of the Syntagmation) says that Carthage was the first autocephalous archdiocese; and Cyprus was the second, because this Canon VIII of the 3rd Ecumenical Synod had honored it as autocephalos even before Justinian, the third was Achris, because it was honored as autocephalous

during the reign of Justinian in the time of the Fifth Ecumenical Synod; the fourth was lower Iberia, as having been honored in the time of Leo III (the Isaurian); the fifth was upper Iberia, as having been honored during the reign of Monomachus; the sixth was that of Decius, as having been honored in the time of the Emperors in Nicaea.

11. See the beginning of this book in order to learn that civil laws conflicting with the Canons are invalid.

LINKS or Topical Index

12. BISHOPS NOT TO RETIRE AND ENJOY ACTIVE PRELACY

Many have concluded from this letter that prelates are permitted to resign from their own province, but yet to retain the honor and activity of the prelacy. However, such persons are in error. Quite the contrary is rather to be inferred from the letter, according to Zonaras, Balsamon, and Blastaris. Thus, first of all it is patent from the words of the letter that resignations ought not to occur. For it says, in paraphrase, that "once having been given the care of an episcopate, Eustathios ought to have borne it with spiritual courageousness, to have made every effort to cope with the troubles involved in the situation, and voluntarily to have endured the perspiration deserving reward in behalf of the episcopate." This same inference may be drawn also from the surprise felt by the Synod when it saw the written resignation of Eustathios. For if it had been customary and allowable for resignations to be offered, how could it have been astonished at such an event as though some new and strange thing had occurred; for it says, in paraphrase, "we do not know how and why he came to turn in an account in resignation of his office."

But this is confirmed also by the exarch of this Synod Cyril (who appears, from the wording and phraseology of this letter, to have been the composer of it),

who says in his Canon III: “This thing is not agreeable to the Canons of the Church, that is to say, for prelates to offer written resignations. For if they are worthy to officiate, let them do so and not resign; but if they are unworthy, let them not evade the episcopate with a resignation but as persons condemned for things they have been charged with by many outcries”.

This same conclusion may be inferred also from Canon XVI of the lst & 2nd Synod. For if that Canon deposes anyone who leaves his province for more than six months, and commands that another bishop be ordained in his stead, much more does it forbid anyone to resign his province altogether. Though that Canon does say for no one else to be ordained in the place of a living bishop unless the latter voluntarily resign his episcopate, yet it must be understood as implying that he is resigning on account of some professionally inhibitive and hidden reason. But further on, this same Canon seems to correct even this. For it says: “for another bishop to be ordained after the cause of the living one be investigated and his deposition has been consummated.”

Athanasios the Great also writes in his letter to Dracontius: “Before being installed as a bishop, the bishop lives for himself; but after being installed he no longer lives for himself, but for those Christians for whom he was installed in office.” But if they aver St. Gregory the Theologian resigned, as is asserted also by Balsamon, let them learn that he did not resign an episcopate of his own, which was that of Sasima, but a strange episcopate, namely, that of Nazianzus, as he himself informs us. For in writing to St. Gregory of Nyssa he says: “Not of Nazianzus, but of Sasima we have been proposed as candidates; though not without a little shamefacedness before the Father and the supplicants, as strangers we have accepted the protection.” In writing to Philagrius, on the other hand, he says the following:

“If it is dangerous as you state, for one to leave his church, what church do you mean? If you mean our own, that of Sasima, I say the same thing and the statement is correct. But if we have left the strange one, the one that has not been proclaimed to be connected with our name, that of Nazianzo, we are exempt from responsibility. But if we are being held to account because we had charge of it for a while, there are plenty of others who will have to be held to account likewise, all those in fact, who have had charge of strange provinces for a while.” First, due to the fact that resignations are not allowable, this is plain from what has been said; and as for the fact, secondly, that those resigning (especially as a result of laziness and indolence) must not be permitted to retain the honor of a bishop and the name and activity, this too is evident from this letter. For it says in paraphrase, that “Eustathios came to the Synod, begging for the honor and title of bishop. But if he is begging for these things, it is evident that he resigned them along with his resignation from the province; and as having resigned from them, he no longer possessed them and justly so.”

For the name bishop is not absolute, but relative. For a bishop must be the bishop of an episcopate. Morever therefore, has resigned his episcopate, he evidently ought not even to be called a bishop (unless it be with the modification “former” or “formerly”), according to Blastaris and Zonaras. But if he ought not to bear the name of bishop, much more ought he not to enjoy either the honor or the activity of a bishop.

For the honor and activity of the bishop are bestowed as a prize and reward by Apostolic Canon XXXVI as well as Canon XVIII of Antioch, not upon the one resigning his province, but upon the one who goes indeed to his province, but on account of the withdrawal and disorder of the laity, he does not accept it. Hence in the case of those who resign from their province without any

calamitous reason, and go to other provinces where there is greater profit and more money to be made, Synesius as well as Theophilus want no one to admit them to the altar, and not to call them to the presidency, but when they enter the church, to ignore them like so many cattle occupying public seats of authority. That is why Canon I of St. Cyril says that Bishop Peter "either ought to have the functions of a bishop, or, if he is not worthy to preside over the sacrificial altar, neither ought he to be honored with the name of bishop."

But what am I saying that those resigning ought not to have the honor and title of bishop? Why, they even should be excommunicated in case they fail to accept the protection of the flock that has been entrusted to them, in accordance with the above Canons, Apostolic Canon XXXVI and Canon XVII of Antioch, until such time as they decide to take it in hand. For this reason it is amazing that this 3rd Ecumenical Synod did not reprimand the bishops in Pamphylia for failing to force Eustathios to accept the Church entrusted to him, but instead of him, ordained someone else. However, it appears from the words of the letter that the bishops in Pamphylia wrangled a good deal about the inactivity of Eustathios, and that they opposed him and sought to coerce him to leave. For it said, "there is no strong reason to quarrel with his incapacity". Finally, when they saw that he could not be persuaded, and that the flock of Christ had been without a protector for a long time (that the time was long is evident from the use of the verb "remain" contained in the letter), they ordained Theodore in his stead. But if anyone should ask why the Synod should have given Eustathios the honor and title and activity of a bishop at all, we answer that it did so mainly and primarily because, as we said, it was not because of any viciousness or negligence on his part, but solely because of his faintheartedness that he submitted this unreasonable resignation. And had Theodore not been ordained so soon, the Synod certainly would have tried to compel him to take back his province, on the ground that he had no canonical excuse for not doing so. Incidentally the Synod did this when it sympathized with his tears and his old age.

Canon X of Peter the Martyr, also does not consider it reasonable for men to remain in the ministry after they leave the flock of the Lord and go of their own accord to martyrdom, and first deny, and then struggle again, and finally confess the faith. Note also the further observation that in case a prelate wishing to resign from his province offers the pretext that he is not worthy, he must not be listened to, unless he is proved to be unworthy of the prelacy. For it is one thing for one not to be worthy, in a negative sense, and another thing for one to be unworthy, in a deficient sense. For any man is unworthy of the prelacy who has committed canonical offenses and has been deprived of worthiness on that account. For, according to philosophers, deficiencies come second after habit; therefore he ought to be deposed. But one is unworthy not only if he is guilty of such canonical offenses, but also when one is not guilty of such offenses. That is to say he who may be virtuous and saintly, yet as regarding the magnitude and sublimity of the gift of the prelacy is not really worthy. St. Basil the Great states this and divine Chrysostom in his liturgical prayer of the Cherubic Hymn includes the following words: "No one who is bound by desires of the flesh is worthy to approach, to come near or to minister unto you, O King of glory. For serving you is something great and fearful even to the heavenly powers themselves." On this account, as Balsamon says in his commentary on Canon XVI of the 1st-&-2nd Synod, the resignation of Theodoulos of Makris, though accepted without examination by Patriarch Luke, yet, when thereafter examined synodically by Patriarch Michael of Anchialos, it was not accepted, but on the contrary was rejected because it stated that he was resigning the episcopate, not as being unworthy, but as not being worthy. For every unworthy person may be described as not being worthy, but it is not conversely true that whoever is not worthy is also unworthy; or anyone that asserts himself to be unworthy becomes self-condemned, whereas anyone that says that he is not worthy ought rather to be praised as being humble-minded.

Accordingly, in order to finish this footnote, I may say that there is no excuse for a prelate's resigning from his province, excepting only this, that he has been involved in offenses that inhibit the exercise of bishop's functions, either hidden and undisclosed offenses only confessed to a father confessor, or plainly evident, and consequently not deposed by the Synod. For at that time, being rebuked by his own conscience, he has a good excuse for resigning the prelacy at the same time, and no one can prevent it. In fact, such a person is not prevented from becoming a monk. See also Canon II of Aghia Sophia, and especially Canon III of Cyril, and the testimony of Chrysostom contained in the footnote; and the commentary on Canon XXVI of the 6th and the Footnote thereto, and the Footnote to Canon IX of the First Ecumenical Synod. See also the form for a canonical resignation at the end of this Book.

CONCERNING
THE HOLY FOURTH ECUMENICAL SYNOD
PROLOGUE

LINKS or Topical_Index

The holy and Ecumenical Fourth Synod was held in Chalcedon, an important city in Bithynia, during the reign of Emperor Marcianus and Pulcheria[1] in the year 451 after Christ. The number of Fathers attending it was 680, the most notable of whom were Anatolios of Constantinople, Paschasinus and Lucinsius, bishops, together with Boniface and Basil priests, and with these were also Bishop Julian, Maximus the Bishop of Antioch, and Juvenal the Bishop of Jerusalem, acting as legates of the most holy Leo, Bishop of Rome. They condemned and consigned to anathema unfortunate Eutyches, an archimandrite, and his aid Dioscoros, who had become the Bishop of Alexandria after Cyril. For these men, having fallen into the error that was the opposite of that of Nestorius, shared also the latter's fate, and went to perdition like him. For Nestorius had divided the one Christ into two persons and two substances, while these men boldly confused the two natures of Christ, the divine and the human, of which He is composed and in which He is known and adored, and conflated them into one single nature, the fools failing to understand that this recusant belief led to the conclusion that Christ was not of the same nature as the Father and of the same nature as human beings, but of some other and different nature.[2] Hence this holy Synod, following the Creed of the First Nicene Synod and that of the Second Constantinopolitan Synod and the letter of Cyril of Alexandria, which is the same as saying the definition laid down by the Third Synod, held in Ephesus, but indeed also the letter of the most holy Leo of Rome,[3] left unaltered the common Creed of the First Ecumenical Synod, held in Nicaea, and of the Second, held in Constantinople, and it anathematized those who might dare to add anything to or to subtract anything from it; and it made it its own definition of the Orthodox faith, which runs as follows (Acts 5): "Pursuant therefore to the divine Fathers we all consonantly join voices

in teaching outright that we confess one and the same Son or Lord Jesus Christ, perfect the same in divinity, and perfect the same in humanity. Truly God, and truly a human being the same (composed) of a soul and body and one who is at the same time of like essence with the Father as respecting divinity, and of like essence the same with us as respecting humanity, in all respects like us, apart from sinfulness. For though He is begotten before the ages out of the Father as respects divinity, yet in latter days born out of Mary the Virgin and Theotokos as respects humanity, the same is for us and for our salvation. One and the same Christ, Son, Lord, Only-begotten (composed) of two natures unconfusedly, inconvertibly, indivisibly, inseparably identifiable,[4] there being nowhere anything removed or annulled in the difference of the natures on account of the union, but rather on the contrary the peculiarity of each nature being preserved, and concurring in one person and one substance. Not being divided or parted into two persons, but (forming) on the contrary one and the same Son and Only-begotten God Logos, Lord Jesus Christ, precisely as the Prophets formerly had prophesied concerning Him and as He himself, the Lord Jesus Christ, did explicitly teach us, and the Symbol of Faith or Creed of the Fathers has imparted the matter to us."

On the other hand, this Synod annulled and invalidated the Latrocinium (or Robber Synod) which had previously been assembled in Ephesus A.D. 448, at which Dioscoros presided, and spoke in defense of Eutyches, but the legates from the Bishop of Rome were not listened to, while St. Flavian of Constantinople, after being kicked and beaten with many whips, died. In this Synod (Act 8) blessed Theodoret said: "Anathema to Nestorius, and to whoever refuses to call Mary the Holy Theotokos and whoever divides the one and Only-begotten Son." In addition he also anathematized Eutyches, and every heresy, and after subscribing to all that had been decreed and adopted by the Synod, he was justified and took the seat assigned to him in the Synod, and undertook the representation of his province.

Besides all these matters, the present Synod also issued and promulgated the present thirty Canons, which are to be found in its Act 15, ratified and confirmed by name and definitely by Canon II of the Sixth Ecumenical Synod and indefinitely by Canon I of the Seventh Ecumenical Synod; which Canons are necessary for the decorum and constitutional organization of the Church, As for the minutes of the present Synod, they are divided into three volumes. The first volume contains various letters and the transactions endorsed in Constantinople by Flavian, and those endorsed in Ephesus by the Latrocinium (or Robber Synod). The second volume comprises the sixteen Acts of this same Synod that was held in Chalcedon. The third volume contains various letters of the Synod and of the Emperors, and some other matters that were done after it was held and which related to it.[5] (See Dositheos, from pages 331 to p. 397; and the second volume of the Synodal Records.)

FOOTNOTES TO THE FOURTH ECUMENICAL SYNOD PROLOGUE

LINKS or Topical_Index

1. WHO CALLED THIS SYNOD

Marcianus was a brother-in-law of Theodosius the Little by the latter's sister Pulcheria, whom he took as his wife but with whom he had no intercourse. For she lived as a virgin to the end of her life, according to Evagrius (Book 2, Chapter I of his Ecclesiastical History). Not only did Marcianus, but also Pulcheria too, along with him, take pains to assemble the present Synod.

2. CONCERNING THE TWO NATURES OF CHRIST

For, were there but one nature in Christ, it would either have to be divine or human, or else neither divine nor human, but something else than either. Accordingly, if it were divine, where was the human? But if human, how could it be claimed that those saying this were not deniers of the divinity? Or, on the other hand, if it were something else than either, how could it be said that Christ was not being reformed of a different nature than the nature of the Father; and of a different nature than the nature of human beings? Than which could there be anything more recusant or more foolish? Than their saying, in other words, that the God Logos became a human being only to corrupt His own divine nature and assume the human nature? These things are what Photios says in opposing the recusancy of the Monophysites in the case of the Fourth Ecumenical Synod.

LINKS or Topical_Index

16. CONCERNING THE WONDROUS LETTER OF POPE ST. LEO

This holy St. Leo (whose memory the Church celebrates on February 18th) sent this letter to St. Flavian of Constantinople against the Monophysites. They say, moreover, that after composing it he placed it upon the tomb of the holy

Apostle St. Peter, and with fasting and while keeping vigil, and with a prayer he begged St. Peter to correct any errors in the letter. The Apostle then appeared to him in person and said to him, “I have corrected it.” The excerpt from that letter which treats theologically of the two natures of Christ and of the one substance of Christ in a manner at once exact and theologically supreme, reads as follows, word for word: “For each form operates with the concurrent communion of the other, which had the characteristic peculiarity of the Logos functioning to bring about that which is of the Logos, while the body executes that which is of the body.

Accordingly, the one of them shines through in wonders, whereas the other succumbed to abuse, when ill treated and insulted.

Accordingly, just as the Logos is inseparable from the Father’s glory, so and in like manner His body did not let go and give up the nature of our human genus. For truly it may be said that He is one and the same Son of God, and one and the same son of man. He is a God in this respect, that in the beginning He was the Logos, and the Logos was with God, and the Logos was God; while He is a human being, on the other hand, in this respect, that the Logos became flesh and dwelt among us.” Hence when this letter was read aloud at the present Synod, the Fathers shouted,

“That is the Faith of the Fathers; that is the Faith of the Apostles. St. Peter uttered these things through Leo.”

That is why it also called that letter a pillar of Orthodoxy. Sophronios of Jerusalem also writes about this letter to the effect that Bishop Theodore (whose bishopric was in Libya), who was Chamberlain of the Patriarch of Alexandria Eulogios, beheld in his sleep a tall man worthy of much honor and reverence, who told him, “Convey word to Pope Eulogios that the Pope of Rome Leo has come in order to meet him in person.”

Theodore lost no time in hastening to the Patriarch, and told him what had been said. Thus, then, the two Popes met each other and exchanged greetings; and in a short while Leo said to Eulogios: “Do you know why I came? I came in order to thank you because you very well understood my letter and interpreted it correctly. Know, then, that you did me a great favor, and not a favor to me, but also to the chief Peter.” Upon saying these words, he disappeared and vanished. In the morning Theodore recounted this fact to Eulogios; and the latter, weeping, thanked God, who had made him a preacher of the truth (Dositheos, page 527, of the *Dodecabiblus*). This man Eulogios lived during the reign of Emperor Mauricious.

But inasmuch as the Papists (Roman Catholics) wrongly conclude from this letter that the Pope is entitled to be the monarch of the whole world and to have charge of all ecclesiastical synods we reply as follows. First, that although this letter is in truth a most orthodox epistle, yet it was not accepted by this Synod simply as it happened to come to notice, but was first examined as to whether it was in agreement with the Creed of the First and Second Synods, and with the transactions adopted by the Third Synod under the chairmanship of Cyril; and only after it was found to be in complete agreement therewith was it signed by the prelates in the fourth act of the present Synod. Secondly, that just as this letter was called a pillar of Orthodoxy in the Fourth Ecumenical Synod, so and in like manner at the Seventh Ecumenical Synod the letters sent to Tarasius by the prelates of the East were described as a column of piety, while the letter of Tarasius to the Easterners was called a definition of Orthodoxy (Act Four of the Seventh Ecumenical Synod). But a pillar of Orthodoxy, a column of piety, and a definition of Orthodoxy are simply designations for one and the same thing. I need scarcely say that Leo’s letter was not called simply a pillar, but a pillar of Orthodoxy, since there are also other pillars of Orthodoxy: the letter of Tarasius was called simply a definition of Orthodoxy; and the letters of the Easterners were called simply a column of piety.

Thirdly, that just after Leo's letter was read aloud the Synod shouted, *"That is the faith of the Fathers,"* so and in like manner after the minutes of the First and Second Synods were read aloud, they shouted, *"That is the faith of Orthodox Christians; thus do we all believe."* And when Cyril's letter was read aloud, the Synod said: "Leo and Anatolios believe thus, and we ourselves believe thus. Cyril believes thus; blessed be the memory of Cyril." And I have to add also this fact too, that after the letter of Leo was read aloud the Synod also added this: "Cyril believed thus. The Pope has thus interpreted it." And again: "Leo taught, Cyril taught thus. Leo and Cyril taught the same things alike." Fourthly and lastly, that the Third Synod made Cyril's letter to Nestorius a definition of its own; and see in the Preface to the Third Ecumenical Synod But the Fourth Ecumenical Synod did not make Leo's letter a definition of its own, in spite of the fact that the legates of Rome made strenuous efforts to this end; instead, it said that there could be no other definition. The definition confirmed the letter. All that was added to the definition from the letter was merely the assertion that the two natures are united indivisibly and unconfusedly in Christ. Hence as a result of all these facts the imagined monarchical office of the Pope is demolished and refuted, and it is shown that the Pope, even when his beliefs are strictly Orthodox, can be judged and examined by an Ecumenical Synod, which is the final and supreme judge in the Church. See the first Footnote to the Prologue of the First Ecumenical Synod, concerning this.

LINKS or Topical_Index

17. IMPORTANT CHRISTOLOGY BY THEODORE OF RAITHOS

By way of giving a clearer notion of the two natures inconvertibly and unconfusedly united in Christ, it appeared to me advisable to add here the interpretation set forth by Theodore the priest of Raithos and included in the Bibliotheca of the Fathers, because it is in truth a most theologically perfect work (Dositheos, page 469 of the *Dodecabiblus*).

It runs as follows: “Orthodox Christians confess the two natures to be essentially united, the union being one which respects the hypostasis, yet in such a way as to be unrupturable and unconfusable (explanation of the definition). The expression ‘two natures’ denotes the difference in kind and the difference in essence of the two conjoined natures, which are, to wit, the previously existent divinity and the human assumed at a later time.

The term “essentially” denotes the absence of co-operative good will, or, the fact of not being the result of a special grace, or of some particular activity, or out of consideration of merit or worth, or by way of allotting an equality of honor or recognition of peerage, or the tracing of a relation or establishment of a reference, or the limitation of power, or any other relative union (such as Nestorius used to allege); but, on the contrary, admitting it to be actually and really consubsistent and compositive itself in point of essence and substance in the sense of substratum. The expression “the union being one which respects the hypostasis,” denotes the fact that the humanity had not been previously created and molded into shape, and that the divinity had not come after it, but, on the contrary, that at the very point of subsistence of the first principle and beginning of existence it was (already) united to the divinity—(for at the very same time while it was created and molded into shape as flesh, it was also at the same time flesh of the God Logos, according to another theologian). The terms “unrupturably” and “unconfusably” used together signify the fact that the two natures when combined together did not undergo any innovation or modification of any kind on account of the union, but, on the contrary, the union is one which is preserved throughout eternally and alike, and each of the two natures remains undiminished in strict conformity with the essential definition and discourse.” Hence from this interpretation we learn that wherever the fathers call the union of the two natures in connection with Christ a union with respect to nature or a natural union, they are not employing the adjective

natural with any implication that the union of the humanity, or human nature, in connection with Christ took place in nature, or in accordance with nature. Not at all! For if this had been the case in reality, there would necessarily have resulted from the two natures a single composite nature, which was the recusant belief of the Monophysites, and not the Orthodox belief of the Catholic Church, which dogmatizes that the two natures of Christ were united, not in accordance with nature, or in nature, but, on the contrary, with respect to hypostasis, and in the hypostasis of the God Logos.

That is why there is but one hypostasis of Christ composed of the two natures, distinguished as the divine and the human. Instead, with the adjective natural and with the phrase according to nature or with respect to nature, the Fathers make it clear that this union truly and actually and really took place, as the aforesaid Theodore of Raithos interpreted the matter, and in an exceptionally and especially apposite discourse so did superlatively divine Cyril of Alexandria, the clarion interpreter of this brilliant and incomprehensible union. For in his third Anathematization he said: “If any one in reference to the one Christ divides the hypostasis (that is, the subsistential or actual and active natures) after the union, by conjoining them with a conjunction alone, as depending upon merit or value or worth, or, more specifically, authority or dynasty, and not indeed rather attributing it to the coalescence resulting from a natural union, let him be anathema.” After, I say, he uttered these words, he went to explain in the course of the sequel to this anathematization and in offering an apology (that is, the plea in defense thereof) in reply to the objection of the Easterners, and in his apology in refutation of the argument of Theodoret, and in the three parts together, to the effect that the natural union he had spoken of denotes the true and actual and real union: and in illustration of his meaning he cited that Apostolic saying that “and (we) were by nature children of wrath” (Ephesians 2:3), instead of saying “and we were truly children of wrath.”

Some other theologians, however, interpret this natural union as being intended to mean a hypostatic, or substantive, union, on the basis of a conception that the word substance or (hypostasis) is also defined to denote essence, and nature together with permanent peculiarities by those discussing theological matters or philosophical questions, and especially by the Seventh Ecumenical Synod in its Act 6. (Editor's Note: This confusion is caused by incorrect use of words that are self-descriptive. The Greek word "hypostasis" and the English equivalent "substance", does not mean nature or essence, but the underlying principle of existence, just as a seed is the underlying principle and does not mean the nature and essence of a tree. A hypostasis or substance cannot exist without a nature. The two taken together constitute its essence. The Logos formed an hypostatic union with our humanity in the person of the Godman Jesus Christ within the womb of the Virgin. Because a nature is transmitted through birth, the Lord Jesus Christ, being the Divine Logos, has a timeless divine nature derived from His eternal birth from the Father, and a human birth derived from the Theotokos in time. The hypostatic union of the Logos with our humanity caused the Virgin Mary to give birth to the God-man, our Lord Jesus Christ. For these reasons the Orthodox Churches teaches the one Christ with two natures.)

LINKS or Topical_Index

5. ERRORS OF EUTYCHES AND ALL MONOPHYSITES

Note that Eutyches at one time used to say that the flesh of the Lord was not same essence, or coessential, with the Mother, nor with us, while at other times he used to say that before the union, true enough, there were two natures in Christ, but after the union only one. Wherefore they used to say that Christ consisted of two natures, before the union, that is to say, but not also in two natures, after the union, that is to say. And it was for this reason that this Synod asserted in its definition above that Christ is of the like (or same) essence with the Father as respecting divinity and of like (or the same) essence with us as respecting humanity.

From this Monophysite named Eutyches, as from some many-headed Hydra, there grew up thereafter numerous heresies. For instance: The Theopaschites, who used to say "The one crucified for us is holy and immortal," of whom the chief leader was Peter Knapheus (concerning whom see Canon LXXXI of the 6th Ecumenical Synod). For, according to the Monophysites, humanity was converted into divinity. So the entire Holy Trinity underwent suffering —oh, spare us, Lord—since Godhood was but of one nature. That is why the bemused heretics uttered this blasphemy even to the Holy Trinity that is praised in the Thrice-holy Hymn. From the Monophysites arose the Severians, led by a man named Severus, who was a monk and became Bishop of Antioch. From these heretics sprang a group known as Jacobites, led by a certain man of Syros called Jacobus and of base extraction, named Zanzalus, or Tzantzalos, who also became the leader of the heresy of the Armenians. From them arose the Gaianites, their leader Gaianus being a follower of the heresy of Julian, a bishop of Halicarnassus, by whom he was also ordained Bishop of Alexandria. These heretics used to say that Christ was entirely impassive, or, in Greek, apathes, on which account they were called Apathites, though John Damascene calls them Egyptians, whom the Copts also followed. From the roots of the Monophysites there sprouted thereafter also the heresy of the Monotheletes. For if, according to them, there was but one nature in Christ, it followed as a matter of course that this single nature had but a single will too. From them arose the Agnoites, whose leader was Themistius. These persons used to assert that Christ was ignorant of the day of judgment (that is that He did not know precisely when it would be in the future).

They had split off, according to John Damascene, from the Theodosian Monophysites. From them came the Tritheites, who in connection with the Holy Trinity were wont to assert a common essence and nature, individualized as in the case of three human beings. Their leader was John Alexandreus the Philoponus. All Monophysites used to be called in a word Acephali, or headless men, in allusion to the fact that they had split off from the Patriarch

of Alexandria named Mongus either because, as Leonius says, he did not anathematize the Fourth Ecumenical Synod, or because they used to hold various unorthodox assemblies and perform unorthodox baptisms, and used to do other things in the way of innovations and schisms, as Nicephoros Callistus states, or because there arose a schism in their midst between Severus and Julian concerning perishability and imperishability, and some of them followed the one, and some the other leader. Accordingly, it may be said, generally speaking they were called Acephali because of the fact that they did not pay allegiance to any one head, but some to one, and some to another leader, and split into groups differing from one another and from the Church. (See the discussion in Dositheus, page 470 of the Dodecabiblus, and the discussions by other writers.) All the Monophysites and Theopaschites refused to accept the icon (or picture) of Christ, according to Act 6 of the Seventh Ecumenical Synod, because they maintained that the nature therein described and depicted as that of His humanity had been mingled and converted into the nature His divinity. But the criticism made by Alamundarus, the chief of the Saracens, was a joke. For this fellow, after becoming a Christian, seeing that Severus sent two bishops with a view to enticing him into his heresy, wishing to rebuke them, said: “But do you not know that they have sent me letters and therein the writers of them declare unto me that the Archangel Michael died?” The bishops of Severus replied to him that it was impossible for that thing to have happened. Then Alamundarus in reply said: “And if Christ does not have two natures, as you say, how could He have died and have suffered on the Cross? Since His divinity is impassive and does not die” (Dositheos, page 424 of the Dodecabiblus).

THE THIRTY CANONS OF THE HOLY AND ECUMENICAL FOURTH SYNOD INTERPRETED

CANON I

We pronounce it just and right that the Canons promulgated by the Holy Fathers, in each and every Synod down to the present time, continue in full force and effect.

Canon II of the 6th Ecumenical Synod;
Canon I of the 7th Ecumenical Synod.)

Interpretation

The present Canon deems it just and right that all the Canons issued by the Holy Fathers from the beginning down to the present day, whether serving the purpose of a more exact formulation of the dogmas, or that of providing for ecclesiastical discipline, at each and every Ecumenical and regional Synod or any local Synod, should continue in full force and effect, that is, should remain valid and enforceable.

Concord

Canon II of the Sixth Ecumenical Synod and Canon I of the Seventh Ecumenical Synod, dealing with the same matters as the present Canon deals with, expressly decree that the Apostolic Canons, and the Canons of Synods held theretofore, and those of the Fathers of the Church should remain confirmed. See also what is said of Canons in general at the commencement of this Book in the Prologue.

LINKS or Topical_Index

CANON II

If any Bishop ordain anyone for money, and make merchandise of the unsellable grace, and perform the ordination of a Bishop, Chorepiscopus, Priest, Deacon, or any one on the roll of the Clergy, with a view to gain; or nominate any Steward, Ecdicus, or Paramonarius, or anyone else that belongs to the canon, for money, with the object of making a shameful profit for himself: let him who is found guilty of having undertaken this stand in peril of his office; and let him who has been thus ordained have no benefit from such traffic in ordinations or nominations, but, on the contrary, let him be without any claim upon the dignity or job which he has thus obtained by means of money. If, in fact, anyone even appear as a middleman or factor or intermediary for such shameful and illicit deals, let him too, if he be a clergyman, forfeit his office; but if he be a layman or a monk, let him be anathematized.

(Apostolic Canons XXIX, XXX; Canons XXII, XXIIIof the 6th Ecumenical Synod; Canons III, IV, V, XIX of the 7th Ecumenical Synod; Canon XCI of Basil; Canon XII of Laodicea; The letters of Gennadius and of Tarasius.)

LINKS or Topical_Index

Interpretation

According to Zonaras, Bishops, Presbyters, and Deacons are ordained by carrying out the rite called chirotonia (or chirotony); Anagnosts (or Readers) on the other hand, and Chanter, and Hegoumeni (or Abbots) are ordained by carrying out the rite called *chirothesia* (or chirothesy) and sealing [6] them. others are merely nominated, without a seal, such as Stewards (*Oeconomi*), and Defensors (*Ecdici*), and Churchwardens (*Paramonarii*, i.e., *Prosmonarii*).[7] So the present Canon prescribes that if any bishop qualifies any of these or other clergymen for money, and out of greed sells the unvendible grace of the Spirit, he shall be deposed from the prelacy.

In addition, the one so ordained is not to be allowed to profit by or derive any advantage from the ordination or nomination gained by this trafficking, but, on the contrary, he shall be expelled from the Holy Orders and office thus acquired. If anyone acts as middleman or intermediary in connection with these dealings of greed, in case he is a clergyman he is to be deposed, but if he is a monk or a layman, he is to be anathematized. Read also Apostolic Canons Canons XXIX and XXX.

LINKS or Topical_Index

CANON III

It is come to the (knowledge of the) Synod that some of those who had been listed in the roll of the Clergy hire other men's estates for the sake of filthy lucre, and undertake to negotiate secular affairs, to the neglect of the Divine Liturgy, and betake themselves to the families of secular men, whose estates they undertake to manage out of love of money. Therefore the holy and great Synod decrees that no Bishop, Clergyman, or shall henceforth be allowed to farm any estate or office, or to involve himself in secular cares, unless he be unavoidably called by laws to the guardianship of minors, or the Bishop permit him to take care of the affairs of the church, or of those of orphans or widows unprovided for, and of persons in especial need of ecclesiastical assistance, for the fear of God. f anyone presume to transgress hereafter any of the rules herein decreed, that person shall be liable to ecclesiastical penalties.

(Apostolic Canons VI, LXXXI, LXXXIII; Canon VII of the 4th Ecumenical Synod; Canon XI of the 1st-&-2nd Synod; Canon XVIII of Carthage; and Canon X of the 7th Ecumenical Synod)

Interpretation

The present Canon decrees that inasmuch as it has come to the ear of the Synod that some clergymen, for the sake of making a shameful profit, are wont to rent the real estate of others, and to undertake outside work as contractors[8] or, in other words, to involve themselves in secular affairs for pecuniary profit, while neglecting the services attached to Holy Orders, and, on the other hand, entering the homes of secular persons and assuming the management of their property on account of avarice. For this reason this holy Synod has decreed that henceforth no bishop or clergyman or monk shall rent real estate or involve himself in the management of secular affairs, except only in case he should be called upon by the laws to become a guardian of minors[9] (children are called minors from the time they are born until the fourteenth year of their

age), or a curator, by which term is meant one who takes care of and attends to the needs of adolescents (persons are called adolescents from the fourteenth to the twenty-fifth years of their age), and unless the bishop of the city should urge him to take care of the affairs of the church, or orphans, and widows unprovided for, and other persons that are in especial need of ecclesiastical help and assistance, nor for the sake of any profit or gain, but only for the fear of God. If anyone, on the other hand, should dare at any time hereafter to transgress these rules, such person shall become liable to the ecclesiastical penalties. But what are these? They are those prescribed by the Apostolic Canons. That is their forfeiture of the clergy. Read also Apostolic Canon VI.

LINKS or Topical_Index

CANON IV

Let them who sincerely and truly enter upon monastic life be accorded due honor. But inasmuch as some use the monk's garb to disturb the affairs of the Church and civil government, by going round in the cities negligently disregarding their duties, and even undertaking to build themselves monasteries, it is decreed that no one shall anywhere build or establish any monastery or any oratory (i.e., prayerhouse) without the consent and approval of the Bishop of the city; and that Monks in every city and country be subject to the Bishop, and embrace quietude, and pay heed only to fasting and prayer, while continuing in the places patiently to which they have been assigned, without intruding upon or meddling in ecclesiastical affairs, nor leaving their own monasteries, unless at any time they be permitted to do so by the Bishop of the city on account of some exigency; and that no one shall receive a slave into the monasteries to become a monk, without his owner's consent and approval. We have decreed that anyone transgressing this rule of ours shall be excluded from communion, in order that the name of God be not blasphemed. The Bishop of the city, however, is required to make proper provision for monasteries.

(Regarding this first part of this Canon, cf. Canon XXIV of the 4th Ecumenical Synod; Canon XXI of the 7th Ecumenical Synod; and Canon I of the 1st-&-2nd Synod. Regarding the second part, Apostolic Canon LXXXII;
Canons XL, XLII of Basil; Canons LXXXII, XC of Carthage;
Canon LXXXV of the 6th Ecumenical Synod and Canon III of Gangra.)

Interpretation

The following things are prescribed by the present Canon. Those who truly and without any hypocrisy adopt the monastic life deserve to be duly honored. But since some employ the monastic habit as a pretext and lure to get themselves honored, and bring about confusion in ecclesiastical and civil affairs by wanting to meddle therein and by carelessly going about the cities, and make it their endeavor to build monasteries of their own, therefore it has seemed reasonable that no monk, either in a village, or in a city, or in the wilderness, or in a desert, or in any other place shall be allowed to build and establish a monastery or an oratory without the consent and approval of the bishop of the region in question.[10] Monks living in any city or village shall be subject to the authority of the bishop of the region in question, and shall observe quietness of life and engage in only fasting and praying, and shall remain in those monasteries wherein they were shorn, without leaving them (see Canon X I of the 7th) and involving themselves in ecclesiastical and civil affairs[11] unless as a matter of need and necessity they be appointed to do so by the bishop, after he has judged them to be fitted for such an undertaking. It has seemed reasonable in addition that no slave be admitted into a monastery to be shorn as a monk without the consent of his owner, lest other men seeing the monks engaged in worldly affairs, and the masters grieved about their slaves, be led to blaspheme the order of the monks, and hence through them the name of God be blasphemed. Anyone that violates this Canon or transgresses it shall be excommunicated. Yet, just as monks ought to confine their activities to the works that belong to monks, so ought also bishops to have diligence and foresight in providing for their monasteries, by protecting the monks and bestowing alms in exigencies either out of their own pocket or out of the poor money of the church, in accordance with Apostolic Canon XLI and Canon XXV of Antioch, for two reasons:

1) in order that the monks may remain quiet and free from temptation; and
2) in order that he may himself derive from there something in the way of benefit to his soul.[12]

Concord

Canon XVII of the 7th Ecumenical Synod likewise commands that the bishop shall prohibit monks from leaving their monasteries, and from undertaking to build oratories without having the expenses requisite to finish and furnish them. In addition thereto, Canon I of the 1st-&-2nd Synod refuses permission to anyone to build a monastery without the consent of the bishop, or after building one to become its owner and lord.

Read also the Interpretation of Apostolic Canon LXXXII, and Canon XXIV of the present Synod.

CANON V

As regards Bishops or Clergymen who go from city to city, it has seemed fitting that the Canons laid down by the Holy Fathers should remain in effect and be enforced.

(Apostolic Canons XIV, XV; Canons XV, XVI of the 1st Ecumenical Synod; Canon XVII of the 6th Ecumenical Synod; Canons III, XVI, XXI of Antioch; Canons I, II, XV, XVI, XIX of Sardica; and Canons LVII LXIII, and XC of Carthage.)

Interpretation

This Canon prescribes that those Canons shall remain valid which were issued by the Holy Fathers to prohibit bishops as well as clergymen from going from one city or province to another city or province. Read them also in Apostolic Canons XIV and XV.

LINKS or Topical_Index

CANON VI

It is decreed that no one shall be ordained at large either a Priest or a Deacon, nor anything else at all in the ecclesiastical ranks unless he be particularly assigned to the church of some city, or to a martyry, or to a monastery. As for those ordained at large the Holy Synod has determined that any such chirothesy shall be null and void, and that such ordinees shall not be allowed to officiate anywhere, to the dishonor of the ordainer.

(Canon I of Neocaesarea.)

Interpretation

Wishing to prevent easily those in Holy Orders from going or being transferred from one locality to another in violation of the Canons, the cause and root of this evil being that they are ordained at large and indefinitely, the holy Synod decrees in its present Canon that henceforth neither a priest nor a deacon nor any other ecclesiastic shall be ordained in such a manner, but must in any case be assigned to a church of a city or village, or to a monastery, or to the church of some martyr, to be mentioned by the prelate in the course of reciting the ordination prayer, by saying

"The divine grace ordains so-and-so a Priest or Deacon of such or such a church, or monastery, by name—in identically the same manner, that is to say, in which the name of the province is pronounced aloud in the ordination of every bishop. As for all those who have been ordained indefinitely, the holy Synod has ruled that the ordination be invalid, and that those so ordained shall not be allowed to officiate in any region; in order that the prelate performing the ordination contrary to the Canons be dishonored in consequence of this lack of the right to officiate, and be led to sobriety as a doing so again.[13] But please bewail the fact, O reader, that in spite of the present Canon during the ordination of a deacon or presbyter today the name of a particular church or of a monastery is not specially mentioned, as required by the terms of this Canon, though this prescription appears to be an lement of the ordination along with the other components thereof, notwithstanding that the violators of this rule fail to take this into account at all.

LINKS or Topical_Index

CANON VII

We have decreed in regard to those who have once been enrolled in the Clergy or who have become Monks shall not join the army nor obtain any secular position of dignity. Let those be anathematized who dare to do this and fail to repent, so as to return to that which they had previously chosen on God's account.

(Apostolic Canon LXXXI, LXXXIII;
Canons III, VI of the 4th Ecumenical Synod;
Canon XI of the 1st-&-2nd Synod;
Canon XVIII of Carthage; and Canon X of the 7th Ecumenical Synod.)

Interpretation

The present Canon prescribes that clergymen and monks must not become soldiers, nor assume secular dignities. Those who do these things and fail to return again to their former occupation in life, which they chose on God's account, are to be anathematized. But why is it that Apostolic Canon LXXXIII only deposes these men, whereas this Canon anathematizes them? Either the former Canon is referring to those, according to Zonaras and the other interpreters, who engage in such things while wearing the habit of the clergy;

whereas the present Canon is speaking of those who discard even the clergyman's or monk's habit before engaging in such things. Or perhaps the present Canon is referring to those who, after once daring to do such things, refuse afterwards to repent and to return to their former life (which the Apostolic Canon does not say), and for this reason it has made them liable to more severe punishment on the ground that they are unrepentant [14] (See also Apostolic Canon VI and Canon XVI of the present Fourth Ecumenical Synod.

CANON VIII

As for the Clergymen attached to poorhouses or monasteries or martyries, let them remain under the authority of the bishop of the city in question, and not disrespectfully desert their own Bishop, in accordance with the teaching imparted by the holy Fathers. As regards those who dare to defy any such formal ruling, in any manner whatever, and who refuse to submit to their own Bishop, in case they are clergymen let them be liable to the penalties prescribed by the Canons, but if they are monks or laymen, let them be excluded from communion.

Interpretation

The decree of the present Canon is as follows. That as for any clergymen or persons in Holy Orders who are in churches belonging to poorhouses, orphan asylums, homes for the aged, hospitals, or monasteries, or to churches of martyrs, they must remain always subject to the bishop of the city in question, in accordance with the tradition received from the Holy Fathers, and not abscond from the authority of their own bishop disrespectfully. All those who dare to violate the present Canon in any way, and who refuse to submit to their own bishop, in case they are in Holy Orders or are clergymen, they are to be liable to the penalties prescribed by the Canons, and deemed reasonable by this same bishop of the region in question; but if they are monks or laymen, they are to be excommunicated. But why does the Canon, after mentioning further above only clergymen and monks, say also laymen further below? In order to expose those laymen on whose boldness and protection the clergymen and monks rely in showing disrespect to the prelate and refusing to submit to his authority.[15]

LINKS or Topical_Index

CANON IX

If any Clergyman has a dispute with another, let him not leave his own Bishop and resort to secular courts, but let him first submit his case to his own Bishop, or let it be tried by referees chosen by both parties and approved by the Bishop. Let anyone who acts contrary hereto be liable to Canonical penalties. If, on the other hand, a Clergyman has a dispute with his own Bishop, or with some other Bishop, let it be tried by the Synod of the province. But if any Bishop or Clergyman has a dispute with the Metropolitan of the same province, let him apply either to the Exarch of the diocese or to the throne of the imperial capital Constantinople, and let it be tried before him.

(Apostolic Canon LXXIV; Canon VI of the 1st Ecumenical Synod; Canons XVII, XXI of the 4th Ecumenical Synod; Canons XIV, XV of Antioch; Canons VIII, XII, XIV, XV, XXVII, XXVIII,XXXVI, LXXXVII, XCVI, CV, CXV,CXVIII, CXXXIV, CXXXVII, CXXXVIII, CXXXIX.)

Interpretation

When one clergyman has a dispute with another clergyman, the present Canon prescribes that he must not leave his own bishop and present his case to secular courts, but, on the contrary, he must first present it to his bishop, or else, with the permission and consent of his bishop, he may have his case tried by referees (or chosen judges), with whom both parties, the plaintiff and the defendant, are well pleased. As for any clergyman that does otherwise, let him be subjected by the bishops to canonical penalties. But when a clergyman has a dispute with his own bishop, let the case be tried before the Synod of the province.

When, again, a bishop or a clergyman has a dispute with the Metropolitan, let him go to the Exarch of the diocese [16] or to the throne of the imperial capital Constantinople, and let the case be tried by him.

Concord

Canon XVIII of Carthage prescribes that if priests and deacons are accused, the priest shall choose six, and the deacon three, bishops from neighboring districts, and let their own bishop try their case in conjunction with the others; and that two months' time shall be allowed them too, and that the persons of their accusers be examined in the same way as in the case of a trial by the bishop alone. But as for the other clergymen, they are to be tried by the local bishop alone. But a single bishop cannot decide the case of any bishop or priest or deacon, according to Canon CXVIII of the same Ecumenical Synod of Carthage. Canon LXXXVII of the same Synod says that if clergymen charged with any crime fail to prove themselves as innocent within a year, they shall no longer have the right to present a defense. Canon CXV of the same Synod says that if a clergyman quarreling with anyone asks the Emperor for a civil trial court, and refuses to accept the bishop's decision, he shall be deposed. Justinian Novel 123 (found in Book III of the Basilica, Title I, Chapter 35) further decrees that anyone who has any matter of dispute to be tried in court with a clergyman, or a monk, or a deaconess, or a nun, or any ascetic woman, he shall first take his case to the bishop to whom the litigants in question are subject; and if the bishop decide the case to the satisfaction of both parties, the ruler (i.e., the civil magistrate) is obliged to carry out the sentence pronounced by the bishop. And in the same Novel, ch.36, it is declared that if the matter is an ecclesiastical one, the civil magistrates are to have nothing to do with it at all, but only the bishops, in accordance with the Canons, are to decide it. But in the same Novel, Chapter 8, it is decreed that "if the accused one is a bishop, his Metropolitan shall examine into the facts of his case; if, on the other hand, these accused one himself is a Metropolitan, the Archbishop to whom he is subject shall examine into the facts of his case; but if the one accused is a priest, or deacon, or a clergyman, or an abbot, or a monk, his bishop shall consider his case, and, according to the gravity of each one's offense, shall impose the proper canonical penalties." Read also Apostolic Canon LXXIV and Canon VI of the First Ecumenical Synod.

CANON X

Let no clergyman be entitled to be on the roll of the churches of two different churches at the same time, i.e., of that in which he was originally ordained, and of that to which he has resorted on the plea that it appeals to him more than the other because of its being a larger church, when in reality he is actuated by vainglory. As for those who do so, let them be reinstated in their own church, wherein they were originally ordained, and let them officiate there only. If, on the other hand, anyone has been already translated from one church to another, let him have nothing to do with the affairs of the former church, as regards the martyry connected to it, or the poorhouses, or the inns, administered by it. As for those who dare to do anything hereby prohibited, after the definition of this great and ecumenical Synod, this Holy Synod *has decided that he shall forfeit his own rank.*

(Apostolic Canon XV; Canon XV, XVI of the 1st Ecumenical Synod;
Canons V, XX of the 4th Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canon XV of the 7th Excumenical Synod; Canon III of Antioch;
Canons LXIII, XCVIII of Carthage; Canons XV, XVI, XIX of Sardica.)

Interpretation

The present Canon decrees that it is not permissible for a clergyman to be enrolled at the same time in the churches of two different cities (or even of one and the same city, according to Canon XV of the 7th Ecumenical Synod), namely, in the one in which he was ordained in the beginning, and in another to which he went thereafter on the pretext of its being a larger church, on account of vainglory and greed. As for all those who do this hereafter, they are to be compelled to return to their former church, where they were ordained, and are to perform the functions of the clergy there only. But if anyone has succeeded already in having himself translated, or transferred, from one church to another, and remains thus translated, let him no longer receive any apportionment from the affairs of the former church, by which is meant inns, poorhouses, and martyric temples. Whoever should dare after this Canon of the great Synod to do any of these things, he is to be deposed. Novel 16 (found in Title III of Book III of the Basilica) prescribes that if the clergyman of any church should die,

another one is not immediately to take his place, but that if there are more clergymen in other churches among those already ordained, let one of them be taken to fill the place left vacant by the clergyman in question, until the clergymen of each particular church reach the number prescribed in the beginning. See also Apostolic Canon XV.

LINKS or Topical Index

CANON XI

As for all those who are indigent and in need of assistance, upon proof, we have made it a rule that they are to travel only with pacific ecclesiastical letters, and not with recommendatory letters; for recommendatory letters are to be granted only to persons who are under suspicion.

(Apostolic Canons XII, XXXIII; Canon XIII of the 4th Ecumenical Synod; Canon XVII of the 6th Ecumenical Synod; Canons VII,VIII, and XI of Antioch; Canons XLI, XLII of Laodicea; Canons VII, VIII of Sardica; Canons XXXI, XCVII, and CXVI of Carthage.)

Interpretation

All those who are indigent and in need of help, the present Canon decrees, are first to be investigated as to whether they are truly in need of aid, and, this being ascertained, after examination, to be a fact, they are to receive from the bishops little letters called "pacific" letters on account of the fact that they used to afford peace to those who were suffering from wrath and the unjust decision of civil magistrates and dynasts (such letters were also called letters dimissory); but they are not to receive also letters recommendatory. For letters recommendatory are to be given for the most part to those persons whose reputation, or repute, had previously been besmirched, and who are recommended and declared innocent in the recommendatory letters [17] Read the Interpretation of and the Footnote to Apostolic Canon XIV.

LINKS or Topical Index

CANON XII

It has come to our knowledge that some persons, by resorting to the civil authorities, have obtained pragmatics whereby they have contrived to divide one province into two, contrary to the ecclesiastical Canons, and as a result there are two Metropolitans in one and the same province.

The Holy Synod has therefore made it a rule that no Bishop shall hereafter be allowed to do such a thing. For, if anyone shall attempt to do so, he shall forfeit his own rank. As for all those cities which have already been honored with the name of Metropolis by letters of the Emperor, let them enjoy only the honor, and likewise the Bishop who is administering its church; it being left plain that the rights properly belonging to the real Metropolis are to be preserved to this Metropolis (alone).

(Canon VIII of the First Ecumenical Synod; Apostolic Canon XXXIV;
Canons VI, VII of the First Ecumenical Synod;
Canons II, III of the 2nd Ecumenical Synod;
Canon XXVIII of the 4th Ecumenical Synod;
Canons XXXVI, XXXIX of the 6th;
Canon VIII of the 3rd Ecumenical Synod.)

LINKS or Topical_Index

Interpretation

Inasmuch as some ambitious bishops by applying to the Emperors have contrived to get Imperial edicts (for these are what are called "pragmatics" in the Canon here), whereby they have sought to have their bishoprics honored with the name of Metropolis, and have thus virtually divided the one province and metropolis into two, so that as a result of this two metropolitans came to be in one and the same metropolis (which is contrary to the synodal canons, and especially to Canon VIII of the 1st Ecumenical Synod), and the bishops of that province were hence led to quarrel among themselves.[18] Therefore and on this account this Holy Synod has made it a rule that no bishop shall dare henceforth to do this. As for anyone that merely attempts to do such a thing, without succeeding in doing it, he shall be deposed. But as for all bishoprics and cities that hitherto succeeded in attaining, by means of imperial letters, to the honor of being allowed the name of Metropolis, let them have only the honor of this name, and the same as touching the Bishop to whom they appertain.

The rights, however, and the authority to govern the affairs of the metropolis are to be preserved to the city which had originally and truly and from the beginning styled metropolis, and which is really the Metropolis,[19]without allowing the new Metropolitan, who bears this title only as an honorary title, to usurp anything from there.

The right of a true metropolis, it may be observed, consists principally in its being the one whose Metropolitan ordains the Bishop of the honorary metropolis, in accordance with Canon VI of the First Ecumenical Synod which says that one who has not been ordained with the consent and approval of the Metropolitan is not a bishop. Read also Apostolic Canon XXXIV.

LINKS or Topical_Index

CANON XIII

Strange Clergymen and Anagnosts are not to be allowed to conduct services anywhere in a different city without having letters recommendatory from their own Bishop.

(Apostolic Canon XII, XV.)

Interpretation

The present Canon prescribes that strange clergymen, and anagnosts are not to be allowed to perform any function of their clergy unless they are provided with letters recommendatory attesting both their ordination and their orthodoxy and the guiltlessness of their past life; though as laymen that may commune there. Read also the interpretations of Apostolic Canon XII and XV, together with the series of parallel Canons; for the space afforded by the present Canon would not suffice even to admit of their enumeration.

LINKS or Topical_Index

CANON XIV

Inasmuch as Anagnosts and Chanters in some provinces have been permitted to marry, the Holy Synod has made it a rule that none of them shall be allowed to take a wife that is of a different faith. As for those who have already had children as a result of such a marriage, if they have already had their offspring baptized by heretics, let them bring them into the communion of the Orthodox Catholic Church. But if they have not baptized them, let them no longer have any right to baptize them with heretics, nor, indeed, even to contract a marriage with a heretic, or a Jew, or a Greek, unless they first promise and undertake to convert the person joined to the Orthodox Christian to the Orthodox faith. If, on the other hand, anyone transgresses this rule of the Holy Synod, let him be liable to a Canonical penalty.

(Apostolic Canon XXVI; Canons VI and LXXII of the 6th Ecumenical Synod; Canons X and XXXI of Laodicea; Canons XIX, XXIX, XXXIII of Carthage.)

Interpretation

Notwithstanding that Apostolic Canon XXVI commands that Anagnosts and Chanters may marry after being installed by chirothesy, it appears from what the present Canon says that this was not permitted everywhere (and especially in Africa, according to its Canon XIX). So this Holy Synod makes it a rule that in those regions where this is allowed that no Anagnost or Reader shall take a woman of a different faith to wife.

All those; on the other hand, who have already begotten children by such an unlawful marriage must bring them into the Catholic Church. Accordingly, if they have baptized a child with the baptism of heretics, in case that heretical baptism with which the child has been baptized does not differ from the Orthodox baptism so far as concerns the matter and form, but, on the contrary, is acceptable to the Orthodox Church, they shall have the child anointed only with myrrh (or chrism), as Zonaras says (though it would be more correct and safer for them to be baptized, seeing that the baptism of all heretics is in the nature of a pollution, and not, a baptism; read also the Interpretations of Apostolic Canon XLVI, XLVII, and LXVIII). But if that baptism was not acceptable the child is to be rebaptized. But if, on the other hand, they have not yet baptized the children, they are not to baptize them any longer with the heretical baptism, nor are they to join them in marriage with a heretic, that is to say, either with a Jew or with a Greek, with one, in other words, who is an infidel and idolater, But if the heretic should promise to become an Orthodox Christian, let him first become one in accordance with his promise, and then let the marriage be performed. If anyone transgresses these rules, let him be liable to the penalties prescribed by the Canons, that is to say, by the aforementioned Apostolic Canons.

Concord

In a similar manner Canon XXXI of Laodicea commands Christians not to give their children (in marriage) to heretics, but rather to take any from them provided that they promise to become Christians. In addition, Canon X of Laodicea, i.e., of the same, prohibits ecclesiastics from joining their children in marriage with heretics.

This same rule is also laid down by Canon XXIX of Carthage; while Canon LXXII of the 6th Ecumenical Synod goes even so far as to annul and invalidate any marriage contracted, not only by a clergyman, but also by any Orthodox Christian man or woman in general with heretics.

But as for those who from the first and originally were heretics, and the one of them was later baptized by them, and they do not want to be separated, let them not be divorced, according to the same Canon and according to St. Paul, though St. Paul prohibits marriage with infidels, by saying: *"Be not unequally yoked with infidels"* (II Corinthians 6:14). Read also Apostolic Canon XXVI.[20]

CANON XV

Let no woman be ordained a deaconess before the age of forty, and even then after a strict test. But if she, after receiving the gift of chirothesy and remaining for some time in the ministry, proceeds to give herself in marriage, thus insulting the grace of God, let any such actress be anathematized together with the man who has joined himself with her in marriage.

(Canon XIX of the 1st Ecumenical Synod;
Canons XIV and XI of the 6th Ecumenical Synod;
Canon XLIV of Basil.)

Interpretation

Owing to the ease with which women are deceived and the ease with which they are ruined, the present Canon commands that no woman shall be ordained a deaconess if she is less than forty years old. Yet even if she is forty years old, again, it forbids her to be ordained at random and perfunctorily; on the contrary, it requires the ordination to be performed only after a strict investigation of her life and past habits. In case, however, even after being thus ordained and serving as a deaconess for some time, she afterwards scorns the grace of God and marries, any such woman is to be anathematized together with the man who has married her. Armenopoulos, moreover, says (Book VI, Title III) that those who have induced deaconesses and nuns to become prostitutes are to have their noses cut off along with those of the women whom they have led into prostitution. See also the Interpretation of Canon XIX of the First Ecumenical Synod and the third Footnote thereto.

CANON XVI

If any virgin has dedicated herself to the Lord God, or any men likewise have become monks, let them not be permitted to engage in marriage. If, however, they be found to be doing this, let them be denied communion, and be excluded from there. But we have made it a rule that the local Bishop is to have control of kindliness in regard to the treatment of them.

(Canon VII of the 4th Ecumenical Synod;
Canon XLIV of the 6th Ecumenical Synod; Canon XIX of Carthage;
and Canons VI, XVIII, XIX, XX, and LX of Basil.)

Interpretation

In times of old some women wearing lay clothing would dedicate themselves to God, as becomes plain from what is said about this in Canon XLV of the 6th Ecumenical Synod, and they would agree while in full possession of their reasoning powers to remain virgins; and after being further tried and found true to their promise, they would be numbered among the other virgins (for, according to Canon XVIII of Basil, any such woman used to be called a virgin. Moreover, they assumed the black habit, according to Canon XLV of the 6tt Ecumenical Synod). Hence it is that the present Canon decrees that these virgins, and equally so monks in particular, who either as an inference justified by their keeping silent about it are inclined to celibacy, or when asked about it actually agree to remain virgins, in accordance with Canon XIX of Basil, are not permitted to marry and to violate the agreements and stipulations which they have made with God. For, if the agreements which men make with one another are confirmed by the name of God being taken in the midst thereof, as St. Gregory the Theologian says, how great indeed is the danger of their being found to be violators of those agreements which they have made directly with God.[21] And if, according to Basil the Great (Ascetic Ordinance 21) a monk, as having reaped fruit and having dedicated his body to God, no longer has control over what has been dedicated to God nor any right to have it for the use and convenience of his relatives, how much more he is unable to have it for the purpose of carnal intercourse. If, nevertheless, there be found some to have done this, let them be excommunicated. But let the local bishop have the power to treat them with philanthropy or kindness, and either to mitigate their punishment or to shorten the time of their penalty.

This does not mean that the marriage tie may remain indissoluble, but, on the contrary, it is implied that the parties to the marriage are to be divorced from each other. For, in point of fact, it is a case of fornication, or rather to say of adultery, and not a marriage that occurred, according to St. Basil the Great in his Canon VI and his VIII; see also Canon VII of the prevent Synod.

CANON XVII

Concerning rural parishes, or country parishes, in any province, they shall remain in the undisputed possession of the bishops now holding them, and especially if they have held them in their possession and have managed them without coercion for thirty years or more. But if during a period of thirty years there has arisen or should arise some dispute concerning them, those claiming to have been unjustly treated shall be permitted to complain to the Synod of the province. But if anyone has been unjustly treated by his own Metropolitan, let him complain to the Exarch of the diocese, or let him have his case tried before the throne of Constantinople, according as he may choose. If, on the other hand, any city has, been rebuilt by imperial authority, or has been built anew again, pursuant to civil and public formalities, let the order of the ecclesiastical parishes be followed.

(Apostolic Canon LXXIV; Canon VI of the 1st Ecumenical Synod;
Canons IX, XXI of the 4th Ecumenical Synod; Canons XIV, XVof Antioch;
Canons VIII, XII, XIV, XV, XVI, XXVII, XXVIII, XXXVI,
LXXXVII, XCVI, CV, CXV, CXVIII, CXXVIII,
CXXIX, CXXX, CXXXVII, CXXXVIII, and CXXXIX;
Canons XXV and XXXVIII of the 6th Ecumenical Synod)

LINKS or Topical_Index

Interpretation

Rural parishes are small parishes which are situated in outlying and distant parts of the country, and being inhabited by few human beings they used to be called *monoecia* (which word meant, in Greek, “lone habitations”). Country parishes, on the other hand, are parishes which, were near cultivated fields and villages, and had a greater number of inhabitants. So it is these parishes in every province that the present Canon commands to remain inseparable from the bishops to whom they belong, and especially if they have belonged to them and been under their authority for as many as thirty years in good faith and without coercion, that is to say, without their being forced to submit to it and without their being grabbed up on an unjust or unfair pretext.[22] But if during the course

of the thirty years there had arisen any dispute concerning them, or if after the enactment of the present Canon there should arise any dispute concerning them, those who claim to have been unjustly treated in regard thereto are given permission to have their dispute considered by the Synod of the province. If, again, anyone should claim to have been unjustly treated in regard thereto by his Metropolitan, let him refer his case to the Exarch and chief head of the diocese (whose function, however, was abolished or fell into desuetude after this Fourth Ecumenical Synod was held as we said in Footnote to Canon IX of the present Synod), or to the Bishop of Constantinople, as previously stated. If, on the other hand, there has heretofore been built any city by imperial authority, or if any be so built hereafter, then the neighboring bishop shall not try to subject it to his own authority and claim it as a parish of his own, since the order of the parishes of that church have to follow the civil laws and ordinances which may be decreed by the Emperor in regard to the newly-built city, and not vice versa.[23]

Concord

Note that, after dividing this Canon into two sections, the Sixth Ecumenical Synod incorporated in its own Canon XXV that part of this present canon which ends with the words "complain to the Synod of the province," while it incorporates the words following these to the end in its own Canon XXXVIII. Note also that Canon CXXIX of Carthage prescribes that if any bishop succeeds in converting any region of heretics to Orthodoxy and holding it for three years straight, without its being reclaimed by the one who ought to have reclaimed it, it shall no longer be subject to being reclaimed by him. The same Synod's Canon CXXVIII declares that heretics converted to the catholic unity shall be subject to that throne to which the catholic union of Orthodox Christians situated therein had been subject of old. In addition Canon CXXX says that in case anyone deems any laity belonging to another to be wrongly held by him and appropriates it as his own, not by virtue of letters of the bishop possessing it, or at the request of the Synod, but by despotism and assault, he shall lose that laity, even though it really were his, and even though he assert that he had letters from the chief head. Read also the Interpretations of Ap. c. LXXIV, of Canon VI of the First Ecumenical Synod and Canon IX of the present Fourth Ecumenical Synod.

LINKS or Topical_Index

CANON XVIII

The crime of conspiracy, or of faction (by a group) already prohibited by secular laws, ought still more to be forbidden to appear in the Church of God. If, therefore, there be found any Clergymen, or Monastics, to be conspiring or to be engaged in factiousness of any kind, or hatching plots against Bishops or Fellow Clergymen,[24] they shall forfeit their own rank altogether.

(Apostolic Canon XXXI; Canon XXXIV of the 6th Ecumenical Synod;
Canons X, LXII of Carthage; Canon VI of Gangra;
Canon V of Antioch; and Canons III, XIV, XV of the 1st-&-2nd Synod)

Interpretation

A conspiracy is a combination of men leagued together and with one another by oaths; a faction, on the other hand, is a combination of men leagued together and with one another by agreement and resolution not to give up the undertakings to which they have bound or committed themselves against another person until they have carried them out to completion. Those Jews entered into a conspiracy who conspired against St. Paul, as historically recorded by sacred Luke in the Acts of the Apostles (Acts 28:21) wherein the latter says*: "more than forty men who have bound themselves with an oath that they will neither eat nor drink till they have killed him"* (*sc*. St. Paul). So, therefore, what the present Canon means is that though the crime of conspiracy and that of faction even by the secular, or civil, laws themselves of Greek[25] as well as of Orthodox emperors, who indeed adopted the most of their laws from the Greeks[26] this thing ought still more to be forbidden to occur in the Church of God. So if some clergymen or monks be found to be engaged in conspiracy or faction, or in plotting any other callous and cunning machinations or intrigues (for that is what is denoted by the Greek word corresponding to the verb "hatch," in accordance with the Scriptural passage saying *"their heart has become as crusty as cheese,"* instead of saying *"has become as callous or hard as cheese"*) against their bishops or fellow clergymen, let them be deposed. Read also the Interpretation of Apostolic Canon XXXI.

CANON XIX

It has come to our ears that the canonically prescribed Synods of Bishops are not held in the provinces, and as a result of this fact many ecclesiastical matters in need of correction are neglected. The holy Synod, therefore, has made it a rule, in accordance with the Canons of the Holy Fathers, for the Bishops to meet twice a year in convention somewhere in each province, wherever the Bishop of the Metropolis designates, and for all matters to be corrected that may come up. As for those Bishops, on the other hand, who fail to attend the meeting, but who, instead of doing so, remain at home in their respective cities, and lead their lives therein in good health and free from every indispensable and necessary occupation, they are to be reprimanded in a brotherly way.

(Apostolic Canon XXXVII; Canon V of the 1st Ecumenical Synod;
Canon VIII of the 6th Ecumenicalk Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons XXVI, LXXXI, LXXXIV, LXXXV, and CIV of Carthage.)

Interpretation

In view of the fact that the two Synods which were canonically arranged to take place twice in every year were not being held, and as a result of this many ecclesiastical affairs in need of adjustment were being neglected, the present Canon on this account decrees that the bishops shall meet twice a year in each province wherever the Metropolitan may deem fit, and adjust whatever affairs may arise from time to time for correction. As for any bishops, on the other hand, who, in spite of their being in good health and free from any necessary care, fail to attend the meeting, they are to be given a brotherly reprimand. Read also the Interpretation of Apostolic Canon XXXVII.

CANON XX

As we have already decreed, it is not permissible for clergymen officiating in a church to be given a church in another city; but, on the contrary, they must rest content with the one in which they were originally deemed worthy to conduct divine services: except those who have gone over to another church as a result of their having been forced to flee from their own country.

If any Bishop nevertheless admits a clergyman belonging to another Bishop, after promulgation of this rule, it has been decided that both of them, i.e., the Clergyman so admitted and the Bishop admitting him, are to be excluded from communion until such time as the Clergyman who has left his own city see fit to return to his own church.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XXIII of the 4th; CanonsXVII, XVIII of the 6th;
Canon XV of the 7th Ecumenical Synod; Canon III of Antioch;
Canons LXIII, XCVIII of Carthage; Canons XV, XVI, and XIX of Sardica.)

Interpretation

Clergymen (as has been stated in Canon VIII) who are conducting services in one church are not permitted to be transferred to another in another city, but, on the contrary, they are obliged to stay in the one in which they happened originally to be appointed to officiate; except only those who have been compelled to flee from their motherland or home city by any necessity, or who have suffered an incursion of barbarians, and on that account have been transferred to another church (and who themselves must return to their own church whenever the incursion of barbarians has passed, according to Canon XVIII of the 6th Ecumenical Synod). Any bishop, after the present Canon has been put forth, who accepts a clergyman of another bishop, as well as the clergyman he accepted, shall be excommunicated from communion with his fellow bishops and fellow clergymen, until such time as the strange clergyman decides to go back to his own church. Read also the Interpretation of Apostolic Canon XV.

CANON XXI

Clergymen or laymen accusing Bishops or Clergymen are not to be allowed to file charges against them promiscuously and without investigation until their own reputation has been examined into.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canons VIII, XXVII, CXXXVII, CXXXVIII, and CXXXVX of Carthage.)

Interpretation

The present Canon prescribes that those clergymen or laymen who accuse bishops or clergymen in regard to any matter that is not of a financial or private nature, but of an ecclesiastical and criminal nature, are not to be allowed to bring

charges against them simply as a matter of course and without any previous investigation unless their own reputation has first been looked into to make sure that they are not persons that have been aspersed and accused. See, in this connection, also Apostolic Canon LXXIV and CanonVI of the 2nd Ecumenical Synod.

CANON XXII

Clergymen, after the death of their own Bishop, shall not be allowed to seize his effects, as is prohibited even by the Canons of old,[27] on pain of being stripped of their own offices.

(Apostolic Canon XL; Canon XXIV of Antioch;
Canon XXXV of the 6th Ecumenical Synod;
Canons XXX and LXXXIX of Carthage.)

Interpretation

Upon the death of their bishop, says the present Canon, clergymen must not seize their effects—a thing which even the Canons of old forbade them to do (as, e.g., Apostolic Canon LX and Canon XXIV of Antioch). Those who do this are to incur the penalty of losing their own rank and office. Read also the Interpretation of Apostolic Canon XL.

CANON XXIII

It has come to the ears of the holy Synod that certain Clergymen and Monastics, without being handed any permission by their own bishop, and in fact, sometimes even after he has excluded them from communion, have resorted to the imperial city of Constantinople, and stay there a long time, causing disturbances and meddling the ecclesiastical situation, and engender upheavals in the households of some persons. Hence the holy Synod has decreed that they first be reminded, through the Defensor of the most holy Church of Constantinople, to take their departure from the imperial city. But if they impudently persist in doing the same things, they are to be expelled from the city even against their will through the same Defensor, and are to betake themselves to their own regions.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XX of the 4th Ecumenical Synod;
Canons XVII, XCVIII of the 6th; Canon XV of the 7th Ecumenical synod;
Canon IIIof Antioch; Canons LXIII, XCVIII of Carthage;
Canons XV, XVI, XIX of Sardica.)

Interpretation

Since this Synod has learned that some clergymen and monks, notwithstanding that they have not any ecclesiastical authority in their hands, because their own bishop has not judged them worthy of such permission, and even at times in spite of the fact that they have been excommunicated by him, go to Constantinople and stay in that city for a long time, disturb the conditions of the Church and cause disorder. in the homes either of Christians who receive them or of fellow clergymen who have imitated them; this Synod therefore by means of its present Canon decrees that they first be notified through the Defensor of the church to depart from Constantinople peaceably. But if they impudently persist in doing the same things in spite of this admonition, they are to be driven out against their will by means of the same Defensor and are to hie themselves back home. As for what a defensor is, see the Footnote to Canon II of the present Synod. See also Apostolic Canon XV.

CANON XXIV

As for Monasteries which have once been consecrated with the consent of the Bishop, they are to remain Monasteries perpetually, and the property owned by them is to be kept safe, and no more be permitted to serve as mundane haunts of vice. Those who permit this to occur are liable to the penalties provided by the Canons

(Canon IV of the 4th Ecumenical Synod;
Canon XLIX of the 6th Ecumenical Synod;
Canons IX of the 7th Ecumenical Synod;
Canon I of the 1st-&-2nd Synod; Canon IIof Cyril.)

Interpretation

The present Canon prescribes that all monasteries that have once been established and consecrated with the consent and permission and approval of the Bishop having jurisdiction of that particular region in which they are situated (as we have previously asserted in connection with Canon IV of the present Synod, q.v.), they are to remain monasteries forever, and henceforth no longer to be converted into common and mundane haunts of vice or the like. All real and personal property belonging to them must likewise be kept inalienable and undiminished. All persons who, though not themselves converting them into mundane resorts, nor removing any of their property, give permission to others to do so, are to be held responsible for their acts and liable to the penalties provided by the Canons. But what are these penalties? They are the ones

mentioned by the 7th Ecumenical Synod in its Canon XIII, wherein it deposes the clergymen, and excommunicates those laymen and monks who have seized monasteries and bishoprics, and have converted them into common resorts and refuse to return them in order to let them become sacred again just as they were formerly.

Concord

Canon XLIX of the 6th Ecumenical Synod not only commands that monasteries are not to be permitted to become common and mundane habitations, but also that they are not to be turned over to seculars by anyone, in order, that is to say, that they may be protected and managed. Canon XII of the 7th Ecumenical Synod also prohibits any abbot from alienating the monasteries' own works and effects. Canon XIX of the same Synod will not allow a monk to take back things which he has given to his monastery if he departs of his own accord. And Canon II of Cyril specifies that jewels and other valuable articles and real estate are to remain inalienable from the churches to which they belong.[28]

CANON XXV

Whereas some Metropolitans, as we have been informed, neglect the flocks committed to their care, and postpone the ordinations of Bishops, the Holy Synod has decreed that they must perform ordinations within three months unless some unavoidable necessity require the time to be lengthened. If they fail[29] to carry out this rule, they shall be liable to ecclesiastical penalties; and the means profits of the widow church shall be preserved to be retained by the Steward (or Oeconomus) of the same church.

(Apostolic Canon LVIII; Canon XIX of the 6th Ecumenical Synod;
Canon XVI of the lst-&-2nd Synod;
Canons XI, XII of Sardica;
Canons LXXIX, LXXXII, LXXXVI, CXXXI,
CXXXI, CXXXII of Carthage, and Canon X of Peter.)

Interpretation

The present Canon prescribes that Metropolitans must not neglect their flocks, and postpone the ordination of the bishops subject to them; but, on the contrary, after the death of the bishop who has passed away, they must ordain another bishop for the vacant bishopric within three months, unless there be some unavoidable necessity forcing them to prolong the time of postponement (for perhaps that particular bishopric may have been captured by barbarians, or some other woe may have befallen it, and for this reason no one can go there). Any Metropolitan that is remiss in this respect, becomes liable to canonical penances. The income, however, from the affairs of that bishopric must be kept by the steward safe and intact until he surrenders it to the bishop-to-be. See also Apostolic Canons LVIII and XL.

CANON XXVI

Since in some churches, as we have been informed, the Bishops are administering the ecclesiastical affairs with the services of a Steward, it has seemed most reasonable and right that each and every church that has a Bishop should also have a Steward selected from its own Clergy to manage the ecclesiastical affairs of that particular church in accordance with the views and ideas of its own Bishop, so as to provide against the administration of the church being unwitnessed, so as to prevent the property of the same church from being wasted as a result of such stewardless administration and to prevent any obloquy from attaching itself to Holy Orders.

(Apostolic Canons XXXVIII, XL;
Canons XI, XII of the 7th Ecumenical Synods;
Canons XXIV, XXV of Antioch;
Canon VII of the lst-&-2nd Synod;
Canons XXXIV, XLI of Carthage;
Canon VII of Gangra; Canon XV of Ancyra;
Canon LXX of Theophilos; and Canon II of Cyril.)

Interpretation

Since, says the present Canon, we have been told that in some provinces bishops are administering the affairs of the church by themselves without the help of a steward and just as they please, for this reason it has appeared reasonable that the bishop of every church should have a steward, selected, not from his own intimate servants or relatives, but from his clergymen, to manage

the affairs of the church in accordance with wishes based upon the best judgment of the same bishop, so that there should be no witness wanting to prove where, and how, and when the income of the church is spent, and to prevent the prelate from arousing any suspicion among the laity and giving it cause to accuse him of wasting the funds of the church. As for any prelate that fails to live up to this Canon, he shall be liable to the penalties provided by the divine Canons. But just as a prelate ought to have a steward to manage the affairs of the church, so should an abbot have a steward to manage the affairs of his monastery.[30] Read also Apostolic CanonsXXXVII and XLI.

LINKS or Topical_Index

CANON XXVII

The Holy Synod has made it a rule regarding those who take women[31] by force under pretense of marriage, and their accomplices and abettors, that if they should be Clergymen, they shall forfeit their own rank, but if they are laymen, they shall be anathematized.

(Canon XCII of the 6th Ecumenical Synod; Canon XI of Ancyra; Canons XXII, XXX, XXXVIII, XLII, and LIII of Basil.)

Interpretation

The present Canon, dealing with the forcible seizure of women in a harsher way than the other Canons do, penalizes those who forcibly with a view to taking them to wife. For it deposes not only those clergymen who seize them by force, but also those who helped them to do so, and those who incited them to such a seizure by words of advice or encouragement; or if they be laymen, it anathematizes them[32] and in a manner which is quite just. For the one who seizes them can offer as a pretext the allegation that he is impelled by the urge of his absurd and improper love of women, but his accomplices and abettors are not impelled to this absurd and improper act by any such incentive, save the viciousness of their head and their bad judgment[33]

LINKS or Topical_Index

CANON XXVIII

Everywhere following the decrees of the Holy Fathers, and aware of the recently recognized Canon of the one hundred and fifty most God-beloved Bishops who convened during the reign of Theodosius the Great of pious memory, who became emperor in the imperial city of Constantinople otherwise known as New Rome;

we too decree and vote the same things in regard to the privileges and priorities of the most holy Church of that same Constantinople and New Rome. And this is in keeping with the fact that the Fathers naturally enough granted the priorities to the throne of Old Rome on account of her being the imperial capital. And motivated by the same object and aim the one hundred and fifty most God-beloved Bishops have accorded the like priorities to the most holy throne of New Rome, with good reason deeming that the city which is the seat of an empire, and of a senate, and is equal to old imperial Rome in respect of other privileges and priorities, should be magnified also as she is in respect of ecclesiastical affairs, as coming next after her, or as being second to her. And it is arranged so that only the Metropolitans of the Pontic, Asian, and Thracian dioceses shall be ordained by the most holy throne of the most holy Church of Constantinople, aforesaid, and likewise the Bishops of the aforesaid dioceses which are situated in barbarian lands; that is to say, that each Metropolitan of the aforesaid dioceses, together with the Bishops of the province, shall ordain the Bishops of the province, just as is prescribed by the divine Canons. But the Metropolitans of the aforesaid dioceses, as has been said, are to be ordained by the Archbishop of Constantinople, after the elections have first been conducted in accordance with custom, and have been reported to him.

(Apostolic Canon XXXIV; Canon III of the 2nd Ecumenical Synod and Canon XXXVI of the 6th Ecumenical Synod.)

Interpretation

Since at this Fourth Ecumenical Synod Canon III of the Second Ecumenical Synod was read, which decrees that the Bishop of Constantinople is to enjoy priorities of honor with the Bishop of Rome, seeing that it is New Rome, therefore the Fathers of this too, by means of their present Canon, renew and confirm the said Canon, and they decree and vote the same things as regards the priorities of the same city of Constantinople which is also known as New Rome. For, they say, just as the Fathers bestowed privileges upon the throne of Old Rome on account of the fact that it was the capital of an empire, and were fully justified in doing so, owing, that is to say, to his being first in point of order among the rest of the Patriarchs. In exactly the same way and motivated by exactly the same object and aim, the one hundred and fifty most God-beloved

bishops of the second have bestowed exactly the same and equal privileges of honor also upon the most-holy throne of New Rome[34] which is Constantinople, deeming it quite reasonable that this city, in view of the fact that it has been honored by being made the seat of an empire and of a senate, in a similar manner as has also (old) Rome, ought to enjoy the same and equal privileges in a similar manner as has also (old) Rome, and to be magnified herself also in exactly the same way as the latter is in connection with ecclesiastical matters, with the sole difference that old Rome is to be first in order, while new Rome is to be second in order. In addition to these things we decree and vote that only the Metropolitans (but not also the Bishops, that is to say, that are subject to the Metropolitans; for each of these is ordained by his own Metropolitan together with the bishops of the province, just as the divine Canons prescribe, especially Canon VI of the First Ecumenical Synod) shall be ordained by the aforesaid most holy throne of Constantinople. Not only are the Metropolitans of the said dioceses to be ordained by him, but indeed also the bishops located in barbarian regions that border on the said dioceses, as, for instance, those called *Alani* are adjacent to and flank the diocese of Pontus, while the Russians border on that of Thrace. Nevertheless, the said Metropolitans are not to be ordained by the Bishop of Constantinople just as he pleases and decides, but he must take the votes of the Synod under him into consideration as reported to him in accordance with established custom, and then ordain those men on whom the voters have agreed, either unanimously or as a majority.[35]

CANON XXIX

For a Bishop to bear the rank of Priest is sacrilege. However,if any just reason determines their removal from practice as Bishops, then neither ought they to occupy the position of Priest. But if for any cause than some crime they have been deprived of the dignity and office, they shall be restored to the dignity and office of the Episcopate.

Interpretation

In Act 4 of the present Fourth Synod it is written (on page 150 of the second volume of the Collection of the Synods) that Photios, the Bishop of Tyre, called the attention of Emperor Marcianos to the fact that Eustathios, the Bishop of Beirut (or, as others say, Eusebius of Tyre, though the preceding indentification is more likely to be the true one) detached from Tyre various bishoprics, to wit, Biblus, Botrys, Tripolis, Orthosias, Areas, and Antarandus, and, deposing the

bishops whom he had ordained, degraded them to the rank of priest. The Senate of the rulers accordingly brought this matter to the attention of the Synod; by way of reply, on the part of the legates of the Pope as well as the Bishop of Constantinople and the entire Synod, the present Canon was issued, wherein they declare that it is sacrilege for anyone to degrade a bishop to the rank and position of a priest; for if he is deposed on account of any crimes and is excluded from the functions and offices of the prelacy, such a person cannot be even a priest.

LINKS or Topical_Index

If, on the other hand, without having any impediment in the way of crime he has been expelled from the prelacy, he is to be allowed to regain his office and dignity on the ground that he has lost it unjustly, and it is but his just due that he should be restored to his rightful position and be a bishop again. Zonaras, in fact, declares that it is worse than sacrilege for a bishop to be unjustly reduced to the rank of priest; for, says he, it is not something sacred that is being treated sacrilegiously and stolen, but something more than sacred, because, says he, through the invocation of the prelate churches and temples and other sacred objects are consecrated and hallowed and sanctified by virtue of the visitation of the Holy Spirit, and it must be admitted at all events is, that which sanctifies is greater than that which is sanctified.

As for why this Canon prohibits this, whereas Canon XX of the 6th Ecumenical Synod reduces to the position of priest any bishop that goes teaching beyond his boundaries without the consent and approval of the bishop holding sway over the region in question, see the solution of this puzzling question in Apostolic Canon XXXV.

CANON XXX

Whereas the most reverent Bishops of Egypt postponed subscribing to the epistle of the most holy Archbishop Leo for the present, not because they opposed the catholic faith, but on the allegation that it is a custom in the diocese of Egypt to do nothing of this sort without the consent and formal approval of their Archbishop, and therefore request to be excused until the one who is to be the Bishop for the great city of the Alexandrians has been ordained: it has appeared to us reasonable and consonant with the spirit of philanthropy that they be excused and allowed to remain

upon the like habit in the Imperial City till an Archbishop has been ordained for the great city of the Alexandrians. Let them therefore give security that they will not leave this city till the city of the Alexandrians has been accommodated with a bishop.

Interpretation

It has been written in Act 4 of the present Synod that after the deposition of Dioscorus, the Patriarch of Alexandria, ten (or, as others say,thirteen) bishops of the same Patriarch of Alexandria anathematized Eutyches and Dioscorus himself, and their dogmas; but they could not be prevailed upon to subscribe to the letter of St. Leo, the Pope of Rome, which he had sent to the Patriarch of Constantinople St. Flavian (and which, as we have said, was called a pillar of Orthodoxy because it contained all the Orthodox belief of the faith), not because he was opposed to the Orthodox dogma which it contained, but because they asserted that it was custom in the diocese (or see) of Alexandria's Patriarch for his bishops[36] not to make any move without first consulting him and obtaining his consent and approval.

Yet the prelates in the Synod would not believe these things even after they had heard them asserted by the Alexandrians, but, on the contrary, they even suspected the latter to be heterodox heretics and sought to depose them. But the ruler and the Senate, having conceived something more humane as regarded these men, advised the Synod not to depose them, but to give them time within which to remain as they were, undeposed, in the Imperial City until another Archbishop of Alexandria could be ordained (for, as we have said, the Archbishop of Alexandria Dioscorus had previously been deposed). Yielding to the advice of the rulers, the Synod decreed that they should remain as they were and demanded security that they would not leave the city of Constantinople until the Archbishop of Alexandria had been ordained. The one who became ordained Archbishop of Alexandria as the successor of Dioscorus was Apolinarios (though this name is commonly spelled Apollinaris in English), and the latter was succeeded by Proterius (see page 241 of the second volume of the Collection of the Synods.[37] See also Apostolic CanonXX and XXXIV See also Apostolic Canon XXXIV and Canon VI of the First Ecumenical Synod)

FOOTNOTES TO CANONS OF
THE FOURTH ECUMENICAL SYNOD

LINKS or Topical_Index

5. EUTYCHES AND OTHER HERESIES

Note that Eutyches at one time used to say that the flesh of the Lord was not of the same essence, or co-essential, with the Mother, nor with us, while at other times he used to say that before the union, true enough , there were two natures in Christ, but after the union only one. Wherefore they used to say that Christ consisted of two natures before the union, but not also in two natures, after the union. And it was for this reason that the present Synod asserted in its definition above that Christ is of the same essence with the Father as respecting divinity and of the same essence with us as respecting humanity. From this Monophysite Eutyches, as from some many-headed Hydra, there grew up thereafter numerous heresies. For instance: The Theopaschites, who used to say "The one crucified for us is holy and immortal," of whom the chief leader was Peter Knapheus concerning whom see LXXXI of the 6th Ecumenical Synod). For, according to the Monophysites, humanity was converted into divinity. So the entire Holy Trinity underwent suffering—spare us, O Lord! — since Godhood was but of one nature. That is why the bemused heretics uttered this blasphemy even to the Holy Trinity that is praised in the Thrice-holy hymn. From the Monophysites arose the Severians, led by a man named Severus, who was a monk and became Bishop of Antioch. From these heretics sprang a group known as Jacobites, led by a certain man of Syros called Jacobus and of base extraction, named Zanzalus, or Tzantzalos, who also became the leader of the heresy of the Armenians. From them arose the Gaianites, their leader Gaianus being a follower of the heresy of Julian, a bishop of Halicarnassus, by whom he was also ordained Bishop of Alexandria. These heretics used to say that Christ was entirely impassive, or, in Greek, apathes, on which account they styled Apathites, though John Damascene calls them Egyptians, whom the Copts also followed. From the roots of the Monophysites there sprouted thereafter also the heresy of the Monotheletes. For if, according to them, there was but one nature in Christ, it followed as a matter of course that this single nature had but a single will too.

From them arose the Agnoites, whose leader was Themistius. These persons used to assert that Christ was ignorant of the dayof judgment (i.e., that He did not know precisely when it would be in the future). They had split off, according to John Damascene, from the Theodosian Monophysites. From them came the Tritheites, who in connection with the Holy Trinity were wont to assert a common essence and nature, individualized as in the case of three human beings. Their leader was John Alexandreus the Philoponus.

All Monophysites used to be called in a word Acephali, or headless men, in allusion to the fact that they had split off from the Patriarch of Alexandria named Mongus either because, as Leonius says, he did not anathematize the Fourth Ec. S., or because they used to hold various unorthodox assemblies and perform unorthodox baptisms, and used to do other things in the way of innovations and schisms, as Nicephorus Callistus states, or because there arose a schism in their midst between Severus and Julian concerning perishability and imperishability, and some of them followed the one, and some the other leader. Accordingly, it may be said, generally speaking they were called Acephali because of the fact that they did not pay allegiance to any one head, but some to one, and some to another leader, and split into groups differing from one another and from the Church. (See the discussion in Dositheos, p. 470 of the Dodecabiblus, and the discussions by other writers. All the Monophysites and Theopaschites refused to accept the icon of Christ, according to Act 6 of the Seventh Ecumenical Synod, because they maintain at the nature therein described and depicted as that of His humanity had been mingled and converted into the nature His divinity. But the criticism made by Alamundarus, the chief of the Saracens, was a joke. For this fellow, after becoming a Christian, seeing that Severus sent two bishops with a view to enticing him into his heresy, wishing to rebuke them, said: “But do you not know that they have sent me letters and therein the writers of them declare unto me that the Archangel Michael died?” The bishops of Severus replied to him that it was impossible for that thing to have happened. Then Alamundarus in reply said: “And if Christ has not two natures, as you say, how could He have died and have suffered on the Cross? Since His divinity is impassive, and does not die. Dositheos, page 424, of the Dodecabiblus).

LINKS or Topical_Index

6. TONSURE OF CLERGY

Note, however, that the tonsure of clergymen performed by the prelate, is called by Balsamon the tonsorial seal (*sphragis epikouridos*) and episcopal tonsurate (*epikouris-episkopike*) and the tonsure of monks, monastic tonsurate (*epikouris monachike*): (in his interpretation of Canon XXXIII of the 6th Ecumenical Synod; and of Canon LXXVII of the same Synod).

LINKS or Topical_Index

7. IMPORTANT POSITION OF STEWARD

Stewards were appointed to manage the affairs of the church in accordance with the ideas of the bishop, according to Canon X of Theophilos, Canon XXVI of the 4th, and Canon XI of the 7th Ecumenical Synod, Defensors were appointed to help those who were being unjustly treated, to redeem those who were being tyrannized by some, and to protect those who took refuge in the church on account of any ill treatment or influence. There were two kinds of defensors; to wit: ecclesiastical defensors, referred to in the present Canon; and non-ecclesiastical, or secular, and imperial, or royal, defensors, referred to in Canons LXXXIII and CVII of Carthage. According to Balsamon they were called Defensors, and according to Justinian *Ecclesiecdici.* There were twelve of them in the church of Constantinople, the chief one being known as *Protecdicus* (i.e., Chief Defensor), and with two other defensors the latter was empowered to hear minor cases that arose in the church. *Prosmonarii* were appointed to watch over churches to which they were assigned and to welcome those coming there to worship

8. CONTRACTORS

Contractors, properly speaking, are those artisans who put up security or an earnest of some sort and undertake a job with the proviso not to abandon it until they have finished it (according to Armenopoulos, Book 8, Title 8).

LINKS or Topical_Index

9.THINGS MONKS MUST AVOID

The reason why this Canon allows bishops and monks to become guardians and curators, whereas Justinian Novel 128 prohibits them from doing so, is, according to Balsamon, either that it prohibits them from doing so of their own accord or when only the laws require them to do so, but not while they: are called upon to do so by the bishops. Peter the Chartophylax says that monks must not become godfathers to children being baptized (except in cases of urgent necessity; see also the Footnote to Canon XXIV of

John the Faster), nor must they become parties to the agreement by which persons are adopted as brothers or sisters (in accordance with the custom called in Greek *adelphopoeia*). For these things are contrary to the Canons (page 395 of the Corpus Juris Graecoromanus). Nicephoros the Chartophylax also says that the Church mandatorily prescribes it as a law to abbots and exarchs of monasteries that the monks are not to be allowed to form relations as godfathers with the parents of children or to enter into any compact of brotherhood; and that the law will not recognize the relationship of brotherhood established by *adelphopoeia* in toto (page 342 of the same book): see also the Chapter on *Adelphopoeia* in that on *Synoekesia* (or Matrimonial Contracts).

10. AUTHORITY OF THE BISHOP

That is why the seventh ordinance of the first Title of the Novels, which is Justinian Novel 67, and the third of the second Title, which is Justinian Novel 138, embodied in Book V of the Basilica, Title III, Chapter and Chapter 5 (in the *Nomicon* of Photios Title V III, Chapter14, and Title XI, Chapter1) prescribe that anyone that shall build a monastery or an oratory or a church must speak about it first with the bishop, and must agree to give him all the fuel needed for lamps and lights of the church, all that is needed for the Divine Liturgy, for the food of *prosmonarii* (or churchwardens) and of those who are to reside therein in the future; and then the bishop shall make the matter known to all, and going in person to the spot where the building is to be erected he shall utter a prayer and plant a cross therein; and then the building may commence. They say in addition that whoever begins to build these from the start, or to rebuild old ones, he as well as his heirs shall be obliged by the bishop and the stewards and the executive of the region to finish the building that he commenced and not to leave it incomplete.

LINKS or Topical Index

11. MONKS HAVE NO REASON TO BE IN WORLDY PLACES

So that according to this Canon those called monks must neither be ordained nor engage in any way in doing parish work in connection with the churches in the world. For according to the meaning of their name monks they are lone men, or solitaries, (in that the Greek word, *monachos*, means lone or solitary), and they are following the profession of virginity; wherefore they ought to be ordained to monasteries, and to perform the functions of Holy Orders therein, and not in the world. Hence, by way of confirming this, Michel of Constantinople, the greatest of all philosophers, decreed that all sacred acts performed in the world are to be performed by worldly priests, and not by (sacred) monks.

The (sacred) monks are to keep within their monasteries, as Balsamon says (comment on Chapter 3 of Title I of the Nomicon of Photios). In addition, Peter the chartophylax of the great Church says that a monk can neither bless a wedding outside nor inside a monastery (page 895 of the Corpus Juris Graecoromanus). Hence it is evident that prelates are violating the Canons when they ordain monks in cities or towns; and they will do well to correct the impropriety. For as regards all the evils and sins these monks do in the world and in associating with the desires of the world, the prelates who ordain have to pay the penalty. For divine Chrysostom says the following: "For do not tell me that the priest sinned, or that the deacon did so. The blame for all these is chargeable to and falls upon the head of those who ordained them" (Discourse 8 on the Acts, page 627 of Volume IV). According to this Canon those monks are not doing right who leave their monasteries, or their cells and hermitages, and go into the world in order to beg alms. For in so doing they are bound to fall into many traps of the Devil and suffer injuries of the soul. Though it is true that Basil the Great does allow monks to leave the monastery and to journey in quest of the necessary needs of the convent of cenobites, and in a way he rebukes those who resign out of sheer unconcern and refuse to go out (Ascetic Ordinance XXVI), it is nevertheless to be noted that the same Basil says for the head of the monastery to send on errands for the needs of the convent of cenobites that monk who can keep himself uninjured and unharmed and who can benefit those conversing with him. If no such fit and strong brother can be found in the monastery, it is better for the brethren to endure patiently every tribulation and discomfort to the point of death, rather than for bodily comfort to ignore or overlook the evident harm to the soul of that one who is destined to be sent away. Accordingly, after the brother has returned, the head of the institution must examine him as to how he got along during his absence in other regions. As concerning whatever he has done right, he should praise him; but as concerning whatever he has done wrong, he should correct him, etc. (see Canon XLIV for detailed explanations).

LINKS or Topical_Index

12. WHO CANNOT ENTER A MONASTERY

The present Canon is found exactly the same also in Act 6 of the same Fourth Synod, except that it contains two more prohibitions not in this Canon, that is

1) that no monastery shall be built upon lands without the consent of the owners of the lands: and

2) that not only slaves, but even enlisted men, that is to say, soldiers, must not be admitted into monasteries and shorn

13. So that just as the Synod here considers this ordination to be invalid, so must Canon XIII of Antioch be considered. See also the Footnotes to Apostolic Canon XXVIII.

14. CLERGY AND MONASTICS NOT TO LEAVE POSITIONS

"Novel 123 of Justinian also decrees in agreement with the present Canon. For it says for no one to leave his clericate and become a secular, because he will be deprived of the dignity or military position which had been given to him, and will be turned over to the senators of his own city. Novels 7 and 8 of Leo, on the other hand, command that clergymen and monks who change their habit and become laymen, are to be reinstated in the habit of the clergy or monks again even against their will."

(From Armenopoulos, Section 3, Heading 2, of his Epitome of the Canons.)

15. RESTRICTIONS ON LAYETY

That is why in Act 10 of the Synod held in the time of Basil the Macedonian it was quite rightly written in regard to this circumstance, that "no layman whatever is allowed to provoke an argument about ecclesiastical matters or to resist an entire church or an ecumenical Synod. For the tracing and examining of such questions is the task of the patriarchs and priests and teachers of the Church, to whom God has given the privilege of binding and loosing. For a layman, even though replete with every learning and reverence, is nevertheless a layman and a sheep, whereas a prelate, even though he displays every irreverence, is nevertheless a shepherd as long as he occupies the position of a prelate. Hence it behooves the sheep not to turn against their shepherds.

16. CONCERNING AUTHORITY OF POPES AND PATRIARCHS

Like bees round a hive, various opinions have surrounded this part of the present Canon. For our own authorities, being opposed to the rule and authority of the Pope, and desirous to honor the patriarch of Constantinople, have inclined to exaggeration.

Hence Macrius the bishop of Ancyra understands by "exarchs of the diocese" the other Patriarchs, while to the Patriarch of Constantinople he refers the final appeal, and he wants him to be the chief and supreme judge over all the Patriarchs. Macarius was followed also by Alexias in her History, and by Nicholas the bishop of Methone in writing against the principle of the Pope. The Papists, again, wish to establish the monarchal status of the Pope, follow our authorities and concede that the Bishop of

Constantinople is chief judge over all, because the Bishop of Rome is chief even of the Bishop of Constantinople according to the Canons. So the Bishop, or Pope, of Rome is the ultimate and common judge over all the Patriarchs, and ahead of even the Patriarch of Constantinople in respect of judicature; accordingly, it is to him that any appeal must be taken from the four Patriarchs of the inhabited earth (called in Greek the *"oecumene"*). These Papists are Bassarion the apostate, Binius, and Belarminus. Pope Nicholas, again, in writing against Photios to Emperor Michael represents the Canon as meaning the Bishop of Rome by the phrase "Exarch of the Diocese," and that the word "Diocese" which it employs in the singular number is to be taken to have a plural meaning of "dioceses," just as, he says, the divine Bible often uses the singular number instead of the plural, as, for instance, where it says "there went up a mist from the earth" (Genesis 2:6), instead of saying "there went up mists from the earth." And that the Canon says that anyone having a dispute with the Metropolitan ought to have it tried first and chiefly before the Exarch of the Diocese, that is to say, the Bishop of Rome, though by concession and on secondary grounds it may be tried before the Bishop of Constantinople. All these men, however, are wandering far astray from the truth. For the fact that the Bishop of Constantinople has no authority to officiate in the dioceses and parishes (or districts) of the other Patriarchs, nor has he been graven by this Canon to grant a decision in reference to an appeal on the part of the whole Church (which means a change of judicature from any court to another and higher court, in accordance with or according to Book IX of the Basilica, Title I), is plain—first, because in Act 4 of this Synod held in Chalcedon the Bishop of Constantinople named Anatolios was blamed by the rulers as well as by the whole Synod for overstepping his boundaries and taking Tyre from its Bishop, namely, Photios, and handing it over to Eusebius, the Bishop of Berytus, and for deposing and excommunicating Photios.

Notwithstanding that he offered many pretexts, in spite thereof whatever he had done was annulled and invalidated by the Synod, and Photios was justified, and he received back the bishoprics of Tyre. That is why Isaac the Bishop of Ephesus told Michael, the first of the Palaeologi, that the Bishop of Constantinople does not extend his authority over the Patriarchates of the East (according to Pachymeres, Book 8, Chapter 1);—secondly, because the civil and imperial laws do not state that only the judgment and decision of the Bishop of Constantinople is not subject to appeal, but merely says indefinitely that no appeal can be taken from the decision of any Patriarch or of the Patriarchs in the plural.

For Justinian Novel 123says to let the Patriarch of the Diocese ordain or prescribe those things which are consistent with the ecclesiastical Canons and with the laws, no party having any right to object to his decision. And Leo the Wise in the first title of his Legal Epitome says that the court of the Patriarch is not subject to appeal, while he is described by another as the source of ecclesiastical decisions; for it is from him that all courts derive their authority, and they can be resolved into him again. Even Justinian, too, in Book 3, Chapter 2, of his Ecclesiastical Compilation, says: "Let the competent Patriarch examine the decision without fearing an appeal" (from his judgment); and in Book 1, Title 4, of his Ecclesiastical Injunction: "The decisions of Patriarchs cannot be appealed"; and again, in Book 1, Title 4, Chapter 29: "It has been made a law by the Emperors preceding us that no appeal can be taken from the decisions rendered by Patriarchs." So, considering the fact that according to these emperors, who agree with the Holy Canons, the decisions of all Patriarchs are insusceptible of appeal, or, in other words, they cannot be carried to the court of any other Patriarch for review, how can the Patriarch of Constantinople grant them a hearing? And if the present Canon of the 4th Ecumenical Synod, or even Canon XVII of this Synod, had intended the Bishop of Constantinople to entertain appeals over the heads of the rest of the Patriarchs, how could the emperors have decreed the diametrically opposite and contrary view, at a time when they well knew that civil laws at variance with the Canons were null and void?

Thirdly, because if we grant in accordance with the foregoing Papists that the Bishop of Constantinople can judge the Patriarchs, and that he can review their decisions and judgments, since the Canon makes no exception of which or which Patriarch, he is therefore as a logical inference to be considered to have the right to judge himself and also the Bishop of Rome as well, and thus the Bishop of Constantinople becomes the first and the last and the common judge of all the Patriarchs and even of the Pope himself. So, then, with the inventions by means of which they are trying to establish the monarchical office of the Bishop of Rome, they are wrecking and demolishing it with the very same arguments;—fourthly, because no one, even though he be a Metropolitan or a Patriarch, has any right to impose anything upon churches outside his jurisdiction, excepting only the ones subject to him, according to Apostolic Canons XXXIV and XXXV, and Canons VI and VII of the 1st Ecumenical Synod, and Canons III and VIII of the 2nd Ecumenical Synods; and Canons XX, XXXVI, and XXXIX of the 6th Ecumenical Synod, and Canons III, XI, and XII of Sardica, and Canon IX of Antioch, as well as others: this being so, how can the present Canon and the others have ordained the opposite and contrary of all these?—fifthly, because if the Bishop of

Constantinople had received any such privilege, how is it that the Patriarchs of Constantinople, when quarreling oftentimes with the Pope, did not claim any such right, but merely insisted that the priorities (of all) were equal?

Or, be that as it may, how is it that no other Christian amid their quarrels aid differences ever called the Bishop of Constantinople greater than the Bishop of Rome? So the Lord lives, He lives!

LINKS or Topical_Index

The true explanation of the Canon is this. The Exarch of the Diocese, according to Balsamon, is not the Metropolitan of the province (since a Diocese comprises many provinces and metropolis), but the Metropolitan of the Diocese; nor the Patriarch, for, as Canon VI of the Second Ecumenical Synod says, if anyone dishonors all the Bishops of the Diocese, which is the same thing as saying the Exarch of the Diocese, which indeed the present Canon does say; whereas a Synod of the Diocese and an Exarch of the Diocese occupies a different position from that held by each Patriarch together with the bishops subject to him. So the Exarch of a diocese is the Metropolitan of the diocese who has some privilege over and above the other Metropolitans of the same diocese. But this privilege of Exarchs is not today in effect. For though certain Metropolitans are called Exarchs, yet the other Metropolitans in their dioceses are not subject to them.

So it appears, from what the same Balsamon says, that in those times the Exarchs of dioceses were certain others (among whom, according to Zonaras, were those of Caesarea, Cappadocia, Ephesus, Thessalonica, and Corinth) who wore *polystauria* in their churches. These *polystauria* were in reality chasubles embroidered with many crosses, as Balsamon says, on page 447 of the Julie Graecoromanus.

Nevertheless, that privilege ceased to be exercised either immediately or not long after this Fourth Ecumenical Synod was held. That explains why Justinian fails to mention it in what he says concerning disputes between clergymen,

So it is evident that the Canon means that if any bishop or clergyman has a dispute or difference with the Metropolitan of an exarchy, let him apply to the Exarch of the diocese; which is the same thing as saying that clergymen and metropolitans subject to the throne of Constantinople must have their case

tried either before the Exarch of the diocese in which they are situated, or before the Bishop of Constantinople, as before a Patriarch of their own. It did not say that if any clergyman has a dispute or difference with the Metropolitan of some other diocese, or if a Metropolitan has a dispute or difference with the Metropolitan of any diocese or parish whatever, they must be tried before the Bishop of Constantinople. Nor did it say, Let him apply first to the Exarch of the diocese, or to the Bishop of Constantinople, as Pope Nicholas above garbles and misinterprets the Canon;

but, on the contrary, it left it to the choice of the ones to be judged to determine with equal rights whether they should go to the Exarch of the diocese or to the Bishop of Constantinople and be tried in precisely the same manner and equally well either before the one or before the other. That is why Zonaras too says that the Bishop of Constantinople is not necessarily entitled to sit as judge over all Metropolitans, but (only) over those who are judicially subject to him (interpretation of Canon XVII of the present 4th Ecumenical Synod). And in his interpretation of CanonV of Sardica the same authority says: “The Bishop of Constantinople must hear the appeals only of those who are subject to the Bishop of Constantinople, precisely as the Bishop of Rome must hear the appeals only of those who are subject to the Bishop of Rome.” Now, however, that the Synod and the Exarch of the diocese are no longer active or in effect, the Bishop of Constantinople is the first and sole and ultimate judge of the Metropolitans under him, but not of those under any of the rest of the Patriarchs. For it is only an ecumenical synod that is the ultimate and most common judge of all Patriarchs, as we have said, and there is none other. See also the Footnote to Canon VI of the 2nd Ecumenical Synod, which spoke about the matter of diocese at greater length.

In view of the fact that, as we have stated, these Exarchs mentioned by the Canon were long ago deplumed, those who are now called Exarchs, as representatives sent abroad by the Church, are mere names for ecclesiastical services.

17. I happened to discover in one place that the letters given to the indigent were of such a character and superscribed in such words as follows:

The earth is full
of the Lord’s mercy.
Pope Gregory.

As for how these letters are worded at present, see at the end of this Book Sozomen (Book 5, Chapter 18) calls these letters “passwords” of episcopal letters The Theologian, on the other hand, in writing against Julian, calls them “epistolary passwords,” saying: “With epistolary passwords with which we are wont to equip those needing them in going from one nation to another.”

18. Something of this kind is narrated by St. Gregory the Theologian in his epitaph to St. Basil as having taken place in the metropolis of Cappadocia when the bishopric of Tyana was honored in being converted into a new Metropolis.

19. ORIGIN OF PATRIARCHATES

In this manner after Chalcedon was honored by being converted into a Metropolis by Marcianus, and Nicaea by Valentinian, it was decreed that the rights and dignities belonging to the old cities which were really and truly metropolis should be preserved to them, as appears from what is said in Act 4 of the present Synod. On this account, in spite of the fact both Byzantium and Aelia were also honored by being converted into Patriarchates, yet as respecting Aelia Canon VII of the First Ecumenical Synod specifies that to its metropolis Caesarea there shall be preserved the dignity rightfully belonging to it, as we have stated.

As respecting Byzantium, Balsamon and Nicephoros Gregoras assert that in their times the Bishop of Constantinople was ordained Patriarch by the Bishop of Heracleia. But now he only receives his crozier from him, because before he became a Patriarch Byzantium used to be the episcopate of the Bishop of Heracleia.

20. ORTHODOX FORBIDDEN TO MARRY NON-ORTHODOX

Photios, too, in Title XII and Title XIII, says that since ordinance One of Book XXIII of Title II lays down the principle that marriage is a consociation of a man and a woman and a co-reception of all life, and a communion in a divine and human right, those consociated ought, according to this definition, to be of the same belief. The first book of the Code, in Title V, ordinance twelve, says that in case there is a dispute between the parents (when, that is to say, they are of the same belief, but one of them has come to be Orthodox in belief, or in some other way they have come to be consociated in a state of difference of religion), that

party ought to have control who wants to make his children Orthodox. And again in ordinance eighteen of the same Title it says that if one of the parties cohabiting together is an Orthodox, while the other is a heretic, their children must become Orthodox. At any rate, it is inscribed in Book I of the Basilica, Title I, Chapter 35, that no Jew may take a Christian woman to wife, nor may a Jewess be taken to wife by a Christian man. For anyone that does this shall undergo the penalty of adulterers. As for an Orthodox person, on the other hand, who has taken a heterodox and heretic, he is not allowed to commune in the divine mysteries unless he first get divorced and fulfill his penalty, according to what Balsamon says in his Thirty-third Reply. Symeon of Thessalonica (in Reply 47 says the same thing, adding that he may partake only at the end of his life when he is being given the anointment of unction (provided he repents); but the priest is not to accept a contribution from him, nor accept his offerings and services, except for a candle and incense alone, and sometimes (not always) he may give him a sprinkling of holy water and a piece of antidoron, also this is only done in order to prevent his falling into a state of despondency, and to command him to offer alms.

LINKS or Topical_Index

21. VIRGINITY AND HONORABLE MARRIAGE

Hence it is that the same Theologian in his Epic Verses says that a chaste marriage is as much superior to that which seeks to have both virginity and marriage, as virginity is superior to marriage; consequently, says he, one ought either to remain a virgin in reality or to marry, and not to want to mix virginity with marriage, honey with gall, wine with mud, and Jerusalem with Samaria. Thus he says these things in poetical verses as follows:

As much as virginity is preferable to marriage,
On which account either embrace it altogether,
My fine fellow,

Or make the best of marriage like a song they sing.
To shun an unyoked life, and a yoke-fellow too,

And to sacrifice unredeemed Samaria to sacred Salem.
So much is a chaste marriage better than vacillating virginity.

If any wrath and anger have stirred up in you such virginity,
The second course is better than the first,
For partaking of both
Is like mixing honey and gall, and mud wine."

Besides, even divine Epiphanius says (Hairesei 61): "It is better, therefore, to have but one sin, and not more. It is better when you have fallen from the way to take yourself a woman to wife openly and in accordance with the law, than to change your mind after many years of virginity and be introduced again into the Church."

St. Chrysostom says in his letter to Theodore that the sin which a monk commits when he marries, by marrying, is no less grievous than God is above men. St. Basil, in fact, in number 14 of his *Definitions in extenso* goes so far as to forbid any brother to open the door of his home to admit any monk that has broken his promise to God, even though it be cold weather and he comes in search of shelter—not out of hatred, but in order to shame him, as St. Paul advises. In his letter in regard to a fallen monk, on the other hand, he says that we must not even greet such a person. Divine Nicephoros, too, says the same things in his Canon XIV. In his Canon XXXIV he even declares that a monk who has married and fails to repent must be anathematized, and be compelled to don the habit (of a monk) even against his will, and be shut up for the rest of his life in a monastery. Even if he return and repent after having violated his pledge to the habit, he must don it without prayers, according to Canon XIV of the same saint. As for anyone that dons the habit under compulsion, or on account of knavery and hypocrisy, as one deriding it, and afterwards when the necessity and sham have passed discards it, he is to be reprimanded, and must pass three times forty days of repenting, and only thus shall he be allowed to partake (of communion), according to Canon XXI of the same saint.

LINKS or Topical Index

This divine Nicephoros, in his Canon XX, says: "If any nun be raped by barbarians or disorderly men, provided that her former life was not blameworthy, she shall be penanced for only forty days; but if she had already been polluted or defiled prior thereto, she shall be penalized as an adulteress. Note that those who ravish an ascetic woman, or, a sacred virgin, even those who have abetted the ravishment are liable to capital punishment, and all their property is confiscated by the (civil) ruler, and is turned over to the monastery of the one ravished, according to the second ordinance of the First Title of the Novels (Photios, Title IX, Chapter 30). Likewise anyone that abducts or tries to take such a sacred virgin to wife is also liable to capital punishment, according to Book I, Title III, Ordinance 5. The woman herself, together with her things, is placed in a monastery and is securely guarded. Blastaris also adds the following fact, to wit, that even a man who has become a monk in the last days of his life and who failed to understand thoroughly what rites were administered to him when they made him a monk, cannot discard the habit and remain any longer in the world.

See also the Footnote to Chapterv VII of the 4th Ecumenical Synod, and Canon VII itself of the same Synod, which anathematizes the monk that discards the habit and assumes some secular position of whatever worth. See also the Footnote to Canon XXXIX of Nicephoros:

22. BISHOPS NOT TO APPROPRIATE PARISHES

Note that this Canon does not conflict with Canon VIII of the 3rd Ecumenical Synod. For while the latter says with reference to provinces in which bishops were being ordained that they are not to be grabbed up greedily by any bishops when as a matter of fact they have not been under their predecessors' authority; the former, on the other hand, relates to small parishes that were apt to be overlooked or disregarded as being useless or niggardly by those who used to possess and exploit them.

23. LIMITATIONS OF AUTHORITY

The Synod allowed the emperor to make decrees regarding those parishes only which were in cities he himself had built, and not in general all parishes, as Balsamon concludes. For according to Canon XII of the present Synod, metropolis honored with imperial letters,and their bishop, enjoyed only the honor, whereas the rights and privileges were preserved undiminished to the metropolias which had been in reality and truth pre-existent.

24. In his Collection of Canons, Title 82, John of Antioch says "Fellow Monastics", instead of "Fellow Clergymen,"

25. As this is historically stated by Vulpian.

26. CONSPIRACIES AND FACTIONS

Photios, in Title IX, Chapter 37, says that the civil law punishes conspiracies and factions. Book LX of the Basilica, Title XXXVI, states that anyone that enters into a conspiracy against the state is guilty of the crime of high treason (or what is called in Greek *cathosiosis,* i.e., a violation of the holy immunity of the sovereign. Concerning what constitutes high treason (or *cathosiosis*), see the Footnote to Apostolic Canon LXXII. Note that Balsamon, with reference to the present Canon, says: "Do not assert that a conspiracy is punished on account of any evil already done, and not on account of any good; for every conspiracy, whether for good or for evil, is punishable.

27. MEANING OF "RECEIVERS"

But in other manuscripts the Canon is found worded as follows: “Exactly as the receivers have been forbidden to do.” Zonaras and Blastaris (line 5) take the word “receivers” to mean those who take the effects of the bishop in order to provide for their safe keeping, and who, if they purloin anything from, are deposed in like manner as are those who seize them.

28. CONCERNING SACRED THINGS

Book XI of the Basilican Ordinances, in Title VIII, Ordinance 51 (in Photios, Title TI, Chapter1) asserts that sacred things have a divine right and are not actually owned by anyone. A sacred thing is anything that has been publicly consecrated. And again, in Ordinance 10, Title I, it is stated that a sacred thing is that which has been rightly and through a priest consecrated to God, as, temples and vessels. That which, on the other hand, one makes sacred by his own authority and arbitrary will is not really sacred. Even if the (building called the) temple of such a sacred temple or sacred object should fall to the ground, the place itself remains sacred and no one, according to Armenopoulos (Book Title XI), can actually own it. For whatever has once been made sacred never ceases being sacred thereafter.

Notwithstanding that Ordinance 86, in Book XI, Title VII, says that when sacred things are “enslaved” by enemies at war, they cease to be sacred, just as a free person also ceases under like circumstances to be free, yet after the period of enslavement in question, they become sacred again. By this I mean that they merely cease being actually sacred, but they do not also cease being potentially sacred: according to that authority they are always and everlastingly sacred, and this is especially so if they happen to be sacred and movable things, which indeed even after being enslaved may in many instances manifest the inherent power of their holiness even by evincing an energetic action, just as was shown by the Ark of God when it was captured by the Philistines and knocked down their idols, and filled their lands with rats, and even inflicted wounds upon their fundaments (Samuel I, Chapter 4), as well as by the sacred vessels which were captured by the Babylonians and removed from the temple of Jerusalem, and which actually killed Belshazzar (Daniel Chapter 5) because he treated them as though they were common and profane vessels. Nevertheless and in spite of all these facts, that which Basil the Great says (see his Ethic 80) is as true as it is fearful. For he asserts that anything that has been consecrated to the name of God deserves honor as something holy as long as it serves the purpose of keeping God’s will; which amounts to the same thing as saying that it is sacred if the priests worshiping Him therein keep His will.

One could not own sacred things by eating them, even though he fed himself on them for many years, according to Title VI of Ordinance 10. We cannot claim any title to sacred things as our own; that is to say, with a view to gaining ownership of them as property—according to Ordinance 13, Book VI, Title I. If in the middle between two common and profane localities there is situated a locality which is sacred, there can be no crossing or thoroughfare from the sacred locality to the profane.

According to Ordinance 14 or Title I one is prohibited from building on any spot that is sacred, according to the fourth Institute (or introduction to the laws), Title XV. No one can sell, or exchange, or give away, or mortgage a monastery wherein there has been established a sacrificial altar and wherein sacred services have been held and monastic austerity of life has been practiced. If any such an act is done, it is void and invalid; and if it has been sold, the seller shall lose even the price he received for it, as well as the monastery itself or the property of the monastery which he sold; and the purchaser likewise shall lose also the price which he paid, and the monastery which he bought. The price paid shall be turned over to the monasteries of the region in question and to the churches of the region in question, according to the first Ordinance of Title II of the Novels (in Photios, Title XI, Chapter 1).

The second Ordinance of Title II of the Novels (Photios, Title X, Chapter 1), as well as Armenopoulos (Book 8, Title 4), commands that stewards and trustees and other governing officers of churches and of religious houses, and chartularians, and their parents and children, are warned against giving anyone anything ecclesiastical to plant or to rent or to mortgage or to pawn, and taking money in consideration thereof; because those who plant or rent or hold a mortgage on it or have taken it in pledge will lose it and the money which they gave for it, and the expense they went to in planting it.

Accordingly, all the foregoing persons that gave anything, not only will lose whatever price they paid for it, but will also suffer damages to the amount of the expenses incurred by those who undertook to plant it; and this amount shall be given to the divine house and temple (or church) whose property the thing in question was. The third Introduction, in Titles IX and XXIII, ordains that no one can buy a sacred temple (Note of Translator.—The reader should bear in mind that "temple" here, as elsewhere, means “church building,” as distinguished from the church, or institution, itself; though in common parlance no such distinction is usually made.), knowing that it is a sacred temple.

If, however, he has been deceived into buying as private property, he has a right to bring suit against the one who deceived him and sold it to him. If the temple falls down, the spot on which it stood does not become profane. Hence neither can it be sold, according to Ordinance 73 of the first Title (in Photios, Title II, Chapter 1)

29. This means anyone.

30. STEWARDS AND GIVING AN ACCOUNT

Note that the steward must render an accounting every year to the bishop (or to the abbot), with regard to the management of the affairs of the church (or monastery). But if he should happen to die before rendering an account, his heirs must render one, according to Ordinance 42of Title IIIof the Novels (Photios, Title X, Chapter1). Malaxus, however, in his History of the Patriarchs, states that the Grand Steward of the Lands has to be a deacon (or a priest). When the prelate is officiating, he stands in the place reserved for the Holy Table, wearing his *sticharion*; and holding in his hands the holy *ripidion* (a small fan), he offers it to the prelate and the man about to be ordained. He examines the receipts and expenditures, and the accounts of all the lands of the church and of all the buildings of the church, keeping a record thereof, and four times a year he shows it to the prelate. He superintends and provides for the affairs of the widow church until her prelate is installed; and in trials he stands on the righthand side of the prelate. Zonaras, in his history of Isaac Comnenus, states that the Grand Steward and the *Skevophylax (* keeper of the sacred vessels) were ordained by the emperor in those times. But this Comnenus prescribed that they both should be ordained by the Patriarch. Isidorus Pelousiotes (in his letter 1628, to Count Herminus) asserts that the noun Oeconomus, being the Latinized form of the Greek word Oikonomos and corresponding in a general way to the English word Steward, etymologically means “he who distributes to each and every person that which represents his share of anything,” or “he who awards to each person and thing in a household whatever is its due.”

31. Instead of this word, John of Antioch substitutes the word “girls” (in his Collection of Canons, Title 42).

32. TAKING GIRLS OR WOMEN BY FORCE I

The Synod and likewise the civil laws mete out stern chastisement to those who take women by force, because it is a thing that is dishonorable in itself and subversive of whole households, exciting men to murders and disturbances of the peace, and in general being the cause of many woes.

Even if, let us say, the parents, the masters, of the women seized afterwards consent to the wedding, it is nevertheless true that they have been compelled to consent to it against their will, owing to the dishonor and defilement which their daughters and female slaves suffer before being seized for the most part, and because after such occurrences nobody else is willing to marry them. I have said that it was most certainly for this reason that this Canon and the civil laws chastise severely those who seize women by force, because it is not merely a matter of control or ownership, for, behold, in Basil's Canon XXII it is decreed that marriages of daughters taken from their parents by force shall remain valid by virtue of the consent of their parents, as we said hereinabove, whereas the civil laws dissolve marriages resulting from the exercise of force, even though the fathers of the women seized consent to them later, as we have stated. If, however, according to Chapter 89, Title XII, Book LX, anyone seizes or snatches away a female slave who is of foreign extraction and in reality a prostitute, and hides her, he cannot be punished either as a thief or as a slaver, since it was for pleasure, and not for the sake of theft or robbery, that he did it. In such a case, however, if he is a rich man, he shall pay damages in money; but if he is a poor man, he shall be cudgeled.

33. TAKING GIRLS OR WOMEN BY FORCE II

The Sixth Ecumenical Synod makes this same Canon its Canon XCII by incorporating it verbatim, Canon XI of Ancyra, on the other hand, decrees that women betrothed to men but seized by other men shall be given to their fiancees even though they have suffered violence at the hands of the other men. Canon XXII of Basil also says the same thing; but if they were not betrothed, they are to be returned to their parents or relatives, the same Canon adds, and if the latter are willing, a wedding may be performed, but if they will not cogent to this, they are not to be coerced. In case their captors defiled them secretly or forcibly, they are to be punished with four years as fornicators. Canon XXX of the same Basil excommunicates for three years those who seize women by force or who abet others that do so. But as for any woman that merely pretends to have been seized by force (who wants to follow the man, that is to say), and in general any wedding that is not due to compulsion, it judges such a case to be one that needs no punishment if no defilement occurred before the wedding. Canon LIII of the same saint judges any widowed slave to be unindictable if she pretended to be seized by force but in reality wanted to contract a second marriage.

34. CONSTANTINOPLE MADE EQUAL WITH ROME. THIS COMPLETELY CRUSHES ALL PAPAL CLAIMS

The principal reason for issuing the present Canon were five, of which three were remote, while two were necessary and proximates:

1) Since Canon XXXIV of the Apostles commands that the bishops of each nation ought to have one of their number as chief, and to regard him as their head, and since Canons VI and VII of the First made some dioceses subject to the Bishop of Rome, and others subject to the Bishop of Alexandria, and others to the Bishop of Antioch, and others to the Bishopof Jerusalem, the dioceses of Asia, of Pontus, and of Thrace, being autocephalous, ought by the same token to have the Bishop of Constantinople as their chief and head, and ought to come under his jurisdiction, and ought to be ordained by him, because he was their neighbor, and especially because such a custom had ensued from the beginning. For the Patriarch of Constantinople had ordained many Metropolitans from among them. For St. Chrysostom ordained Heracleides Bishop of Ephesus, and by going to Ephesus and returning to Constantinople he deposed thirteen bishops. The Bishop of Ancyra, too, and Memnon, Bishop of Ephesus (who acted as the primate of the Third Ecumenical Synod) were ordained by the Bishop of Constantinople. So that it appears that what we said above is true as the solution of the puzzling question in the Footnote to the ninth Canon. Accordingly, then, it appears that it subordinates the Metropolitans of these dioceses to the judgment of the Patriarch of Constantinople.

2) Since the Second Ecumenical Synod also in its Canon III accorded priorities of honor to the Bishop of Constantinople, it was in keeping therewith to bestow upon him also priorities of authority.

3)The fact that the Bishop of Constantinople ought to receive privileges of authority because various Patriarchs and Prelates used to come to the Emperor to beg for his help in their exigencies, and it was necessary for them first to meet the Bishop of Constantinople, in whom they found a man to cooperate with them and to lend them assistance, and through him they were enabled to approach the Emperor, just as, in confirmation of the ancient custom, Justinian prescribed this. This is why, in Act 16 of the Fourth Synod, the Bishop of Laodicea, Nounechius, said, when the legates of the Bishop of Rome were displeased by the priorities granted to the Bishop of Constantinople: “The glory of Constantinople is our glory, because it undertakes our cares.”

5)The Bishop of Constantinople ought to have received the privileges of authority over the above-mentioned three dioceses because, as appears from Act 13 of the Fourth Ecumenical Synod many scandals arose in Ephesus on account of the illegal ordinations of Stephanos and Basianos, as well as in Asia and Pontus and Thrace similar scandals ensued, where, upon the death of bishops, many disturbances followed in the wake of the votes and on the heels of the ordinations, owing to the fact that they were without a governing head, according to the letter of the same Fourth Ecumenical Synod addressed to Leo. And between Eunomius the Bishop of Nicedemia, and Anastasios the Bishop of Robber Synod, held in Ephesus, placed the Bishop of Constantinople Flavian, Nicaea, a great many noisy brawls occurred in regard to the bishopric of Basilinoupolis V) and finally, because impious Dioscorus at the Latrocinium, or not first, but fifth in order, contrary to the Canons, which even Leo the Great, who was the Pope of Rome, and his legates resented, in this Fourth Ecumenical Synod, wherefore they reproached Dioscorus.

LINKS or Topical Index

For all these reasons, then, the Synod, renewing Canon III of the 2nd Ecumenical Synod by means of the present Canon, conferred upon the Bishop of Constantinople the same and equal privileges of honor that had previously been bestowed upon the Bishop of Rome, namely, the Patriarchal dignity and office, and also the same and equal privileges of authority that had previously been bestowed upon the Bishop of Rome, namely, the right of ordination in the three said dioceses of the Metropolitans, not only as a matter of custom, but also as one established by means of a Canon, on the ground that they are included in the territorial jurisdiction of Constantinople.

For precisely as the Bishop of Rome has the priorities of honor and of authority, which amounts to saying the Patriarchal dignity and office, comprising the right of ruling his own parish in the West, so and in like manner the Bishop of Constantinople has the same priorities—that is, the Patriarchal dignity and office and the right to rule the above-mentioned Metropolitans who are comprised in his own parish. Accordingly, these are the ecclesiastical affairs mentioned here in the Canon, wherein the Bishop of Constantinople is magnified just as is the Bishop of Rome, without any difference save this, that the Bishop of Rome is first in point of order, while the Bishop of Constantinople is second in point of order. These privileges of the Bishop of Constantinople were confirmed and ratified not only by the Fathers of this Synod, but also by the entire Senate of civil rulers, notwithstanding that the legates of the Pope, though they had previously reproached Dioscorus, yet perceiving that the bounds of Constantinople were being widened, nearly fainted in their desperate attempt to oppose them.

LINKS or Topical_Index

Hence the Pope-worshipers are manifestly lying when they say that the primacy and priority of Rome, and its right to be magnified in ecclesiastical affairs, lend the Pope a special privilege of authority in the Church as a whole, which amounts to saying, in other words, a monarchical and infallible dignity. For if these facts indicated any such thing, the Bishop of Constantinople too would have to possess the same dignity, since the Bishop of Constantinople, according to the Canons, is a measure and standard of exactly the same and equal value respecting honor of authority and respecting grandeur as is the Bishop of Rome. But, as a matter of fact, that was never bestowed upon the Bishop of Constantinople by the Canons, nor, it may hence be inferred, upon the Bishop of Rome.

LINKS or Topical_Index

But neither are the priorities of Rome those which were conferred by the legendary edict of Constantine the Great upon Silvester, the Pope of Rome, as they allege—which is to say, more plainly speaking, the privilege of walking about with the decorations of imperial majesty in imitation of an emperor; the right to wear upon his head a brilliant grand cordon in place of a crown or garland; the right to wear an imperial pallium (or omophorion) and a purple robe and a scarlet tunic; the right to have his horse caparisoned in imperial style, with all the royal insignia and emblems, and to have the bridle of his horse held like a groom, after the manner of an emperor; and the privilege of conceding to the clergy of his Church, as well as to the Senate thereof, the right to magnify themselves and to put on airs of grandeur both in the matter of wearing apparel and in the matter of footwear as well as in the matter of horsemanship. These external manifestations of splendor and luster, I say, are not the priorities and dignities conferred upon the Bishop of Rome by the Canons. By no means. Firstly, because if they were, they would have had to be conferred similarly and equally upon the Bishop of Constantinople also; and secondly, because, according to Canon XVI of the 7th Ecumenical Synod and Canon XXVII of the 6th Ecumenical Synod, splendid and lustrous clothes, and every other stultification and adornment of the human body are alien to and inconsistent with clergymen and the priestly order, and because the smoke-like puffiness (or pretentiousness) of mundane authority must be taboo to priests of God, according to the letter of the Synod of Carthage to Pope Celestinus. Apostolic Canon LXXXIII, too, deposes those who wish to exercise both Roman imperiousness and sacerdotal government. The Lord, too, in the Gospels, commands us to beware of those who wish to walk about in costumes.

On this account, again, the vain and legendary edict is judged to be spurious and fictitious. But even if we assume, for the sake of argument, that it is true, yet, in view of the fact that it is obviously opposed to the Holy Canons, it is invalid and void and no longer in force. This is because when at any time or place current forms conflict with the Canons, they are invalid and void, as we stated in the beginning of this Book. The priority and primacy of Rome's Bishop, therefore, consists, as we have said, in his having authority over all the bishops and metropolitans included in the see, or diocese, of Rome, so that he, together with the other bishops of the see, has the right to ordain them, and in his being entitled to come first in order among the Patriarchs, the other Patriarchs coming second, third, etc. He received these privileges, not because Rome was the seat of St. Peter, not because the Bishop of Rome is the vicar of Christ, as the Roman Catholics vainly insist—by no means, but primarily because Rome was honored as the capital of an empire. For, says the present Canon, "the Fathers naturally enough granted the priorities to the throne of Old Rome on account of her being the imperial capital"; consequently, because of the ancient custom which it followed, exactly as Rome was a capital city, it becomes proper to concede the first place to her Bishop and to regard him as the first, or most notable, bishop—or primate —and, by further consequence of this fact, because just in the same way that the same privilege was bestowed upon the Bishop of Constantinople too owing to Constantinople's being (at that time) an imperial capital, and New Rome, the Canons conferred such a privilege upon the Bishop of Rome for the same identical reason. Thus, too, because it was an imperial capital, it became an ancient custom for the Bishop of Constantinople to ordain the bishops in Asia, Pontus, and Thrace; and because it became a custom, the Canons were adopted and the ancient custom was ratified. Note that in addition to the equal privileges with the Bishop of Rome which the Bishop of Constantinople received, he further received also these two titles, namely, the appellation of "All-holiest" and of "Ecumenical," by way of differentiation from the other Patriarchs. The appellation of "All-holiest" was first accorded to the Bishops of Constantinople Sergius and Peter by Macarios of Antioch at the Sixth Ecumenical Synod in the seventh century A.C.; while that of "Ecumenical" was bestowed by the clergymen of Antioch and the Orthodox Christians in Byzantium upon the Bishop of Constantinople named John the Cappadocian in the reign of Justin the Thracian during the sixth century. I said that the Bishop of Constantinople was given the appellation by way of differentiation, because, although the Bishop of Rome was given by many the appellation of "All-holiest," and so were the Bishops of Alexandria, of Antioch, and of Jerusalem,

and, in fact, all Patriarchs in common were called “All-holiest” by various persons and at various times, yet, in spite of this, usage won out ultimately in the custom of according this appellation exceptionally and exclusively to the Bishop of Constantinople.

LINKS or Topical Index

Likewise the appellation of “Ecumenical” was also used by some in reference to the Bishop of Rome, though very seldom; whereas from the time that the Bishop of Constantinople began being called Ecumenical Patriarch he never ceased being called such. Hence in times subsequent to the Cappadocian the Bishops of Constantinople Epiphanios, and Anthimos, and Menas, and Eutychios were called Ecumenical Patriarchs by Justinian in his Novels and Edicts, insomuch that at the Seventh Ecumenical Synod, Peter the legate of the Pope called Tarasios the Ecumenical Patriarch. That is why divine John the Faster in the reign of Muricios, following the practice of continuing the use of such a title which had been initiated by others in deference to the Bishop of Constantinople, became the first to subscribe himself as Ecumenical. As for the title of “All-holiest,” this denotes (speaking of the corresponding Greek word “Panagiotatos”) “all holy”: in the same vein, that is to say, as Tarasios and Photios wrote to Popes Adrian and Nicholas “To in all respects most holy brother and fellow minister Adrian (or Nicholas), the Pope of Rome.”

LINKS or Topical Index

The title of “Ecumenical,” on the other hand, denoting two different things: for it is either taken in general as applying to the Church as a whole, by way of describing a bishop as being entitled to exercise personal and monarchical authority in the Church as a whole; or else it denotes a major part of the inhabited earth— or, more exactly speaking, that a bishop’s authority extends over a major part of the inhabited portion of the earth’s surface. This is in conformity with the fact that many emperors, notwithstanding that they are not lords of the whole inhabited earth (called in Greek the “Oikoumene,” are nevertheless called (in Greek) lords of the inhabited earth, as Evagrios called Zeno (or Zenon), in allusion, that is to say, to the fact that they exercise authority over a major part of the inhabited surface of the earth. In the first sense of the word, therefore, the Bishop of Constantinople is never called an Ecumenical Patriarch, nor is the Bishop of Rome, or anyone else, excepting only Christ, who is indeed truly a Patriarch of the whole inhabited world and to whom was given all authority in heaven and on earth.

But he is called Ecumenical in the second sense of the word, on account of the fact that he has under him a major part of the inhabited earth, and furthermore on account of the zeal and providence which he exercises in watching over the faith and preserving the traditions and teachings of both the Synods and the Fathers, not only in his own See (or Diocese), but also in all the rest of the Sees (or Dioceses) throughout the length and breadth of the various lands of the earth. It was hence a result of the double entendre involved in the word Ecumenical that scandals arose between the Father, who was Patriarch of Constantinople, and the Popes of Rome named Pelagius, and Gregory Dialogue. For these Popes, taking the word Ecumenical in the first sense, characterized this title as blasphemous, diabolical, and many other opprobrious epithets; and they further declared that whoever wishes to be called and styled "the Ecumenical Patriarch" is a forerunner of the Antichrist (letter of Gregory to Mauricius), and in this respect they were within the truth. John the Faster, however, and Mauricius, and the succeeding Patriarchs and Emperors, understanding the title in accordance with the second signification of the word, were unconcerned, and in this respect they too were within the truth. That is why the Synod held in Aghia Sophia states clearly that the one called Ecumenical (Patriarch), on the ground that he has authority over the greater part of the inhabited earth, is not the Antichrist. Nevertheless, it must be admitted that both these titles are designations conferred, not by any Canons of the Synods or of the Fathers of the Church, but given by custom to the Bishop of Constantinople. The contents of this Footnote have been gleaned also from other sources, but more especially from the Dodecabiblus of Dositheos.

35. CONCERNING CERTAIN CANONS

Note that this Fourth Ecumenical Synod in its Act 15 promulgated these thirty Canons; but I know not how it came about that this Twenty-eighth Canon and the Twenty-ninth and the Thirtieth are not to be found either in the Collection of Canons of John of Antioch, or in the Nomocanon of John of Constantinople surnamed the Scholasticus, or even in the Arabic paraphrase of Joseph the Egyptian. They are included, however, in all the others.

36. See also Apostolic Canon XXXIV and Canon VI of the First Ecumenical Synod

LINKS or Topical_Index

37. NO OATHS ALLOWED IN THE ORTHODX CHURCH

Note that these two Canons, the Twenty-ninth and the Thirtieth, were issued by this Synod only as discussions that were brought up written into its Act 4; but

later either interpreters of the Canons or someone else before the times of these interpreters recapitulated or summarized these discussions and dialogues and then made them into Canons and Definitions. Hence, seeing in the present Thirtieth Canon that Paschasinus, the legate of the Pope, which is as much as to say the entire Synod speaking through him, consented to let the ten bishops of the Egyptians merely give others as sureties for themselves to serve as a pledge that they would not leave the city of Constantinople without first subscribing to the letter, while, on the other hand, the secular rulers of the Emperor, actuated by the civil law, added the recommendation that if they could not furnish sureties they might take an oath that they would not leave the city:—seeing, I say, these things, we included in the Canon the securities which the Holy Synod demanded through Paschasinus, while, on the other hand, we left out the oath on the ground that it was not demanded by the Synod, but by the imperial rulers, and was merely a requirement of the civil law, and not of the divine Canons (for nowhere do the divine Canons require anyone to take an oath, either to God or to the Emperor, as such a requirement would be contrary to the Holy Gospels), though the Synod and did not care to gainsay the rulers, for fear of causing them confusion.

Return to beginning of these Footnotes

LINKS or Topical_Index

CONCERNING THE HOLY FIFTH ECUMENICAL SYNOD

The Holy and Ecumenical Fifth Synod (which was the second one held in Constantinople) was held in the year 553 in the reign of Emperor Justinian I. According to Dositheos (Book V, Chapter 16 the *Dodecabiblus*), its proceedings and transactions were contained in eight Acts written in Latin, and, according to the Collection of the Synods (page 261 of Volume II), in five written in Greek. It was attended by Fathers to the number of 165, among whom Menas shone with the greatest splendor at first, and afterwards in succession Eutychius, both of them having served as Patriarchs of Constantinople; followed by Vigilius, the Bishop of Rome, who, though at the time in Constantinople, was not actually present at the Synod itself either in person or by proxies (as, for instance, was done at the Second Ecumenical Synod), but who nevertheless sanctioned the Synod later in a written publication; Apolinarius of Alexandria, Domnus of Antioch, Didymus and Evagrius, these two taking the place of and representing Eustochius of Jerusalem.

LINKS or Topical_Index

The Synod anathematized the written works of Diodorus of Tarsoupolis (or Tarsus) and those of Theodore of Mopsuestia, and indeed even Theodore himself, and Diodorus, according to Photios, Code 18, and the respective Act of the Seventh Ecumenical Synod See also page 14 in the first volume of the Series concerning the Reporters, who, holding the tenets of Nestorius, left these records in writing upon their death (especially Theodore of Mopsuestia, who served as the teacher of Nestorius and declared the Logos to be a different god than the one called Christ, who was troubled by the passions of the soul and by the desires of the flesh).

It also anathematized what had been written by blissful Theodoret against the twelves "heads" (or "chapters") of St. Cyril[1] (of Alexandria), and the so-called letter of Ibas, the Bishop of Edessa, to Mares the Persian.[2]

LINKS or Topical Index

It further anathematized even Origen himself, and Didymus, and Evagrius, and their detestable tenets, who foolishly affirmed that souls were existent prior to bodies,[3] and that upon the death of one body they enter another; that there is an end to the punishment suffered in hell; that demons are going to recover the original dignity of angelic grace which they used to have; that souls are going to be resurrected naked without a body; and that the heavenly bodies have souls; and still other cacodoxical notions. It also anathematized Anthimus of Trebizond for entertaining the impious beliefs of Eutyches, and also Severus, and Peter the Bishop of Apameia, and Zooras.[4] But this Synod did not promulgate any Canons relating to the ecclesiastical constitution, but only fourteen anathematisms against the said heretics and others, and twenty-five more directed solely against the Origenists (page 341 of the second volume of the Synods).

FOOTNOTES TO THE
FIFTH ECUMENICAL SYNOD

LINKS or Topical_Index

1. NESTORIUS' BLASPHEMY NOT AGAINST THE HOLY SPIRIT, BUT THE INCARNATE ECONOMY

Note that what had been written by Theodoret against St. Cyril was not anathematized in general (i.e., *in toto*), like what had been written by Theodore of Mopsuestia and like the Letter of Ibas, not only as much therein as defended the cacodoxy of Nestorius and through misunderstanding represented Cyril as a heretic. It does not include, as is plain from the objections offered by St. Cyril, the idea that "Theodoret calls the union of the God Logos with the human being a relative union (or a relational union), and anathematizes those who call the union a substantive (hypostatic or substantial) union, on the alleged ground that it is alien to the Divine Scriptures and to the Divine Fathers." Nor the idea that a hypostatic substantive union is superfluous, and all the other points that St. Cyril controverts and deems blasphemous: for anathema anyone that praises these ideas. But it is not true that the Synod also anathematized this dogma, namely, that the Holy Spirit does not have its existence either from the Son or through the Son, which Theodoret therein asserts, since this tenet was not one held by Nestorius, but was and is a dogma of the Catholic Church. That is why neither divine Cyril at any time in his life, nor Pope Celestinus in writing against Nestorius, or John of Antioch, or Acacius of Verroia in his recommendations to Nestorius, nor any of the emperors in their *Sacrae* against Nestorius, say that Nestorius blasphemed as regarding the Theology of the Holy Spirit, but only as regarding the incarnate economy, as we have said.

2. IBAS WAS NOT CONDEMNED BUT THE LETTER FALSELY ATTRIBUTED TO HIM

I said "so-called" because Cedrenus also characterizes it thus, as does also Evagrius (page 346 of Volume II of the Collection of the Synods, and page 347 ibid.), and especially because in Act 6 of the Seventh Ecumenical Synod it was said to have been written from Ibas but nevertheless it is not true that it was also written by him. That is why the Fathers of the Fourth Ecumenical Synod did not anathematize Ibas himself, but only this letter, on the score that it accused the Synod held in Ephesus of having condemned Nestorius without a trial, that it rejected the twelve "heads" (or "chapters") of St. Cyril, that it praised Nestor and Theodore of Mopsuestia, whom it accepted as a saint and Orthodox Christian, and that it acknowledged Christ to be a mere human being. For even Ibas himself acknowledged at the Fourth Ecumenical Synod that the letter was not one of his own, and at the same time confessed all the Orthodox dogmas contrary thereto (page 372 of the second volume of the Synodal Records, and page 390 *ibid*).

LINKS or Topical_Index

3. PRE-EXISTENCE OF SOULS (ORIGEN)

This pre-existence of souls was declared by Origen to be the reason for predestination and damnation. For if the souls in the transmundane world have done right, they are predestined to the kingdom; but if they have done wrong, they are damned and consigned to hell. Jerome wrote a letter against this opinion to Pammachius, and Leo denounced it in his letter 93, and Cyril of Alexandria refuted it by means of twenty-four arguments.

4. PETER KNAPHEUS NOT ANATHEMATIZED BY THE FIFTH SYNOD

Nicholas Boulgaris in his Holy Catechism, page 133, says, I know not on what grounds, that the Fifth Ecumenical Synod anathematized Peter Knapheus for saying: “The immortal Holy One who was crucified for us.” For that man was not anathematized by the Fifth Ecumemical Synod, but a goodly number of years before the Fifth Synod by a Synod held against him in Rome during the time of Felix of Rome, and of Acacius of Constantinople, and of Emperor Zeno.

CONCERNING THE HOLY SIXTH ECUMENICAL SYNOD

LINKS **or** **Topical Index**

The Holy and Ecumenical Sixth Synod (which was the third one to be held in Constantinople) was held in the year 680 after Christ in the time of Constantine Pogonatus, a descendant of Heracleius, in the secret chamber of the divine palace (which chamber was called the Troullos, its proceedings and transactions being comprised in eighteen Acts (page 527 of the second volume of the Synods). The Fathers who attended it numbered one hundred and seventy, according to Photios, Nicephoros, Nilus, and Anonymous, or three hundred and eighty-nine according to others. Among those who distinguished themselves as leaders of them were George of Constantinople; Theodore and Sergius, priests, together with John, a deacon, who acted as exarchs of Agatho of Rome, Peter the monk who represented the Archbishop of Alexandria, George the priest representing the Archbishop of Jerusalem. There were also present three bishops representing the Westerners who were assembled at that time in Rome.

LINKS or Topical Index

This Synod condemned Sergius, Pyrrhus, Paul, and Peter, all of whom were Patriarchs of Constantinople; Honorius the Pope of Rome,[1] Cyrus the Patriarch of Alexandria, a certain man by the name of Theodore who had served as Bishop of Faran, according to Zonaras and Balsamon, or who had been born in Faran, according to Leo II of Rome in what he wrote to the Emperor, Macarius of Antioch, together with Stephanos his disciple, and the infant-minded old man named Polychronios, who all had dared to dogmatize by attributing a single will and predicating a single energy to and of Christ, respectively.

But this Synod dogmatized to the contrary that our Lord Jesus Christ, though but one person, after His incarnation possessed two natural wills and two natural energies[2] just as He also possessed two natures – that is to say, in other words, a divine will and energy and a human will and energy, both of them being at the same time indivisible and without confusion. For neither the Divinity nor the humanity, the two natures of Christ, remained without a will and an energy after the union. For if the peculiarities of the natures should be refuted, which are the will and the energy, the natures themselves should inevitably be refuted too; along therewith. For every nature consists of and is identical with its natural peculiarities, and without these it could not become existent. Accordingly, this Synod dogmatized, in brief, that "in the hypostasis of the God-man Logos each form acted in communion with that of the other one, which it had had as its own." This means, in other words, that the Logos wrought that which was the function of the Logos, whereas the body performed that which was the function of the body – just as the Fourth Ecumenical Synod had dogmatized, that is the say, previously by means of Leo's letter. For, as most wise Photios says, it was not within the ability of one and the same energy to restore a cripple and to become tired of traveling afoot; to resurrect Lazarus and to weep over him; nor, again, was it within the adaptability of one and the same will to request that the cup of death might pass away from Him and to call it on the other hand His glory, and to want what was. Beause the first activities were due to the energy of the Divinity, whereas the second activities were due to the energy of the humanity. And conversely, the first will was that of the humanity, while the second will was that of the Divinity. But this Synod too failed to promulgate any Canons.

FOOTNOTES TO THE SIXTH ECUMENICAL SYNOD

LINKS or Topical_Index

1. WHERE THEN IS THE POPE'S ALLEGED SUPERIORITY AND INFALLIBILITY?

The Latins move heaven and earth, as the saying goes, in endeavoring to establish the innocence of their great heretical pontifex, the Pope of Rome named Honorius. Being unable to brook being told that the one whom they profess to have been inerrable was an impious heretic and that he was anathematized by an Ecumenical Synod, at times the audacious and impudent fellows dare to assert that this Ecumenical Synod itself erred because it failed to investigate the charges against him properly, but condemned him without due investigation; while at other times they allege that Honorius believed that there was a single will only in connection with the humanity of Christ, since all the powers of the soul were subject to the dominant mind of Christ, and there was not in His humanity a different belief of the flesh and a different belief of the Spirit (divided, that is to say, just as it is in other men); and again at other times they assert many other driveling and idle views. In reply to all these allegations it is to be said that a single Ecumenical Synod like the present one is enough to offset tens of thousands of Latins, and its vote and decision, being inerrable is to be preferred to all the inventions hatched by the Latins, which are precarious and erroneous.

LINKS or Topical_Index

But what am I saying "a single" for? Even two or three Synods, and not a single one only; and two or three Popes, too, I might say. For not only the Sixth, but also the Seventh Ecumenical Synod (Act 6) joined hands in condemning Pope Honorius. Again, the one held thereafter, which is called the Eighth by the

Latins, also condemned him (Act 10). Moreover, even Pope Leo II not long after the Sixth Ecumenical Synod admitted and accepted the condemnation of Honorius together with the Acts of the Sixth Ecumenical Synod and wrote the following lines to the Emperor: “We anathematize the inventors of the new error Theodore the Faranite, and Honorius, who not only did not add to the splendor of this Apostolic Church by teaching the Apostolic doctrine, but actually permitted the undefilable Church to be defiled with profane preaching.” And Adrian II asserts that the throne of Rome cannot be judged (adversely) by anyone unless the argument be one concerning heresy, and it was for this reason that Honorius was anathematized. And Pope Agatho in writing to Pogonatus attested the fact that Honorius was a heretic. How, then, can anyone say that all the Fathers of so many Synods, and especially Popes Leo and Adrian and Agatho, should have been so blinded as to have condemned one unjustly whom they had considered righteous? Or how could the legates of Rome who were present at the Synod have remained silent if the Synod had condemned Honorius unjustly? Again, how could Emperor Constantine, a most pious man and a friend of the Roman Church, have suffered this, being present at the Synod and actually ratified the Synod’s Definition with the seal of his imperial ring so as to prevent anybody from adding anything more to it or from taking anything away from it? Veritably, therefore, the God who spoke through this Ecumenical Synod is veracious, whereas every human being and every quibble of the adversaries is vain as well as false, as the Apostle says. On the other hand it is an amusing and comical dilemma about this Honorius that one of our own great and most wise teachers of the present time proposes to the adherents of Roman Catholicism who make much of the Pope. It may be restated here as follows: Pope Honorius either was a heretic or was not. If he was, here, admittedly, we have a Pope who erred in regard to the faith. But if he was not a heretic, Leo and Adrian erred in regard to the faith by wrongly condemning and anathematizing him as a heretic.

And thus, either by the former or by the latter horn of the dilemma, the legendary inerrability of the Pope as regarding matters of faith has been annihilated, or reduced to a state of non-existence. Accordingly I omit saying that Pope Marcellinus was an idolater; that Pope Liberius was an Arian; that Pope Anastasius II collaborated with the Arians; and that countless others erred in regard to the faith.

LINKS or Topical_Index

2. DEFINING THE WILLS AND ENERGIES OF CHRIST

We ought to call the wills and energies of Christ natural, and not hypostatical (or even substantive). This is because if we call them hypostatical (or substantive), we shall be compelled to attribute three wills and three energies to the Holy Trinity, since the Trinity consists of three hypostases. But precisely as the Holy Trinity is said to have and actually has but one will and one energy, since It has but one nature, so and in like manner may it be said that there are two wills and two energies inherent in Christ, since there are also two natures inherent in Him, of which, and in which, or one might rather say, which themselves are He. Divine John of Damascus has dealt most theologically and in the best fashion with the two wills and two energies of Christ which are indivisible and at the same time and in the same way without fusion in his sublime dissertation wherein he says: “Being a single hypostasis with two natures, the Divine and the human, Christ did some things divinely and other things humanly: as one and the same person He willed and energized the divine works, and in a divinely human manner performed the human acts. For though as a God He willed the divine works, and as a human being the human acts, yet it was neither as a naked God that He willed the divine works, nor as a mere man that He willed the human acts, but, instead, it was as a God who had become a man, that is to say, who had humanized himself by becoming incarnate, by virtue of a natural and divine will and energy, the same person acting both as a

God and as a human being in willing and energizing the human acts, being by nature capable of willing and energizing human acts as a human being. For each of the two natures wills and energizes its own activities in communion with that of the other.

This means that the Divinity with its own self and everything else under its immediate control is acting through and by His humanity; whereas, on the other hand, the humanity, having its own self under its control and responding with respect to everything else to His divine will (i.e., in obedience thereto), wishes whatever the Divine will wishes because it itself also wishes these things, on account of the oneness of the hypostasis." (Taken from the Libellus concerning the right belief, as dictated by John Damascene, and delivered by the Bishop Elias to Peter the Metropolitan of Damascus.)

CONCERNING THE HOLY AND ECUMENICAL QUINISEXT (OR QUINISEXTINE) i.e., Fifth-and-Sixth OR RATHER THE SIXTH SYNOD

LINKS or Topical_Index

The Holy and Ecumenical[1] Quinisext (or Quinisext), or more properly speaking, Sixth [2] Synod was assembled in the imperial and lustrous palace called the Troullos (or, according to the Latin spelling, Troulos), in the reign of Justinian II, who was the son of Pogonatus and was surnamed Rhinotmetus (a Greek word meaning "with the nose cut off"), in the year 691 after Christ.[3] The number of Fathers who attended it. was 327 according to Balsamon and Zonaras, but 340 according to the author of the Synodal booklet, of whom the leaders were Paul of Constantinople,[4] Basil the Bishop of Gortyna, a province in Crete, a certain Bishop of Ravenna who acted as the legate of the Pope of Rome,[5] Peter the Patriarch of Alexandria, Anastasius the Patriarch of Jerusalem, and George the Patriarch of Antioch. It was assembled at the command of the Emperor, not in order to examine into any special heresy, not in order to settle questions of faith, in such a way as to warrant its being called a special and separate Synod, but for the purpose of promulgating necessary Canons relating to correction of outstanding evils and the regulation of the internal polity of the Church. Which Canons are the following, as confirmed by Acts 2 and 4 and 8 of the Seventh Ecumenical Synod and by the latter's Canon I. They are further confirmed by three Popes, namely, Adrian I, Gregory II, and Innocent III, by Gratian by the legates of the Pope who were present at the Seventh Ecumenical Synod, by the so-called First-and Second Synod, which mentions its Canon XXXI in its own Canon XII. They are also confirmed or attested by Cedrenus, by John of Damascus (or John Damascene), who says, "consult the definitions of the Sixth Ecumenical Synod and you will find there the proof."

They were also confirmed or attested by the interpreters of the Canons, by Photios, by the personal signatures both of the Emperor and of the legates of the Pope of Rome, as well as those of the Patriarchs and of the Fathers who attended it.

LINKS or Topical_Index

Thus, summarily speaking, it may be said to have been attested and confirmed by the whole catholic Church, notwithstanding that the modern Latins calumniously traduce them because they censure and controvert their innovations. Adrian I in his letter to Tarasius has left us this admirable testimony concerning these Canons in the following words: "I accept the decisions made by the same holy Sixth Synod, together with all the Canons it has duly and divinely uttered, wherein they are expressed." In certain inscriptions of the venerable icons is to be found added also the whole text of its eighty-second Canon page 747 of the Collection of the Synods). Pope Gregory in his letter to St. Germanos (which is recorded in Act 4 of the Seventh Ecumenical Synod.) says in reference to this same Canon of the present Sixth Ecumenical Synod: "Wherefore the assembly of holy men have delivered this chapter to the Church by God's design as a matter of the greatest salvation." Note also, the fact that he called this Synod a holy assembly and said that its Canons were issued by God's design. But the testimony of Patriarch Tarasius concerning these Canons is sufficient to shut and gag the mouths of the adversaries. In fact it is rather the testimony of the entire Seventh Ecumenical Synod and runs word for word as follows: "Some men who are painfully ignorant in regard to these Canons are scandalized and blatantly say, 'We wonder whether they really are Canons of the Sixth Synod.' Let such men become conscious of the fact that the holy and great Sixth Synod was convoked in the reign of Constantine against those who were asserting the energy and the will of Christ to be a single energy and a single will, and that the bishops who attended it anathematized the heretics and stated

clearly and emphatically the Orthodox faith, after which they left for home in the year fourteen of Constantine's reign. Thereafter, however, let it not be forgotten that . . . the same Fathers gathered themselves together in the reign of Constantine's son Justinian and promulgated the aforementioned Canons, and let no one have any doubt about them. For those who signed their names in the reign of Constantine are the same ones as those who signed their names to the present paper in the reign of Justinian, as becomes plainly evident from the exact likeness of their respective signatures as written by their own hands. For it was incumbent on them after declaring an Ecumenical Synod to proceed to promulgate also ecclesiastical Canons (Act 4 of the Seventh Ecumenical Synod, p. 780 of the second volume of the Collection of Canons}". In the same Act 9 of the 7th Ecumenical Synod it is written that this very same identical and original paper, which had been signed by the Fathers of the present Sixth Synod, was read aloud to the Seventh Ecumenical Synod. Peter the Bishop of Nicomedia stated, though, that there was also another book containing the present Canons of the Sixth Synod (see also Dositheos from pages 603 to page 618 of the *Dodecabiblus*).

HOLY AND ECUMENICAL SIXTH SYNOD
THE ONE HUNDRED AND TWO CANONS INTERPRETED

CANON I

In beginning either a discourse or an action of any kind the thoughtful find it best to begin with God, and to rely upon God, in accordance with the utterance of the Theologian. Hence, inasmuch as we have already preached piety in a clarion voice, and the Church in which Christ[6] has been laid as the foundation is continually growing apace and waxing more and more capable, insomuch that it may be said to have outgrown the cedars of Lebanon, and now in commencing a recital of holy words, by divine grace we decree that the faith which has been handed down to us shall be and remain exempt, from any and every innovation and mutilation just as it has been delivered to us by those who have been both eye-witness and servants of the word of the God approved Apostles, and further by the three hundred and eighteen holy and blissful Fathers who convened in Nicaea in the reign of Constantine, who became our Emperor, against impious Arius and the heathenish deity of a diverse god, or one might more aptly say of a multitude of diverse gods, which was dogmatized by him; and who in their unanimous consensus of opinion regarding the faith revealed and stated to us with, convincing clearness the fact that the three hypostasis of the thearchic nature are of the same essence, without allowing this important point to remain hidden under a bushel of ignorance, but, on the contrary, openly taught the faithful outright to adore the Father and the Son and the Holy Spirit with one adoration, and deposed and denounced the opinion

that divinity if of unequal grades (or ranks), and efficiently overthrew and demolished the puerile toys which the heretics had built up and erected upon sand in opposition to Orthodoxy.

Likewise it is to be noted that we are determined to strengthen as much as we can the faith which was proclaimed by the one hundred and fifty Holy Fathers who convened in. the Imperial City itself in the reign of Theodosios the Great, who also became our Emperor, embracing the utterance of the Theologian and driving out profane Macedonius along with previous enemies of the truth, on the ground that he impudently and arrogantly opined the head of lordship to be a .servant and slave, and as having preferred as a matter of choice to split the indivisible unit in robber fashion, as though the mystery of the hope were not sufficient, to sustain us. Along with this abominable fellow who waxed rabid against the truth they courageously condemned also Apollinaris the monstrous initiate of wickedness and, vice, who vomited forth an impious view proclaiming the Lord to have been taken up in, body without a mind and without a soul, so that it is hence evident that he too was addicted to the unwelcome conclusion that we have been left with an imperfect hope of salvation.

But as a matter of fact we also gladly ratify the teachings set forth by the God-bearing Fathers who earlier assembled themselves in the city of Ephesus in the reign of Theodosius, who was the son of Arcadius and who also became our Emperor, and we hold them to be an unbreakable and mighty power of piety, preaching one Christ the Son of God who became incarnate, and the undefiled Ever-Virgin who without seed gave birth to Him,

holding her to have been properly speaking and truly Theotokos (Birth-giver of God), and driving away into banishment the driveling dissension of Nestorius on the ground that it has lost all contact with the Divine Oracle, while at the same time it seeks to renew the prevalence of Jewish ungodliness and aversion to piety, and we dogmatize the one Christ to be human being in due form and a God in due form. But we do not stop here. In an Orthodox manner we confirm the faith which was engrossed upon a pillar in the Metropolis of the Chalcedonians in the reign of Marcianus, who also became our Emperor, by the six hundred and thirty God-approved Fathers, which conveyed to the ends of the earth in a loud voice, the one Christ the Son of God composed of two natures and in these two same natures glorified; and we have driven out of the holy precincts of the Church Eutyches the vain-minded, who declared it to be his opinion that great mystery of the Economy was only seemingly consummated, as something sinister and miasmatic, and along with him also Dioscoros and Nestorius, the former being a defender and champion of dissension, the latter of confusion, and both of them being diametrically opposite outlets of impiety, fallen out in the same direction towards one and the same yawning chasm of perdition and godlessness. But neither do we stop here. We take the pious utterances of the one hundred and sixty-five God-bearing Fathers who assembled apart the ground of this Imperial City in the reign of Justinian, who became our Emperor and who passed away at the termination of his pious career, and, recognizing them to have been inspired and uttered by the (Holy) Spirit, we teach then outright to our posterity; which Fathers indeed as a Synod anathematized and consigned to abomination Theodore of Mopsuestia,, the teacher of Nestorius,

and in addition Origen and Didymus and Evagrius, who joined hands in refashioning the Greek myths and recounting to us periods and mutations of certain bodies and souls, prompted by raptures and hallucinations of the mind, and in drunken revelry impiously exulting over the resurrection of the dead; as well as what had been written by Theodoret against the right faith and correct belief and against the twelves heads (or chapters) of blissful Cyril; and also the so-called letter of Ibas. And again, we faithfully join together in the promise and vow to preserve and safeguard and keep inviolable the faith declared by the Sixth Holy Synod recently assembled on. the grounds of this Imperial City in the reign of Constantine, who became our Emperor and passed away at the termination of his divine career, and which received still greater validity by virtue of the fact that the pious Emperor himself sealed up the volumes containing it by impressing them with his own seals with a view to ensuring their safety in every succeeding age; and which has with the love of God clearly enabled us to entertain an Orthodox conception of the straightforward dogma which they outlined of the truth that there were and are two natural wills, or that is to say, wishes, and two natural energies inherent in the incarnate economy of our one Lord Jesus, the true God; and which Synod by a vote of piety condemned those who teach their laities outright the doctrine of a single will and of a single energy inherent in our one Lord and God Jesus Christ, among whom of cite by name Theodore the Bishop of Faran, Cyrus (the Patriarch) of Alexandria, Honorius (the Pope) of Rome, Sergius, Pyrrhus, Paul, Peter, all four of whom have acted as presiding chairmen in this God-guarded city, Macarius who became the Bishop of the Antiochians, Stephanos his disciple, and foolish (or witless) Polychronios.

Hence we solemnly decree that this Synod, while preserving intact the common body of Christ our God, and, succinctly speaking, of all the men who have distinguished themselves in the Church of God and have become luminaries in the world, "holding forth the word of life" (Philippians 2:16), is committed to holding the faith firmly and sure, even, till the consummation of the age, and that it shall remain immutable and unaltered, as well as their God- imparted writings and dogmas; and rejecting and anathematized, on the ground that its authors were enemies of the truth, and snortingly and ravingly uttered vain things against God and made injustice the highest object of their study and meditation. If, however, there be anyone in the world who does not care to hold and embrace the aforesaid dogmas of piety, and believe and preach thus, but, on the contrary, attempts to by-pass them, let hint be anathema, in accordance with the definition (or rule) already previously promulgated by the aforesaid holy and blissful Fathers, and let him be erased and expunged from the Christian Roll like an alien, and as one not belonging to our faith. For we are fully resolved and have been determined not to add anything to or to remove anything from what has previously been decreed, or any words whatsoever that we have been able to understand.

Interpretation

This first Canon was not explained by Zonaras, or by Balsamon. The result is that there is nothing else than a brief summary both of the dogmas and of the definitions (or rules) of the faith of the holy and Ecumenical Six Synods which were held before this present Synod was held; and of those heretics against whom each one of them was held, as well as the time and place in which each was held.

And not only a repetition but also a ratification of their dogmas. Hence, following those same interpreters, as concerns the definitions and dogmas of the said holy Synods, and the times and places, and above all the heretics against whom each of them was held, we refer readers to the original sources of the Canons of each Synod, where they will learn about them in greater detail. We do this in order to avoid repeating here in vain what is said there. We shall therefore confine ourselves to elucidating only a few words that are not so easily intelligible to the unlearned. We proceed, therefore, to note that, starting with a maxim of St. Gregory the Theologian,[7] which says that it is the best policy for one who is about to commence any discourse or work to begin with God, and to end with God (Note of Translator – The Greek text of the Canon does not strictly say "end," but instead employs the Greek word "repose,"). It decrees that there shall be no innovation or alteration in the faith which has been imparted and handed down both by the Holy Apostles[8] and by the Fathers of the First Synod (who were the ones that abolished the doctrine of the deity of a diverse god,[9] or rather to say the doctrine of the deity of a multitude of diverse gods, of Arias; and who proclaimed that the Holy Trinity is coessential (homousian, the same essence), and by the Fathers of the Second Synod (whose Theologian utterances the Fathers of this Synod assert that they embrace.

These are those that were added by the Second Synod into the Symbol of the Faith in regard to the Theology of the Holy Spirit. For in proximity to "the Holy Spirit," which were words of the First Synod, this Synod added the words "the Lord, the Life-giver, which proceeds out of the Father, and which is adored and glorified together with the Father and The Son, which has spoken through the Prophets"), and by the Fathers of the Third[10] and Fourth, and Fifth, and Sixth Synods[11]; and, briefly speaking, the Fathers of the present Synod solemnly decree that the faith shall remain firm and sure, and immutable and unaltered, even to the consummation of the age, as well as the God-imparted dogmas of all

the Holy Men who have shone in the Church of God and who have stood in the world as life-giving luminaries. And they too join hands in anathematizing all those enemies of the truth, the heretics, that is to say, which their predecessors had anathematized. At the same time they go on to state that they neither know how nor can by any means whatever add anything to or remove anything from the dogmas of their predecessors. Furthermore, as for anyone who fails to keep the aforesaid Holy Fathers' dogmas of piety, and who neither believes them with his mind nor preaches them with his tongue, but, on the contrary, tries to oppose them, let him be anathema, they say, and be removed and wiped off the roll of the Christians, as an alien person and rotten member.

CANON II

This too has appeared best to the this holy Synod, as well as most important, that the 85 Canons handed down to us in the name of the holy and glorious Apostles, and as matter of fact accepted and validated by the holy and blissful Fathers preceding us, be henceforth retained and left firm and secure for the care of souls and the cure of diseases.

However, inasmuch as we are ordered in these Canons to accept the Injunctions of the same Holy Apostles (as transmitted) through Clemens, into some of which certain spurious passages destitute of piety have been interpolated long ago by the heterodox to the detriment of the Church, and have tarnished the becoming and natural beauty of the divine dogmas for us, we have suitably weeded out such ordinances in furtherance of the edification and security of the most Christian flock, not in the least way being minded to approve the fantastic inventions of heretical mendacity that have been inserted in the genuine and uncorrupted Didache (or teaching) of the Apostles.

On the other hand, we ratify all the rest of the holy Canons promulgated by our holy and blissful Fathers, to wit: the three hundred and eighteen foregathered in Nicaea, those convened in Ancyra, and furthermore also those who met in Neocaesarea, likewise those who attended the meeting in Gangra, but in addition to these also those who convened in Antioch, Syria,, and furthermore also those who held a Synod in Laodicea; further, again, the one hundred and fifty who convened in this God-guarded and imperial capital city, and the two hundred who assembled at are earlier time in the metropolis of Ephesus, and the six hundred and thirty holy and blissful Fathers who met in Chalcedon. Likewise those who convened in Sardica and also those in Carthage. Further and in addition, to all these those now again convened in this God-guarded and imperial capital city in the time of Nectarios the president of this imperial capital city, arid of Theophilos who became Archbishop of Alexandria. Furthermore also of Dionysius who became Archbishop of the great city of Alexandria, and of Peter who became Archbishop of Alexandria and a Martyr withal, and of Gregory the Thaumaturgus (Miracle-worker) who became Bishop of Neocaesarea., of Athanasios the Archbishop of Alexandria, of Basil the Archbishop of Caesarea in Cappadocia, of Gregory of Nyssa, of Gregory the Theologian, of Amphilochios the Archbishop of Iconium, Timothy a former Archbishop of the great city of Alexandria, of Theophilos an Archbishop of the great city of the Alexandrians, of Cyril an Archbishop of Alexandria, and of Gennadius who became a, Patriarch of this God-guarded imperial capital city. Furthermore, the Canon promulgated by Cyprian who became an Archbishop of the country of Africa and a martyr, and by the Synod supporting him,

who alone held sway in the places of the aforesaid presidents, in accordance with the custom handed down to them; and no one shall be permitted to countermand or set aside the Canons previously laid down, or to recognize and accept any Canons, other than the ones herein specified, that have been composed under a false inscription by certain persons who have taken in hand to barter the truth. Nevertheless, if anyone be caught innovating with regard to any of the said Canons, or attempting to subvert it, he shall be responsible in respect of that Canon and shall receive the penalty that it prescribes and be chastised by that Canon which he has offended.

Interpretation

Since at every Synod, and especially one that was Ecumenical, there was also a definition within which were comprised the dogmas of the faith, and Canons were composed in writing to serve in the way of contributions to the polity and good order of the Church, therefore and on this account, after having ratified and confirmed in its Canon I the definitions of the faith of the holy and Ecumenical Synods (preceding it), the present Synod now in this Canon II ratifies and confirms also:

a) the Canons of the Holy Apostles, numbering eighty-five in all, which it says that the Fathers preceding it accepted and sanctioned (for it excludes the Apostolic Injunctions transmitted through Clement, because they had been garbled in certain parts by heterodox heretics to the injury of the Church, for the security of Christians. Nevertheless today, as they are found formulated, they appear to me to contain nothing improper or spurious. See concerning them also in Apostolic Canon LXXXV).
b) Those of the four (previous) Ecumenical Synods.

c) Those of the regional Synods and local Synods named.[12]

d.) Those of the Holy Fathers individually, each by name. It goes on to add that no one has permission or any right whatever to corrupt or to refuse to recognize and accept any of the Canons previously mentioned, or to accept others instead thereof that have been given false titles. If, nevertheless, anyone should appear to be attempting to corrupt them, or to suppress any Canon among them, he is to receive the penalty prescribed by that Canon which he corrupts or suppresses. That is to say, in other words, if the Canon in question contains and prescribes excommunication, or deposition, or anathema, he that corrupts or suppresses it is to suffer these penalties, in order to compensate for his offense by paying the penalty fixed by the very Canon which he has violated.[13] Read also Apostolic Canon LXXXV, and, Canon I of the, 4th Ecumenical Synod, and the Prologue to the Apostolic Canons.

CANON III

Whereas our Pious and Christ-loving Emperor, in his address to this holy and Ecumenical Synod, has suggested that those enlisted the Clergy and conveying to others the divine truths should be pure and faultless ministers, and worthy of the intellectual sacrifice of the great God and victim and high priest, and eliminate the hatred due to friction resulting from illicit marriages; and, in addition to this, seeing that the most holy Church of the Romans is disposed to observe the Canon of strict conformity; while, on the other hand, we under the throne of this God-guarded and imperial capital city, have neither carried meekness to excess nor have left an acrid impression of austerity; and, especially in view of the fact that failure due to ignorance extends to a multitude of not a few men – therefore we concur in decreeing that, as regards bigamists who

have been enslaved to sin, and have not, chosen to recede from this, as of the fifteenth day of the month of January last past, in the last fourth Indiction, in the year six thousand one hundred and ninety, they are to be subjected to canonical deposition; but as for those bigamists who have taken cognizance of their own interest before we had notice of their doing anything wrong, and who cut out, the evil besetting them, and chased this foreign and spurious engagement far away; or even those whose wives by a second marriage have died, if they too have seen their way to return to good sense after later learning sobriety, and have quickly come to forget their former misdeeds and violations of the law, whether they happen to be Priests or Deacons – it has seemed best to us for these men to be dismissed from every clerical office, or priestly activity, having already been, penalized for an express length of time. But we have decided that in the case of those who have committed the iniquitous act unwittingly and who are weeping to the Lord to be pardoned therefore, they deserve to share in the honor of standing and sitting in the place reserved for the presidency, for to bless one that ought to take care of his own wounds is inconsistent. But, on the other hand, as for those who have contracted but one marriage, and this with a woman that was a widow; and likewise as, for those who after ordination have involved themselves in an illegal marriage,[14] that is to say, Priests and Deacons and Subdeacons, not long ago excluded from the holy liturgy and penalized, we order them to be restored to their former ranks, without being in any way promoted to any higher rank, it being obvious that their illegal marriage yeas been dissolved. We have made these decrees effective as of the said fifteenth day of the month of January, in the fourth Indiction, in

regard to those guilty of the offenses before specified and in priestly offices; but besides this we henceforth decree and renew the Canon prescribing that anyone who has become involved in two marriages after baptism, or has acquired a concubine, "cannot become a Bishop, or a Priest or a Deacon, or anything else in the roll of the priesthood. Likewise in regard to anyone that has taken a widow, or a divorcee, or a harlot, or house servant, or an actress to wife, we decree that he cannot be a Bishop, or a Priest, or a Deacon, or anything else in the roll of the priesthood."

Interpretation

The Fathers of the present Synod, both correcting the evil condition then obtaining, and securing matters as respecting the future, issued the present "economic" Canon. For inasmuch as the Emperor had asked them to cleanse those in Holy Orders at that time from the uncleanliness of illicit marriages, and unlawful ones, into which they had fallen; and, on the one hand, the legates and representatives of Rome had proposed that the strict letter of the Canons be observed in regard to them, while, on the other hand, the bishops under the Patriarch of Constantinople were disposed to allow them some leniency and philanthropy, they themselves, deeming it wise to conjoin both – to temper strictness, I mean, with leniency – (and especially in view of the fact that a great number of those then in Holy Orders had fallen into marriages unwittingly as a result of ignorance), on account of the Emperor's request, they decreed that, as concerning all those in Holy Orders who had married a second time and had remained unrepentant down to the time of this Synod, and had not abandoned the illegal marriages, they were to be deposed altogether and to be made laymen. All those, on the other hand, who were bigamists in Holy Orders Priests, that is to say, or Deacons – before the Synod was held, and who lad repented and had abandoned that illegal marriage, or who had returned to sobriety and repentance

because of their second wives' having died, they, I say, it was judged reasonable for them to cease officiating or performing any functions in connection with the duties of Holy Orders for a certain length of time, but to participate in the honor outside the sanctuary of sitting and standing with those in Holy Orders, while weeping to God to be pardoned for the iniquitous act which they lad committed as a result of their own ignorance, and not blessing anyone. For it is not fitting anyone to bestow a blessing upon others when he himself ought to be healing; the wounds of his soul through the process of repentance, just as Canon XXVII of St. Basil the Great says. All those Priests, again, Deacons, and Subdeacons, on the other hand, who have taken a widow to wife, or who, after being ordained, married likewise too, after being suspended from every holy office for a short while, are again to perform the duties of their priestly offices; yet they are not to be elevated to any higher rank, but each one of them is to stay in the rank in which he happened to be at the time when he was suspended. This, however, is to occur only after they have dissolved the illegal marriages. Having decreed these things "economically," and as a matter of leniency, these Fathers, in regard to those in Holy Orders previously mentioned, henceforth renew, or, in other words, vote for the continuance in force of, Canons XVII and XVIII of the Holy Apostles, that is to say, those which they set forth verbatim-the Interpretation of which see, to, together with that of Apostolic Canon XIX.

LINKS or Topical_Index

CANON IV

If any Bishop, or Priest, or Deacon, or Subdeacon, or Anagnost (Reader), or Chanter, or Janitor (Doorkeeper), has (carnal) intercourse with any woman that has been consecrated to God, let him be deposed, on the ground that he has contributed to the delinquency of a bride of God. If, on the other hand, he is a layman, let him be excommunicated.

(Apostolic Canon XXV; Canon IX of the 4th Ecumenical Synod; Canon XVI of the 4th Ecumenical Synod; Canons XXI, XL, XLIV, XLV of the 6th Ecumenical Synod; Canon XIX of Ancyra; Canon IX of Neocaesarea; Canons III, VI, XVII, XVIII, XIX, XXXII, LI, LX, LXX of Basil.)

Interpretation

The present Canon deposes clergymen who commit fornication with a woman consecrated to God – that is to say, more explicitly speaking, a nun; but it excommunicates laymen who do this or have done this: the reason being that it regards them as having corrupted and violated a bride of the bridegroom of souls Christ the God, whether she had been a virgin before or had become a nun, or was even a widow. But those in Holy Orders and clergymen are deposed from office not only if they commit fornication with a nun, but even if they commit fornication with a laywoman. Read also Apostolic Canon XXV and Canon XVI of the 4th Ecumenical Synod.

CANON V

Let no one on the clerical list acquire a woman or a housemaid except persons mentioned in the Canon as being above suspicion, but let him safeguard his reputation in this respect. Let even, eunuchs safeguard themselves in this very same situation too, by providing themselves with a blameless character. As for those who transgress this injunction, if they are Clergymen, let them, be deposed; but if they are laymen, let them be excommunicated.

(Canon III of the 1st Ecumenical Synod;
Canons XVIII, XXII of the 7th Ecumenical Synod; Canon XIX of Ancyra;
Canon XLV of Carthage; and Canon; LXXXIX of Basil.)

Interpretation

What the present Canon decrees is the following. Let none of those in Holy Orders who are living modestly have a woman staying in their house, or a servant girl, unless she be among those specified in a Canon as being above suspicion – this refers to Canon III of the First Ecumenical Synod – such persons being a mother and a sister and an aunt; so as to keep himself from becoming liable to incur blame from either the father or the mother in relation to the laity. Anyone among persons that transgresses this Canon, let him be deposed. Likewise eunuchs, too, must keep themselves safe from any accusation against them and therefore let them not dwell together with suspicious persons. In case they dare to do this, if they are clergymen (as having been involuntarily, that is to say, or by nature made eunuchs), let them be deposed from office; but if they are laymen, let them be excommunicated. Read also Canon III of the First Ecumenical Synod.

LINKS or **Topical_Index**

CANON VI

Inasmuch as it has been declared in the Apostolic Canons that of those being promoted to the Clergy only Readers and Chanters may marry, we too, in keeping with this prohibition, decree that henceforth no Subdeacons, or Deacon, or Priest at all, after the ordination bestowed upon him, has permission to contract a matrimonial relationship for himself: if he should dare to do this, let him be deposed. But if anyone wants to contract a legal marriage with a woman before being admitted to the Clergy as a. Subdeacon, or a Deacon, or Priest previous to ordination, let him do so.

(Apostolic Canon XXVI; Canons XIV, XV of the 4th Ecumenical Synod; Canon XIII of Ancyra; and Canons XIX, XXXIII of Carthage.)

Interpretation

Since Canon XXVI of the Holy Apostles decrees that only Readers and Chanters may marry after being ordained, the Fathers of this Synod confirm that Canon by means of the present, and decree that from now on no Subdeacon, or Deacon, or Priest, after being ordained shall be permitted to marry. If he should do so anyhow, let him be deposed.[15] But if any of these wants to marry, let him marry before being ordained a subdeacon, deacon or priest.

CANON VII

Since we have learned that Deacons having ecclesiastical offices in some of the churches have hence had the impudence and self-assertion to sit down ahead of the Priests we decree that no matter in what office, that is to say, ecclesiastical position, a Deacon happens to be, he must not sit down before the Priest does so, unless he is acting as the personal representative of his own. Patriarch or Metropolitan and has cone to another city on same errand. For then, on the ground that he is filling the place of the latter, he shall be honored. If, nevertheless anyone should dare to do such, a thing, by resorting to tyrannical audacity let that person, after being deprived of his proper rank, become the lowest of all those who belong to the list, in which he is enrolled, in the church to which he belongs, in, view of the fact that our Lord admonishes not to enjoy being called the first, according to the teaching of our Lord and God Himself as found in the Gospel of the Evangelist St. Luke. (Luke 14:7.) For he told those called something like the, following parable: "When you have been invited by anybody to a wedding, do not take your seat at the first call, lest someone else more honorable than you have been invited by him, and when he who has invited both you and him comes, he tell you bluntly,

'Give this man your seat'; and then to your shame you will begin taking the last seat in the house. But, instead, when you have been invited, slump into the last seat, so that, when the host comes round, he may say to you: 'Friend, take a better seat.' Then glory will be yours in the midst of those making up the rest of the company: since whoever exalts himself shall be humbled, and whoever humbles, himself shall be exalted." The same rule shall be observed also with respect to the other Holy Orders, since we know spiritual dignities to be superior to mundane offices.

(Canon XVIII of the 1st Ecumenical Synod; Canon XX of Laodicea.)

Interpretation

The present Canon decrees that since some deacons, on account of their having ecclesiastical offices (which are called "incumbencies" and "positions of honor," and "benefices" (i.e., sources of income), according to Balsamon (such as are, for instance, those of clerical magnates – like the grand Steward, that is to say, the grand Sacellarius, Skevophylax, Chartophylax, the lesser Sacellarius, and the Protecdicus), become increasingly audacious and sit down ahead of Priests, henceforth no deacon, in whatever ecclesiastical office he may be, has any right to take his seat ahead of the Priest, except only in case he should happen to be acting as the agent and personal representative of a Patriarch or Metropolitan, sent to another region, on any ecclesiastical matter. For in such a case as that he will be given the preference and precedence over all Priests, not because he is a deacon, but because he is acting in the place of a Patriarch or Metropolitan, as we have said. Any deacon that, assuming tyrannical audacity and impudence, goes right ahead and sits down before the Priest does, shall, if so be he has precedence over the rest of the deacons, become the last and least and lowest of all deacons. For the Lord teaches us not to enjoy first and highest seats of honor, in the holy Gospel of St. Luke, wherein He says: *"For he himself used to tell them such a parable as this when they were invited to*

suppers and dinners: 'Man, when you are invited by anybody to a wedding, don't sit down in the first place, lest there be some other guest who is your superior, and the host who has invited both him and you come round and tell you unceremoniously, 'Give this man the seat you have taken so that he may sit down." And then you will shamefacedly retire to the lowest and least honorable seat. But, instead of incurring such a predicament, when you are invited, sit down in the lowest seat, so that your host may come and say to you, *"My friend, take a higher and better seat for yourself, and sit down, and make yourself at ease."* And then you will be enveloped in a halo of glory before the glances of all those sitting at the table. For anyone that tries to exalt himself shall be humbled and humiliated, but anyone that humbles himself shall be exalted. But not only must deacons not take precedence of Priests and sit down ahead of them, but neither must any of the lower members of Holy Orders and lower clerical ranks presume to sit down ahead of the higher ranks; that is to say, neither Subdeacons ahead of Deacons, nor Readers ahead of Subdeacons: since if in relation to secular and mundane office, those of lower dignity do not take their seats in advance of those of higher dignity, nor have they the preference and precedence of honor over their superiors, who have a higher office or higher dignity, far more ought this to be observed as an inviolable principle in the case of spiritual dignities and office bestowed as gifts by the divine grace of the Spirit, which dignities and offices are superior to and higher than the mundane.[16] Read also Canon XVIII of the First Ecumenical Synod.

LINKS **or** **Topical_Index**

CANON VIII

With a desire to hold fast to whatever our Holy Fathers have decreed, in everything, we hereby renew the Canon prescribing that synods of the Bishops in each province must be held every year, in whatever place the Bishop of the Metropolis may designate.

But since on account of incursions of barbarians and on account of other incidental causes, the presidents of the churches, find it impossible to hold synods a year, it has seemed best for a synod of the aforementioned Bishops to be held by all means once a year for ecclesiastical matters that naturally arise in every province, to last from the festival of Holy Pascha until the end of the month of October in each year, in the locality which the Bishop of the Metropolis, as we have said shall designate. As for those Bishops who fail to attend the meeting, but who, instead of doing so, remain at home in their respective cities, leading their lives therein in good health and free from every indispensable and necessary occupation, they are to be reprimanded in a brotherly way.

(Apostolic Canons XXXVII; Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons XXVI, LXXXI, LXXXIV, LXXXV, and CIV of Carthage.)

Interpretation

These Fathers confirm and renew the Canon of the Holy Fathers preceding those that commands that two synods be held in each province every year. But inasmuch as the prelates find it difficult to assemble twice a year, on account of incursions and fears of barbarian foes, and on account of other occasional circumstances, they command that a synod of Bishops be held in any event and by all means once a year in each province (or eparchy), for the purpose of considering and correcting or adjusting ecclesiastical matters that come up. This synod has to be held, as respects the time, from Holy Pascha to the end of the month of October, and as respects the place, wherever the Metropolitan of each province (or eparchy) nay deem it advisable.

As for any bishops that remain in their bishoprics, and are in good health, and free from every necessary care, and fail to present themselves at the meeting of the synod, they are to be reprimanded in a brotherly way. Read also Apostolic Canon XXXVII.

LINKS or Topical_Index

CANON IX

No clergyman shall be allowed to operate a tavern or barroom. For if such a person is not permitted to enter a tavern, much less is he permitted to serve others in one and do what it is not lawful for him to engage in. But assuredly if he should perpetrate such an enormity, let him either be suspended, or be deposed.

(Apostolic Canons XLII, XLIII, LIV;
Canon XXII of the 7th Ecumenical Synod; Canon XXIV of Laodicca;
Canons XVIII, XLVII, and LXIX of Carthage)

Interpretation

The present Canon decrees that it is not permissible for any clergyman to own or operate a tavern or barroom of any kind, and to serve therein. For, if it is not permissible for him even to enter taverns at all, it is still less permissible for him to stay in one and serve customers and do things that are not in keeping with his profession. As for anyone that should employ himself in such a capacity, let him either be suspended or else be deposed. If, on the other hand, he owns a tavern, but employs others to serve in it, this does not amount to causing him any harm or impediment, according to Zonaras. It is better, however, for him to sell it, and buy some other more decent property that is more in keeping with the profession of clergyman.[17] Read also Apostolic Canon XLII.

CANON X

Let any Bishop, or Priest, or Deacon who takes interest, or what is called a percentage, on money either cease doing so or be deposed.

(Apostolic Canon XL IV; Canon XVII of the 1st Ecumenical Synod; Canon IV of Laodicea; Canons V, XX of Carthage; Canon XIV of Basi1.)

Interpretation

As for any bishop (says the present Canon), or any priest, or any deacon, that charges interest on money which he has lent, or takes twelve or six per cent, say, for the use of money, let him either cease doing so or be deposed. Read also Apostolic Canon XLIV.

LINKS or Topical Index

CANON XI

Let no one enrolled an the clerical list, or any layman, eat the unleavened wafers manufactured by the Jews, or in any way become familiar with the Jeris or call them in case of sickness, or take any medicines from them, or even bathe with them in public bathing beaches or bathhouses. If anyone should attempt to do this, if he is a, clergyman, let hint be deposed, or if he is a layman, let him, be excommunicated.

Interpretation

The present Canon commands that no person in Holy Orders and no layman may eat any unleavened wafers sent him by Jews, nor indeed be at all friendly with Jews nor when he finds himself ill may he call them and take their remedies[18] or even bathe with them in baths and bathing places. In case anyone should do this, or any of these things, if he is a clergyman, let him be deposed; but if he is a layman, let him be excommunicated. Read also Apostolic Canon Canons VII and LXX.

LINKS or Topical Index

CANON XII

And this too has come to our knowledge, that both in Africa and Libya and other regions the most God-beloved Presidents there continue living with their own wives even after the ordination has been conferred upon them, and will not abandon, their wives, thus becoming an object of offense and a scandal to others. We have therefore: made it a matter of great concern to us to do every thing possible, for the benefit of the flocks under hand, and it has seemed best not to allow such a thing to occur hereafter at all. We assert this, however, not with any intention of setting aside or overthrowing any legislation laid down Apostolically, but having due regard for the salvation and safety of peoples and for their better advancement with a view to avoiding any likelihood of giving anyone cause to blame the priestly polity. For the divine Apostle says: "Do everything for the glory of God. Give no offense, neither to the Jews, nor to the Greeks, nor to the Church n f God: even, as I try to please all men in everything, without seeking any advantage of mine own, but the advantage of the many in order that they may be saved.

Become ye imitators of me, just as I also am (an imitator) of Christ" (I Corinthians 10:32-33 and 11:7). If anyone should be shown to be doing this, let him be deposed.

Interpretation

Since we have learned that in Africa and Libya (either two names are applied to the same region, since one of the four continents of the earth which is situated to the south was formerly called Libya, and the name was afterwards changed to Africa, according to Chrysanthus, or else the name Libya is applied generally to the whole of that continent, and the name Africa to a particular province contained therein, according to Meletius), and in other regions, the prelates there, even after being ordained, keep on living with their wives, and thus cause others a scandal. Hence we are making it our serious business to do everything possible that is calculated to contribute to the common benefit of the Christians who are being pastured and shepherded by us, and to this end we decree that from now on no prelate may live with his wife after he has been ordained.[19] We decree this, not with a view to overthrowing and setting aside so much the common Canon of the Apostles, their Canon V, that is to say, which excommunicates any bishop who on the pretext of reverence forcibly separates his wife, as the injunction which St. Paul addresses specially to Titus in saying:

LINKS or Topical_Index

"Ordain priests in every city, as I have appointed you, if any be blameless, the husband of one wife" (Titus 1:5-6) (in this passage the word "elders" means bishops, according to St. Chrysostom since a bishop also take the name of elder, as we have said previously at the beginning of Apostolic Canon I. This fact is plainly evident also from what the Apostle goes on to say, when he adds *"For a bishop must be irreproachable,"* etc.): no, I say, we decree this not by way of refuting them, but by way of providing for their salvation, and for the advancement of Christians to a state of greater perfection, and to prevent their causing any accusation against the prelacy.

For though prelates may live with their wives in sobriety and continence, yet the common people are scandalized and are inclined to accuse them, supposing the contrary to be the actual result of their living together in such a manner.

The divine Apostle commands that whatever we do we must do it for the glory of God, and that we must not become a scandal to Jews and Greeks and Christians. Just as I, says he, try to please all persons by not seeking my own interest, but that of the multitude, that they may be saved, *"become imitators of me, just as also I am an imitator of Christ."* If any of the prelates is living with his wife, let him be deposed. See also Apostolic Canon V.

LINKS or Topical Index

CANON XIII

Since we have learned that in the church of the Romans it is regarded as tantamount to a canon that ordinands to the deaconate or priesthood must solemnly promise to have no further intercourse with their wives. Continuing, however, in, conformity with the ancient canon of apostolic rigorism and orderliness, we desire that henceforth the lawful marriage ties of holy men become stronger, and we are nowise dissolving their intercourse with their wives, nor depriving them, of their mutual relationship and companionship where properly maintained in due season, so that if anyone is found to be worthy to be ordained a Subdeacon, or a Deacon, or a Priest, let him in no way be prevented from being elevated to such a rank while cohabiting with a lawful wife. Nor must he be required at the time of ordination to refrain from lawful intercourse with his own wife, lest we be forced to be downright scornful of marriage, which was instituted by God and blessed by His presence, as attested by the unequivocal declaration of the Gospel utterance:

"What therefore God has joined together, let no man put asunder" (Matthew 19:6); and the Apostle's teaching: "Marriage is honorable, and the bed is undefiled" (Hebrews 13:4), and: "Are you bound unto a wife? Seek not to be freed"

(1 Corinthians 7:27).

We are cognizant, though, that those who met in Carthage and made provision of decency in the life of ministers declared that Subdeacons and Deacons and Priests, busying themselves as they do with the Holy Mysteries, according to their rules are obliged to practice temperance in connection with their helpmates, in order that we may likewise keep the injunction handed down through the Apostles, and continued from ancient times in force, well knowing that there is a proper season for everything, and especially for fasting and praying. For those who assist in the ceremonies at the sacrificial altar have to be temperate in all things at the time when they are handling holy things, so that they may be able to gain whatever they ask God for. If, therefore, anyone acting contrary to the Apostolic Canons require any person who is in Holy Orders – any Priest, we mean, or Deacon, or Deacon to abstain from intercourse and association with his lawful wife, let him be deposed. Likewise, if any Priest or Deacon expel his own wife on the pretext, of reverence, let him be excommunicated; and if he persists, let him he deposed.

Interpretation

What the present Canon decrees is this, since we have learned that in Rome it is kept as inviolable canon that those who are about to become deacons and priests must promise and agree at the time of ordination that after the ordination they will have intercourse with their wives no more, we, following the old

Canon of the Holy Apostles, Apostolic Canon V, that is to say, desire and hereby decree the marriage ties of those in Holy Orders to remain solid and inseverable, without requiring their separation after ordination from intercourse with their own wives when held at the proper time – that, that is to say, there is no fast, and when they are not engaged in celebrating the divine and holy Mysteries.[20]

So that whoever is married with a lawful wife and is worthy to become a Subdeacon, Deacon, or Priest, let him become one; and let him not be obliged necessarily to promise that he will separate front his wife – lest as a result of this we be forced to dishonor marriage, sanctioned by the laws laid down by God, and blessed by His presence, at the wedding in Cana, that is to say. For even the Lord's utterance in the Gospel says unequivocally: *"Let no man sunder those who have been united by God"*; and the Apostle teaches that. marriage is honorable and the marriage bed is undefiled; and again, if you have been tied up with a wife, do not try to separate from her. But, just as the Fathers of the Synod held in Carthage, in providing for the decency of those in Holy Orders, decreed that subdeacons, deacons, and priests who come in contact with the divine mysteries must practice temperance by abstaining from their helpmates in accordance with their own rules (or definitions)[21] in accordance with Canon XXXIII, in order that we may keep likewise ourselves the tradition handed down through the Apostles from antiquity, in accordance with Canon III of the same Synod (that is to say, both the written traditions and the unwritten traditions, according to Zonaras and Balsamon), so and in like manner do we, who say the same things as these Fathers, decree that the above three ranks of those in Holy Orders must temperately abstain from their wives in time of fasting and of praying, in accordance with the words of St. Paul. For those who presiding at the sacrificial altar ought to be temperately abstinent from everything at the time they are engaged in the celebration of holy rites, in order

that by means of this abstinence they may obtain from God that which they are seeking in general, or indiscriminately, that is to say, according to Zonaras, or for the common interest of the laity (according to Canon III, that is to say, of the same Carthaginian Synod). So whoever dares, in disregard of the Apostolic Canons, to prevent subdeacons, deacons, and priests from lawfully mingling with their wives, let him be deposed.[22] It reiterates word for word Apostolic Canon V, the Interpretation of which you may read for yourself.

LINKS or Topical_Index

CANON XIV

Let the Canon, of our holy and God-bearing Fathers be observed also in respect to this, that a Priest may not be ordained before he is thirty years old, though the man be thoroughly worthy; but, instead, let him be obliged to wait. For our Lord Jesus Christ was baptized when He was thirty years old, and then He began teaching. Likewise, let no one be ordained as a deacon before he is twenty-five years old, nor a deaconess before she is forty years old.

(Canon XIX of the 1st Ecumenical Synod;
Canon XV of the 4th Ecumenical Synod;
Canon XI of Neocaesarea; Canon XXI of Carthage)

Interpretation

The present Canon reiterates word for word the fifteenth of the Synod in Neocaesarea. Accordingly, it decrees that no one must be ordained a priest until he has reached the age of thirty, even though the candidate for ordination be otherwise quite deserving of Holy Orders; on the contrary, let him await his time. For even the Lord who was baptized in His thirtieth year and then began to teach the preaching of the Gospel. *"And Jesus himself began to be about thirty years of age,"* says Luke 3:23.)

Certainly He ought to be imitated by priests, who are ordained through the priesty to act as teachers of the faithful [23] Likewise neither can anyone be ordained a deacon until he has reached the age of twenty-five. That is exactly what Canon XXI of Carthage also says. Nor can a woman become a deaconess until she has reached the age of forty. But may God be lenient in regard to the present day transgression of these Canons. And even though the transgressors of these Canons are not abashed by the holy and God-bearing and holy Fathers, let them at any rate be abashed by a mundane layman such as was Emperor Justinian, who in his Novel 123 says: "We do not allow a man to become a, priest below the age of thirty, nor a deacon below the age of twenty-five, nor a subdeacon below the age of twenty." Read also Canon XIX of the lst Ecumenical Synod, and the Footnote to Canon XI of Neocaesarea.

LINKS or Topical_Index

CANON XV

Let no one be ordained a Subdeacon if he is less than twenty years old. If anyone should be ordained in any clerical position whatever without having reached the years decreed, let him be deposed.

Interpretation

As for a subdeacon (says the present Canon), let no one be ordained such when he is less than twenty years of age. If anyone has been ordained in any of the four classes in question, outside the age specified, let hire be deposed.

Concord

According to Canon XIX of Carthage a young man could be ordained a Reader when he reached the age of adolescence, or, more explicitly, the fourteenth year of his life. But according to Novel 123 of Justinian (recorded in Book III of the

Basilica, Title I, Chapter 28) he had to be eighteen. (For the Novel purporting to ordain him when eight years of age was omitted when the laws were purged, and was not entered in the Basilica; and consequently it fell into desuetude.) As for how old one must be in order to be ordained a bishop, see the Interpretation of Apostolic Canon I. Inasmuch as the civil law bids like to be judged by like, of course both an Reader and a Bishop when ordained before the fixed time, are to be deposed like the others, in accordance with the present Canon of the Sixth Ecumenical Synod.[24]

CANON XVI

Since in the Book of Acts the Apostles instruct us to appoint seven Deacons, the Fathers of the Synod held in Neocaesarea have thus clearly asserted in the Canons they promulgated that there must be seven Deacons according to the Canon, even though the city be a quite big one: witness the Book of Acts. In the course of fittingly harmonizing the sense o f the Fathers with the Apostolic saying, we discovered that their words in this connection did not pertain to the men serving as ministers to the mysteries, but to those attending to the needs of the table, the text of the Book of Acts being as follows: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were being neglected in tire daily ministration. Then the twelve called the multitude of the disciples to them and said, "We do not like to forsake the word of God to serve tables. Wherefore, brethren, look out among you seven men of a good reputation, full of Holy Spirit and of wisdom, which we may appoint for this task. We will apply ourselves to prayer and to the ministry of the word.

And their assertion pleased the whole multitude. And they chose Stephen, a man full of faith arid Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas an Antiochian proselyte; whom all they set before the Apostles" (Acts 6:7-6) In the course of interpreting this passage. John Chrysostom, the teacher of the Church, dilates thus: "It is to be marveled that the multitude did not split apart in choosing the men! that the Apostles were not frowned upon by them! It is to be wondered what sort of dignity of office they possessed, and what sort of ordination they received. This is something that needs to be learned. Was it the ordination of Deacons? We might well wonder. But then, that is not in the churches. Or was the arrangement one of Priests? So far, though there had been no Bishop, but only Apostles. Hence, I opine, it is plain and obvious that neither the name of Deacons nor that of Priests is appropriate." Resting upon these words, therefore, are too proclaim that as respects the aforesaid seven Deacons they were not selected to minister to the mysteries, according to what has been, said in connection with the previous interpretation of the teaching, but, on the contrary, that they we're selected to serve the common need of the Christians then gathered together; and that they continue to be an example to us, as they actually became, of philanthropy and diligence in regard to the needy.

(Canon XV of Neocaesarea.)

Interpretation

This Canon corrects, or rather improves, Canon XV of Neocaesarea. The latter decreed that there should be but seven deacons, and not more, even in the largest city, as recorded in the Book of Acts. The Fathers of the present Synod, therefore, say that after comparing the interpretation given by the Fathers with

the assertions concerning these seven deacons contained in the Acts of the Apostles, they found that these deacons were not ministers (or deacons) of the Mysteries, but of the (dining) tables. For the Acts say: *"In those days, because the Christians had multiplied, the believers among the Greeks* (or according to others among the Jews who accepted the Old Covenant, not as provided by the Hebrew original, but according to the Greek translation of it), *because at the daily service (or ministration) of the common dinners then being given their widows who had need of them were being ignored."*

At the suggestion of the Apostles, therefore, the multitude selected these seven deacons by name, men full of Holy Spirit, and held in good repute by all; and appointed them to serve at table, while the Apostles busied themselves in prayer and the service of teaching. In interpreting these words, after first marveling that that multitude did not split apart on account of such a selection of the deacons, others wanting this man, and others wanting that man, divine Chrysostom goes on to say that those deacons did hold the office of either deacons or priests of the Mysteries, since such offices had not yet been created in the Church, owing to the fact that the Church was then in her initial, and infantile, so to speak, stage. Hence these Fathers, in agreement with divine St. Chrysostom, hereby proclaim that these deacons, as we have said, are not deacons of the Mysteries, but of the common need and of the dining tables of the Christians of that time,[25]who became an example to us of philanthropy and care which we ought to exercise in behalf of the poor. Not only did these Fathers not follow the instructions of the Canon of the Synod held in Neocaecsarea, but even of the Emperors preceding them Justinian appointed a hundred deacons, and Heraclius more than a hundred, in the great church. And in general all churches have the number of deacons and of clergymen apportioned to their requirements.[26]

CANON XVII

Inasmuch as Clergymen of various churches have abandoned their own churches, in which they were ordained, and have run over to other Bishops, and without the consent of their own Bishop have had themselves enrolled in the others' churches, and as a result of this they came to be insubordinate, we decree that, beginning with the month of January of the last fourth indiction, not a single one of all the clergymen, regardless of what rank he happens to be in, has permission, unless furnished by a written release of his own Bishop, to be enrolled ire a different church. For, whoever fails to abide by this rule hereafter, but, on the contrary, so far as lies in his power disgraces him who bestowed the ordination on him, let both him and the one who illogically accepted him be deposed.

(Apostolic Canons XII, XV, XXXII;
Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XI, XIII, XX, XXIII; Canon XV of the 7th Ecumenical Synod;
Canons III, VII, VIII, XI of Antioch; Canons XLI, XLII of Laodicea;
Canons VII, VIII, XV, XVI, XIX of Sardica;
Canons XXXI, LXIII, XCVII, XCVIII, CXVI of Carthage.)

Interpretation

The present Canon does not permit clergymen to leave their churches and go to others without the consent and a *release* letter of their own bishop, because this results in their becoming insubordinate. So, beginning with month of January, and the fourth indiction last past (for indiction is meant by the word *epinemesis,* as is evident from Canon III of the present Synod), which is the same as saying, from now on, whoever dares to do this, and disgrace and scorn the one who ordained, by such an act, let both him and the one who unreasonably took him in be deposed. Read also Apostolic Canons XII and XV.

CANON XVIII

Clergymen who on the pretext of an incursion of barbarians, or as a result of any other circumstance, have emigrated, whenever their exigency has ceased, or the incursions of barbarians, on account of which they made their departure, are commanded to return to their own churches, and not to stay away front them for a long time without a good excuse. If anyone fails to conduct himself agreeably to the present Canon, let hits be excommun-icated until he returns to his own church. Let this same rule apply also to the Bishop who is keeping him.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XX, XXIII of the 4th Ecumenical Synod;
Canon XVII of the 6th Ecumenical Synod;
Canon XV of the 7th Ecumenical Synod; Canon III of Antioch;
Canons XV, XVI, XIX of Sardica; Canons LXIII, XCVIII of Carthage.)

Interpretation

Not only does this Canon refuse to let clergymen leave their churches without cause, but not even those who depart from them either on account of an incursion of barbarians, or perhaps on account of heavy debts or taxes, or on account of hunger, or on account of a deadly visit of the plague, or on account of any other circumstance. It commands that when the particular cause ceases on account of which they departed, they must return again to their churches. Whoever, on the other hand, fails to comply with this Canon, let him be excommunicated, as well as the bishop who is keeping him in his eparchy (or bishopric), until he goes back where he belongs. See also the Interpretation of Apostolic Canon XV.

CANON XIX

We declare that the deans of churches, on every day, but more especially on the Lord's Days, must teach all the Clergy and the laity words of truth out of the Holy Bible, analyzing the meanings and judgments of the truth, and not deviating from the definitions already laid down, or the teaching derived from the God-bearing Fathers; but also, if the discourse be one concerning a passage of Scripture, not to interpret it otherwise than us the luminaries and teachers of the Church in their own written works have. presented it; and let them rather content themselves with these discourses than attempt to produce discourses of their own, lest, at times being resourceless, they overstep the bounds of propriety. For by means of the teaching afforded by the aforesaid Fathers, the laity, being apprized of the important and preferred things, and of the disadvantageous and rejectable, are enabled to adjust their lives for the better, and do not become a prey to the ailment of ignorance, but, by paying due attention to what is taught, they sharpen their wits so us to avoid suffering wrongly, and .for fear of impending punishments they work out their own salvation.

(Apostolic Canon LVI; Canons II, XVI of the 1st Ecumenical Synod;
Canon XIX of Laodicea;
Canons LXXIX, CXXXI, CXXXLI, CXXXIII of Carthage;
Canon X of Peter; Canon VI of John the Faster.)

Interpretation

The Canon decrees that the Deans of churches, by which turn is meant preeminently the Bishops, but secondarily also the Priests, must teach all the Clergy and the laity every day in the week, and especially and above all on the Lord's Days[27] (or even other holidays). For on these days, since Christians are to rest from their manual work, they congregate in the churches and listen to the divine words. Consequently those teaching therein afford them additional benefit. But such men must not teach with their own words and thoughts, but with those of divine Scripture, without straying away from the definitions adopted and confirmed by Synods and the dogmas of the faith, or away from the teaching handed down by the God-bearing Fathers. And if at any time they repeat words of the Bible, they are not to explain them in any other way than as the teachers of the Church have explained them in their written works; and they must endeavor more to make headway by teaching the discourses of the divine Fathers than by composing sermons of their own, lest by employing thoughts and conceptions of their own, and being unable sometimes to understand things aright, they fall out of line with what is proper and the truth. For by learning things from this teaching of the doctrines taught by the Fathers, the laity learn what things are of advantage to their souls, and what are disadvantageous, and they accordingly change their mode of living from viciousness to virtuousness, and are freed front the darkness of ignorance.

By paying attention, again, to that teaching, and hearing about the chastisements and punishments which bad persons are bound to suffer, for fear of these they abstain from vices and bring about their salvation. Besides this, however, Canon XIX of Laodicea says that the Bishop must first give a didache (or lesson) in the liturgy. Read also Apostolic Canon LVIII.

CANON XX

Let not any Bishop track publicly in another city that does not belong to his see. If anyone be caught doing this, let him be deposed from the office of Bishop and perform the functions of a Priest.

(Apostolic Canon XXXV; Canon II of the 2nd Ecumenical Synod;
Canon VIII of the 3rd Ecumenical Synods; Canons XIII, XXII of Antioch;
Canons III, XI, XII of Sardica.)

Interpretation

It is not permissible (says the present Canon) for any bishop to teach openly and publicly in a foreign province, without the consent, that is to say, of the local bishop, since this public teaching would be come to the dishonor of the latter, by making it seem to indicate that he himself is a learned teacher, while the former is one that is unlearned and ignorant. Therefore if anyone is found to be doing this, let him be removed from the office of bishop, and let him perform only the functions, or holy duties, of a priest. The Canon states definitely that a strange bishop may not teach publicly, because if he merely answers questions asked him in private by certain persons, he is not sinning by doing so. The present Canon does not conflict with Canon XXIX of the 4th Ecumenical Synod, on account of what is said in Apostolic Canon. XXXV, which you may read for yourself.

LINKS or Topical_Index

CANON XXI

Those who become responsible for canonical crimes, and on this account are subject to complete and permanent deposition from office, and are thrust into the status of laymen, if with a view to returning that voluntarily forgo the sin on account of which they lapsed from, grace, and render themselves utter strangers thereto, let then be tonsured in Clerical guise. But if they fail to do this of their own accord and as a matter of choice, let them grow back the hair of their heads, on the ground that they have preferred the return into the world to the heavenly life.

(Apostolic Canons XXV; Canon IX of the 1st Ecumenical Synod;
Canon IV of the 6th Ecumenical Synod;
Canon IX of Neocaesarea; Canons III, XVII, XXXII, L, LXX of Basil.)

Interpretation

Those in Holy Orders who have bean completely and permanently deposed, and have assumed the guise of a layman, and have to stand with the laymen, on account of canonical crimes, such as fornication, say, or adultery, or other such sins, commands the present Canon, if they themselves voluntarily and spontaneously repent, and actually effect complete abstinence from the sin on account of which they lost the grace of Holy Orders, let them tonsure the hair of their head, or, in other words, let them have a so-called papalethra (or "patch") at the point head which was a guise and token of clerics.[28] Bit if they fail to repent willingly and spontaneously, they must let the hair of their head grow back like worldlings, in order that the lay guise may so shame them as to bring them sooner or later to a sense of their viciousness and cause them to repent. Read also Apostolic Canon XXV.

LINKS or Topical_Index

CANON XXII

We command that those men be deposed, whether they are Bishops or clergymen whatsoever, who have been ordained or are being ordained for money, and not in accordance with a test and choice of life.

(Apostolic Canon XXIX; Canon II of the 4th Ecumenical Synod;
Canon XXIII of the 6th Ecumenical Synod;
Canons IV, V, XIX of the 7th Ecumenical Synod;
Canon XCI of Basil; Letters of Gennadius and Tarasius.)

Interpretation

The present Canon commands that bishops and all other clerics whatsoever that are ordained for giving money, and not for their worthiness and virtuous life; and not only they themselves, but also those who ordained them, are to be deposed. See also Apostolic Canon XXIX. Read, and sigh, my brother, at the violation of such holy and such momentous Canons; for today that is manner in which simony is practiced, as though it was a virtue, and not a heresy detested by God, as most saintly Gennadius calls it. If in consulting the abstracts of the holy Canons anyone should chance to look for the ecclesiastical affairs connected with the present set of conditions, he will find plenty to wonder at and not the slightest similarity to the former conditions to abate his wonder. For all

ecclesiastics take orders illegally, and in like manner live and die. On this account the iron collar of slavery is being tightened more and more and keeps getting more painful, yet we remain insensible and break the law more impudently than ever.

LINKS or Topical Index

CANON XXIII

Concerning the rule that no one, whether a Bishop, or n Priest, or a Deacon, that imparts of the undefiled Communion shall collect from the partaker coins or any compensation whatsoever in, exchange for such communion. For neither is grace bought, nor do we impart the sanctifying influence of the Holy Spirit for money; but, on the contrary, it must be imparted to the worthy without the incentive of knavishness. If, however, any person enrolled in the Clergy should be found to be demanding compensation of any kind of him to whom he imparts of the undefiled Communion, let him be deposed, on the ground that he is votary of Simon's delusion and malfeasance.

(Apostolic Canon XXIX; Canon II of the 4th Ecumenical Synod;
Canon XXII of the 6th Ecumenical Synod;
Canons IV, XV, IX of the 7th Ecumenical Synod;
Canon XCI of Basil; Letters of Gennadius and Tarasius.)

Interpretation

The present Canon orders that no bishop, or priest, or deacon[29] shall demand money of those to whom he imparts the divine mysteries, nor shall lie ask .for any other compensation, even though it should be the very slightest, for the sake of partaking of the divine communion. For the grace of the Mysteries cannot be sold, nor do we impart the sanctification of the Holy Spirit for money, but, on the contrary, we impart it without being bribed to do so, to those who are worthy of it. It is on this account that the divine Communion is called among the masses the gift (or dorea), because, according to Balsamon, it is imparted without gifts. Concerning anyone who does this, let him be deposed, as having become an imitator of the delusion and heresy of Simon the Sorcerer, who thought that the grace of the All-holy Spirit could be sold for money.[30] Read also Apostolic Canon XXIX.

LINKS or Topical_Index

CANON XXIV

Let none of those enrolled inthe clerical list, nor any Monks attend horse races or become involved in pastimes. But if any Clergyman should he invited at a wedding, whenever fraudulent games are introduced, let him rise up and protest, and thereupon let him depart, since the teaching of our Fathers thus commands. In case anyone is caught and found guilty of this, let him either cease or be deposed.

(Apostolic Canons XLII, XLIII;
Canons LI, LXII, LXVI of the 6th Ecumenical
Synod; Canon XXII of the 7th Ecumenical Synod;
Canons III, LIV of Laodicea; Canons XVII, LXX of Carthage.)

Interpretation

No one in Holy Orders, nor any monk, according to the present Canon, is permitted to go to those places where men race horses, or to look at and listen to effeminate games. If, on the other hand, any clergyman be invited to a wedding, he may go, but when it comes to playing such deceptive and Satanic games, he must get up at once and depart, just as the Fathers' teaching commands, that is to say, Canon LIV of the Synod held in Laodicea (though that Canon adds that those in Holy Orders must not look at other spectacles either that mark weddings and suppers, and that they must depart before the time has even come for the games). As for anyone caught doing this, either he must cease or he must be deposed.[31]

CANON XXV

In addition to all the others we renew, the Canon which prescribes that the rural or district parishes belonging to each church are to remain immutably assigned to the Bishops holding them, and especially in the case of those who managed to hold them for a period of thirty years without resorting to force. But if within thirty years there has been, or should be, any dispute about them, those who claim to have been wronged shall be permitted to bring the matter before the Synod of the province.

(Canon XVII of the 4th Ecumenical Synod;
Canon CXXVIII, CXXIX, CXXX of Carthage.)

Interpretation

The present Canon renews Canon XVII of the 4th Ecumenical Synod, which it quotes verbatim, though not all of it, but only a part of it; wherefore see also the Interpretation of it there.

LINKS or Topical_Index

CANON XXVI

As for a Priest who has unwittingly entangled himself in an unlawful marriage, let him retain his rights to sitting with his rank, in accordance with what has been prescribed to us as legislation by the holy Canon, but let him refrain from the rest of functions and activities. For a pardon is sufficient for him; but for him to bless another person when he ought to be looking after his own wounds, is inconsistent: for blessing is the impartation of holiness. But how can one who lacks this, on account of his lapse as a result of ignorance, impart it to another? Let him therefore bless no one either publicly or privately; neither let him distribute the Body of Christ to others, nor perform any other liturgical office. On the contrary, while contenting himself with the presidency, let him persistently weep to others, and to the Lord, to be pardoned, for the iniquitous deed that he has unwittingly perpetrated. For it is obvious that any such unlawful marriage must be dissolved, and that the man well have no essential share in the holy office of which he has been deprived.

(Apostolic Canon XIX; Canon III of the 6th Ecumenical Synod;
Canon II of Neocaesarea; Canons XXIII, XXVII, LXXVIII of Basil.)

Interpretation[32]

This Canon is the same as the twenty-seventh Canon of St. Basil the Great, which prescribes that that priest who unwittingly marries any female relative of his, must, because of his not knowing about the relationship, be pardoned, and must also retain the honor of sitting with the priests, but must refrain from all other activities of the priesthood. For it is enough that such a person is not subjected to canonical penalties, but is pardoned. But for him to bless another person when he himself ought to be trying to heal his own wounds, or, in other words, to be repentant of his unlawful marriage, is not at all becoming. For blessing is an impartation of holiness. So, inasmuch as such a priest is destitute of that holiness how can he give it to another person?

Therefore let him neither openly nor secretly pronounce any blessing upon or administer any communion to others, or do anything else of the kind; but, on the contrary, contenting himself as best he may with the honor of occupying the high seat, as we have said, let him set himself to praying, first of all to God, in order to have his unwitting iniquity pardoned, and, as a further recourse, to others, in order that they too may entreat the Lord in his behalf. Up to this point it is the Canon of St. Basil. But the Synod adds that he is to enjoy this honor of sitting in the high seat only after he has first annulled that illegitimate marriage on account of which he has been deposed from Holy Orders. For if he does not annul it, not only will he be deprived of the honor of sitting in the high seat, but he will even be compelled to undergo penalties. Read also Apostolic Canon XIX.

LINKS **or** **Topical_Index**

CANON XXVII

Let no one on the Clerical List wear inappropriate clothing, either when living in the city or when walking the road; but, on the, contrary, let him wear garments that have already been assigned to the use of those who are enrolled in the Clergy. If anyone should commit such a violation, let him be excommunicated, for one week.

(Canon XVI of the 7th Ecumenical Synod; Canons XII, XXI of Gangra)

Interpretation

Clergymen and all who are in Holy Orders ought to be modest and decent even in respect of their outward guise. For God looks into the heart, it is true, but human beings look at the external condition of the body, according to what has been written: *"A man will look at a outward appearance, but God looks at the heart"* (Samuel 12:7). Hence from what they can see on the outside they draw inferences as to what is in the heart.

That is why the present Canon commands that no clergymen shall wear clothes that are not becoming to his profession; that is, for instance, costly and silk garments, or military uniforms, neither when he is staying in the city nor when he is walking on the road: on the contrary, he must wear the garments that are habitual to clergy – decent, that is to say, and frugal. Should anyone do the contrary, let him be excommunicated for one week.

Concord

It is further to be noted that Canon XVI of the 7th Ecumeical Synod imposes penalties on those in Holy Orders who wear splendid garments and fail to correct matters; likewise on those who anoint themselves with perfumes. Though it is true that Canon XII of Gangra anathematizes those who criticize persons wearing silk garments with reverence, it does not conflict with the present Canon:

1) Because this is speaking specifically of clergymen wearing them, whereas that speaks of both clergymen and laymen in general who are wearing them;

2) Because this Canon is speaking of those who are wearing garments of an uncustomary kind;

3) and lastly) Because the same Synod is correcting what it asserted in its said Canon II by what it asserts in its Canon XXI, which says: "We praise frugal and cheap garments, but we detest garments that are ornamented and soft." And if that Synod disparages soft garments in regard to worldlings, it disparages them far more when they are worn by clerics. So that not only is that Synod not opposed in principle to the present one, but indeed it is in agreement with it and more strict in regard to this matter.

But the Lord also says: *"Beware of those who want to walk about in long flowing robes"* (Luke 20:46). And if the Apostle Peter forbids women, who are by nature beings that love adornment, to wear luxurious garments (I Peter 3:3); and if Paul forbids the same things to the same creatures (I Timothy 2:9), do they not still more firmly forbid these things to clergymen? St. Basil the Great also wants us to have clothing that is decorous; and in his homily and in his Homily 11 on the Six Days of Creation he says that if you see anyone clothed in a robe adorned with flowers or flowery figures, and dressed up with silk threads, scorn him outright. And St. Chrysostom, too, in his Homily 12 on the First Epistle to Timothy says: "Do you see a human being wearing silk garments? Laugh him to scorn." Isidorus Pelousiotes (in his seventy-fourth letter) when commenting on the question: "What was the tunic of Christ that was woven from above and seamless?" He replies: "But who is ignorant of the paltriness of that dress which the poor among the Galileans used to wear, and

that indeed with them it used to be a garment which by some art and with some skill was closely woven as a bandeau." And at the end he says: "If, then, you desire these garments, imitate the paltry dress of Jesus. For luxuriousness here becomes stupidity there, and not a bright illumination."

CANON XXVIII

Since we have learned that in various churches when grapes are offered at the sacrificial altar, in accordance with a certain custom which has gained prevalence, by affixing them to the bloodless sacrifice of the offering (or oblation), the ministers thus distribute both to the laity, we have seen fit to decree that no one in Holy Orders shall do this any more; but, on the contrary, for the purpose of vivification, and remission of sins, they shall impart to the laity of the oblation only, regarding the offering of grapes as first fruits offered by way of thanks to the giver of fruits, whereby our bodies, in accordance with the divine definition, is enabled to grow and to be nourished. If, then, any Clergyman does contrary to what has been commanded, let him be deposed.

(Apostolic Canons III, IV;
Canons XXXII, LVII, XCIX of the 6th Ecumenical Synod;
Canon XL of Carthage.)

Interpretation

Since in some regions, in accordance with a certain custom, some persons used to offer grapes at the Holy Table, which the priests would combine with the undefiled Mysteries and then impart both together to the laity, on this account and for this reason the present Canon from now on commands that no priest shall do this,[33] but, on the contrary, he must give the Holy Communion alone to the worthy, for vivification, and for remission of their sins[34], whereas he blesses the grapes as first fruits of the season with a special prayer and hands them out to the laity, by way of thanking God for giving us such fruits, by means whereof our bodies are nourished and grow. As for anyone that does anything in violation of this Canon, let him be deposed. Read also Apostolic Canon III.

CANON XXIX

The Canon of the Fathers met in Carthage prescribes that the holy rites of the sacrificial altar, unless performed by men undergoing a fast, are not to be celebrated at all, except on one day of the year on which the Lord's Supper is celebrated, perhaps having decided to employ such an economy of the divine Fathers on account of certain pretexts advantageous to the Church in such seasons. Since there is nothing to compel us to abandon rigorism, we decree, pursuant to the traditions of the Apostles and of the Fathers, that the fasting during the Thursday that falls in the last week in the Great Fast (or Tessaracoste) must not be omitted, and the whole fast of the Great Fast dishonored by being prematurely broken.

(Apostolic Canon LXIX; Canon LXXXIX of the 6th Ecumenical Synod; Canons XLIX, L, LI, LII of Laodicea; Canons XLVIII, LVI of Carthage; Canon I of Dionysius; Canons VIII, X of Timothy.)

Interpretation

Just as our Lord Jesus Christ on the evening of the Great Thursday first ate a common supper and thereafter delivered the Divine Mysteries to the Apostles, in the same manner it may be said that a custom came to prevail in Africa for the people there to eat certain more luscious foods on Great Thursday, according to Zonaras, which served to break the usual course of eating dry things on other days of the Great Fast, and thereafter to celebrate and to partake of the Divine Mysteries. So the present Synod, as an improvement over Canon XLVIII of Carthage which contained this custom, decrees that perhaps those Fathers employed this economy for some beneficial reasons of benefit to those regions, but inasmuch as we have no reason that would compel us to abandon the strictness of the Canons, we follow the instructions handed down by the Apostles in their Canon LXIX, that is to say, which makes it incumbent upon all to fast throughout the Great Fast (both Great Thursday and the entire Great Week are included in the period of the Great Fast, as well as during the fasts of the Fathers, that is to say, those in Canon L of the Fathers of Laodicea, which decrees that no one shall break the fast of the Thursday in the last week in the Great Fast (Great and Holy Thursday), and by breaking it dishonor and disparage the fast of the entire Great Fast, but, instead, everyone must fast

throughout the period of the Great Fast by eating nothing but dry things, including, of course, Great Thursday itself.[35]

LINKS or Topical_Index

Concord

Note, however, that not only this Canon XLVIII of Carthage decrees that priests must officiate on an empty stomach (as we say in English, though in Greek the same idea is expressed differently by saying "fastingly", but Canon LVI of the same Synod states that this was also confirmed by the Synod held in Nicaea. Nevertheless, if anyone is in danger of dying, he must commune even after having eaten, according to Canon IX of Nicephorus. When St. Chrysostom was blamed for having administered the Communion to some persons after they had eaten, he wrote in his letter to Bishop Kyriakos: "If it is true that I did this, may my name be stricken from the book of bishops. But if they say this to me once, and start quarreling, let them consider St. Paul, who baptized a whole household right after supper. Let them also consider Christ Himself, who gave the Communion to the Apostles right after supper." Hence it is evident that those who are about to commune have permission up to midnight to drink water, and thereafter they must not put anything in their mouth until they have communed. Read also Apostolic Canon LXIX.

CANON XXX

Willing to do everything for the edification of the Church, we have decided to make concessions to priests in Barbarian churches, so that if they are seeking to circumvent Apostolic Canon V by not expelling their wife, on the pretext of reverence, and to do what is beyond the limits set by it, by coming to a private agreement with their spouses to abstain from intercourse with each other. We decree that these priests shall cohabit with these wives no more, in any manner whatsoever, so as to afford us thereby positive proof that they are carrying out their promise. We make this concession to them, not for any other reason, but because of the pusillanimity of their thought, and the bizarre character of their ideas of morality, and the unsettled state of their minds.

(Apostolic Canon V; Canons XII, XIII, XLVIII of the 6th Ecumenical Synod; Canon IV of Gangra; Canons III, IV, XXXIIII of Carthage.)

Interpretation

Since those in Holy Orders who are located in Barbary, Africa, as we have said, in the desire to circumvent, or get round, the legislation embodied in Apostolic Canon V, which commands that no one in Holy Orders shall separate his wife on the pretext of reverence, agree with their wives and abstain from carnal intercourse, therefore the present Canon decrees that those who have done this are not to cohabit with their wives any longer in any way: for one thing, in order to show, by this abstention from cohabitation, that they made this promise and agreement not on account of any hypocritical and false reverence, but truly on account of a longing after sobriety and virginity; and for another thing, because continual sight of and association with their wives prompts them to have carnal intercourse with them again. Nevertheless, says this Canon, we have given them this permission, not for any other reason, but simply on account of the pusillanimity of their way of thinking, on account of their wild character, according to Zonaras, or on account of their having a strange notion of what constitutes good order as respecting ecclesiastical morals, according to Balsamon, and because of their lack of firmness of faith (and notice that this same thing which the Synod permits in regard to Barbary for these reasons, it does not permit to occur in Rome, on account of the docility of the moral character of the Romans, on account of their ecclesiastical orderliness, etc.; and in spite of the fact that this custom originally came from Rome to Barbary, according to Canon IV of Carthage). Read also Apostolic Canon V, and Canons XII and XIII of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON XXXI

As for those Clergymen who hold a liturgy in oratories or prayerhouses or in private residences, or who carry out a baptism therein, without having obtained the consent of the local Bishop to do this, we decree that if any Clergyman fail to guard against doing this, let him be deposed.

(Apostolic Canon XXXI; Canon XVIII of the 4th Ecumenical Synod;
Canons XXXIV, LIX of the 6th Ecumenical Synod;
Canons XII, XIII , XIV, XV of the 1st-&-2nd Synod; Canon VI of Gangra;
Canon V of Antioch; Canon LVIII of Laodicea; Canons X, LXII of Carthage.)

Interpretation

The present Canon does not permit those in Holy Orders to conduct a liturgy or to baptize inside a room or in the parlor of a private dwelling, or in a house of prayer, or one called an oratory and devoted to prayer, which has not been consecrated in the Orthodox manner, without the permission and consent of the local bishop: because this would amount to a conventicle (or "parasynagogue") and apostasy; but they may do this with his consent and permission. Anyone who fails to abide by this rule, let him be deposed.[36]

Concord

This same Canon is iterated verbatim by the 1st-&-2nd Synod in its Canon XII, and confirmed, and which Synod adds that a prelate must appoint priests who are to officiate in the oratories of private houses. Anyone that dares to officiate in them without being duly appointed and permitted by a bishop is to be deposed, and laymen who have joined with him in communion are to be excommunicated. Canon LVIII of Laodicea, on the other hand, which says that neither bishops nor priests may conduct holy services in houses, does not conflict with the present Canon, because it does not specify that holy rites may not be performed in the oratories of houses, as this Canon says, but only in houses in general, that is to say, more plainly speaking, in ordinary houses, a thing which is prohibited except in case of great necessity.[37] Canon LIX of the present 6th deposes those clergymen who baptize anyone inside the prayerhouse of anyone, and not in the on church; and it excommunicates laymen who have joined in communion with them.[38]. Read also the Interpretation of Apostolic Canon XXXI

LINKS or Topical_Index

CANON XXXII

Since it has come to our knowledge that in the country of the Armenians those conducting the bloodless sacrifice are wont to offer wine alone at the holy table, without mixing water with it, on the alleged ground that the teacher of the Church John Chrysostom said in his commentary of the Gospel according to St. Matthew the following: "On what account did He not drink water after He rose, but wine? – another wicked heresy being thus eradicated, roots and all. For since there were some who used water in the Mysteries, He showed both when He delivered the Mysteries and when He rose from the tomb, that he set a mere table without mysteries and used wine, derived, he says, from the product of the vine" (Homily 82).[38] But a vine produces wine, not water. Hence they infer that the teacher disallowed the offering of water in the holy sacrifice (Matthew 26:29). Lest they remain henceforth in ignorance of the facts, we proceed to reveal the fathers' meaning in and Orthodox manner. For, in view of the fact that the wicked heresy of the Aquarians[39] was an old one, wherein they use water alone instead of wine in their own sacrifice, by way of refuting the unlawful doctrine of that particular heresy and showing that they are contravening the Apostolic tradition, this God-bearing man asserted the said words. Since even in the church of his jurisdiction, where he had the pastoral rulership in his hands, he taught that water should be admixed whenever it was requisite to perform the blood sacrifice, pointing out that from the precious flank of our Redeemer and Savior Christ the God there had exuded a mixture of blood and water, which mixture was shed, or poured out for vivification of all the world and redemption from sins. And in connection with all churches where the spiritual luminaries shone forth, this God-given procedure prevails.

LINKS or Topical_Index

For this is also in keeping with the fact that both James the carnal brother of Christ our God, who was the first to be entrusted with the throne of the church of the Jerusalemites, and Basil the Bishop of the Caesareans and one whose renown rapidly spread over the whole inhabited earth, having each of them handed down to us in writing the mystical liturgy, have given out that the holy chalice is to be filled full of water and wine in the Divine Liturgy.

And the devout Fathers assembled in Carthage, too, thus expressly mentioned that in the Holy Elements nothing more than the Body and the Blood of the Lord should be offered, just as the Lord Himself taught, that is, bread and wine, mixed with water. If, therefore, any Bishop, or Priest, fail to follow the procedure taught by the Apostles, and, mixing water with wine, thus to offer the undefiled sacrifice, let him be deposed, on the ground that he has been divulging the mystery imperfectly or deficiently and novating the rites handed down.

Interpretation

The present Canon corrects the bad custom which came to prevail in the country of the Armenians-that of conducting the liturgy, that is to say, with wine alone, without combining it with water in accordance with the tradition of the Church. Since they adduce in support of such custom evidence resting upon the explanation which John Chrysostom gives to the Gospel according to St. Matthew, and think that that divine Father, by saying there that both before and after His resurrection the Lord used wine, is denying in these words the admixture of water in the Mysteries, therefore, owing to this mistaken view of theirs, these Fathers are making known the true meaning of the saint's words, which say that because there was an old heresy called that of the Aquarians, who used water alone in the Eucharistic celebration, and not wine, divine Chrysostom, in refuting this heresy, employed these words thus, and not as one accepting that wicked custom of the Aquarians, since the same Chrysostom himself in his Divine Liturgy taught the church of Constantinople that in the bloodless sacrifice of the Mysteries water must be mixed with the wine by way of representing the blood and water which emerged from the precious side of the Lord's body while it was hanging on the cross, for the remission of the sins and the vivification of all the world, according to that Gospel saying that *"one of the soldiers with a spear pierced his side, and forthwith came there out blood and water"* (John 19:3)[40] But not only St. Chrysostom, but also James the brother of God and first hierarch of Jerusalem,[41] as well as St. Basil the Great in their Liturgies gave directions for the holy chalice to be filled full wine and water. In addition, the Fathers in Carthage in Canon XLIV,, which they set forth *verbatim*, do so too. So if any bishop or priest in the divine service of the hierurgy fails to mix water with the wine, in accordance with the Apostolic tradition, let him be deposed.

For by failing to do so, he renders the mystery of the divine Eucharist incomplete or imperfect, and upsets what has been handed down. Read also Apostolic Canon III.

CANON XXXIII

Since we have learned as a matter of fact that in the country of the Armenians only those who are of hieratical (or priestly) lineage are eligible to the clergy, pursuant to Jewish customs, in an attempt to practice these, and that some of them do not even tonsure their Chanters and Readers when installing them in the divine Temple, we have seen fit to concur in decreeing that from now on those who wish to promote certain persons to the clergy are not allowed to pay any regard to the lineage of the ordinee. But, on the contrary, after first testing them as to whether they are worthy according to the definitions laid down in the holy Canons to be enrolled in the clergy, they shall ordain them ecclesiastics, whether they have been born of ancestors who were priests or not. Nor, furthermore, shall they permit anyone to speak, from the pulpit to the laity the divine words, in accordance with the order of enrollment in the clergy, unless such person has something to show in the way of a priestly tonsure and receives the blessing canonically from the proper pastor. If anyone be caught acting contrary to the rules prescribed, let him be excommunicated.

(Apostolic Canon LXXVII; Canon XIV of the 4th Excumenical Synod; Canon XXIII of Laodicea; Canon XXII of Carthage.)

Interpretation

This Canon too corrects those who inhabit the country of the Armenians, who not only made priests only of those who were descended from a priestly line, following the custom of the Jews, who made priests only of those who were descendants of the tribe of Levi, but also appointed Chanters and readers in the church with the formality of the bishop's laying his hands on them. Decreeing that henceforth they are not to pay regard to whether the candidate for ordination is or is not descended from a priestly line, but are to test him as to whether he is in truth worthy to become a member of the clergy, the Fathers of this Synod further decree that they must not allow anyone read on the pulpit the divine words to the laity[42] unless he first receives the canonical seal of a reader from the prelate. If

Concord

Canon IV of the 7th Ecumenical Synod also prohibits anyone from reading from the pulpit, even though he is a monk, without having received a chirothesy, or imposition of the hands, from the bishop. Canon XXII of Carthage, on the other hand, forbids Readers to bow to the laity after reading. Read also Apostolic Canon LXXVII.

CANON XXXIV

In view of the fact that the clerical Canon clearly states that as the crime of conspiracy or of faction is utterly forbidden even by civil laws, it is much more fitting still that this be prohibited from occurring in the Church of God, we too are sedulous to insist that if any Clergymen or Monks be found either conspiring together or engaging in actional intrigues or hatching plots against Bishops or fellow Clergymen, they shall forfeit their own rank altogether.

(Apostolic Canon XXXI; Canon XVIII of the 4th Ecumenical Synod;
Canons XIII, XIV, XVof the 1st-&-2nd Synod;
Canon V of Antioch; Canons X, LXII of Carthage.)

Interpretation

This Canon is the same as Canon XVIII of the 4th Ecumenical Synod; and read its Interpretation there; See also the Interpretation of Apostolic Canon XXXI.

LINKS or Topical_Index

CANON XXXV

Let none of all the Metropolitans, when a Bishop dies who is under his throne, have any right to remove or to usurp his belongings or those of his church, but let them be under the safe keeping of the Clergy of the church of which the deceased happened to be president until the induction or installation of another Bishop, unless there be no Clergymen left in the same church. It6 is the Metropolitan who shall safely keep all such things undiminished and hand all of them over to the Bishop who is to be ordained.

(Apostolic Canon XL; Canon XXII of the 4th Ecumenical Synod; Canon XXIV of Antioch; Canons XXX, LXXXIX of Carthage.)

Interpretation

No Metropolitan, says the present Canon, has any right or permission, when any bishop dies, to plunder and appropriate his belongings or those of his episcopate; but, on the contrary, these are to be held for safe keeping by the clergymen of the episcopate until another bishop has been installed. But if no clergymen have been left in that bishopric, then the Metropolitan shall take charge of them and keep them safe with nothing missing until he can turn them over to the bishop who is going to be ordained. See also Apostolic Canon XL.

LINKS or Topical_Index

CANON XXXVI

Renewing the laws made by the one hundred and fifty Holy Fathers who assembled in this God-guarded imperial capital city, and by the six hundred and thirty of those who assembled in Chalcedon, we decree that the throne of Constantinople shall enjoy equal seniorities (or priorities) with the throne of older Rome, and in ecclesiastical matters shall be magnified like the latter, coming second after the latter; after which the throne of the great city of the Alexandrians shall come next, then that of Antioch, and after this the throne of the city of the Jerusalemites.

(Apostolic Canon XXXIV; Canon III of the 2nd Ecumenical Synod; Canon XXVIII of the 4th Ecumenical Synod.)

Interpretation

The present Canon renews[43] Canon III of the 2nd Ecumenical Synod and Canon XXVIII of the 4th Ecumenical Synod, which deal with the privileges of the Bishop of Constantinople, prescribing that he shall enjoy equal and same privileges with the one of Rome, and shall be magnified in ecclesiastical affairs in a similar manner to him, coming second after him only in point of order, while the Bishop of Alexandria is third, the one of Antioch fourth, and the one of Jerusalem fifth, solely in the matter of this order of pre-numeration and sub-numeration so conceived and so called. Read also the above-mentioned Canons, and Canon VI of the First Ecumenical Synod and the Footnote thereto, in which we speak about the five Patriarchs.

CANON XXXVII

Since at various times there have been inroads of barbarians, and many cities have as a result become subject to the iniquitous, so that the President of such a city has been unable after ordination to take possession of his own throne and to be installed therein in clerical state, and thus to act and employ himself in accordance with the prevailing custom o f bestowing ordinations and to do everything that pertains to a Bishop, we, being determined to safeguard the rights of the priesthood to honor and respect, and being nowise disposed to consent to any curtailment of ecclesiastical rights or to allow the heathen influence to be exercised over those so ordained, and on account of the cause recited above since they are unable to gain possession, of their own thrones, we have seen fit to concur in decreeing that no prejudice shall result from this to prevent them from bestowing ordinations canonically upon various Clergymen., and from employing the authority of the presidency in accordance with the same definition; and that any and all administration advanced by them shall be sure and duly established. For the definition of economy shall not be restricted or limited by the circumstances of necessity or be circumscribed as touching its rigor.

(Apostolic Canon XXXVI; Canon XVIII of Ancyra;
Canons XVII, XVIII of Antioch.)

Interpretation

The present Canon decrees that inasmuch as some prelates after being duly ordained have been unable to go to their thrones and eparchies, owing to the fact that their thrones have been captured by incursions of barbarians, for this reason, maintaining the respect and honor due to the prelacy, and being unwilling to let the fact of capture by barbarians become an obstacle to thwart ecclesiastical rights, we decree that those who have been thus ordained, and owing to the occasion and fear of barbarians have. been unable to seat themselves upon their thrones, shall not be prejudiced as to their right to perform ordinations of various clergymen within their eparchy, even though they are far away from it (and see the Footnote to Canon XVI of Antioch), as the Canons prescribe, and to have the honor and authority of the presidency in accordance with the same definition, or, more plainly speaking, according as their eparchy has been defined to be the first, say, or the second, the third, and so on; and anything they may do by virtue of a prelatic right, or, in other words, as prelates, is to be firm and legal.[45] For although rigor, meaning the theoretical possibility of their going to their thrones and doing such things, has been lessened by the necessity of the time and of barbarians, yet the definition of economy, more plainly speaking the right to do these things on their same throne even though far away from it, shall not be lessened on that account. Read also Apostolic Canon XXXV.

CANON XXXVIII

We too retain the Canon which was laid down by our Fathers and which reads as follows: If any city has been rebuilt by imperial authority, or has been built anew again, pursuant to civil and public formalities, let the order of the ecclesiastical parishes be followed.

(Canon XVII of the 4th Ecumenical Synod.)

(The present Canon is included in Canon XVII of the 4th Ecumenical Synod, See also the Interpretation of it there.)

CANON XXXIX

Seeing that our brother and fellow minister John the president of the island of the Cyprians has departed thence with his laity and lags come to the eparchy of the Hellespont, both because of barbarian assaults and because they have been freed from heathen slavery and have become subject to the ruling powers of the most Christian empire, by the providence of the philanthropic (man-loving) God, and by the hard work of our Christ-loving and pious emperor, we see fit to concur in decreeing that the privileges conferred upon, and granted to the, throne of the man aforesaid by the God-bearing Fathers who convened in Ephesus long ago shall be preserved without any innovations, so that the new Justinianopolis shall have the right of Constantinople, and the most God-beloved Bishop appointed over it shall preside over all those in, the eparchy of the Hellespontians and be ordained by his own bishops, in accordance with the ancient custom. For our God-bearing Fathers have already decided that the customs obtaining in each Church are to be continued, the Bishop of the city of the Cyzicenians being subject to the president of the said Justinianopolis, in imitation o f the rest of all the Bishops who are under the .said most God-beloved president John, by whom, if the need arises, the Bishop of the same city of the Cyzicenians shall be ordained.

(Apostolic Canon XXXIV; Canons VI, XII of the 1st Ecumenical Synod;
Canons II, III, VIII of the 2nd Ecumenical Synod;
Canon XXVIII of the 4th Ecumenical Synod;
Canon XXXVI of the 6th Ecumenical Synod; Canon IX of Antioch.)

Interpretation

In the time of Emperor Justinian II the Archbishop of Cyprus John departed from his eparchy (or province) together with his laity and came to the eparchy of the Hellespont (the Hellespont, according to Balsamon, is the eastern territory extending from Abydus, or, in other words the eastern Castron from the outside, to Thrace; but according to Chrysanthus the strait extending from Tenedus to Callipolis, or Gallipoli), as much on account of incursions of the barbarians as because of the fact that he was freed from their captivity, by the providence of God and through the diligence of the Emperor, and became a subject of the

Roman Empire. For this reason the present Canon decrees that the privileges conferred upon the Bishop of Cyprus byCanon VIII of the 3rd Ecumenical Synod shall be preserved entire, and that this new city of Justinianopolis is to enjoy the right of Constantinople (that is to say, the right to be like her autocephalos, or, just as the Asian, the Pontic, and the Thracian provinces became subject to the Bishop of Constantinople, as we have said in Canon XXVIII of the 4th Ecumenical Synod, so and in like manner is the Hellespontian province, or eparchy, subject to Cyprus); and its Archbishop is to be ordained by his own bishops, in accordance with the ancient custom. So that the Metropolitan of the city of Cyzicus shall be subject to him, just as are also all the bishops in Cyprus, and whenever there is need he shall be ordained by him.[46] Read also Canon VIII of the Third Ecumenical Synod.

CANON XL

Since it is very conducive to salvation for one to become closely attached to God by retiring from the turmoil of life, we must not welcome without examination those who unseasonably choose the solitary (or monastic) life, but must observe the definition handed dozen to us by the Fathers even in these matters, so as to make it incumbent upon us to welcome the confession (or promise) of a life in accordance with God then, when it is already certain and has been done with consent and judgment, after the completion of the reason. Therefore let anyone who is about to submit to the monastic yoke and who is not less than ten years old, the test for this resting with the president, if he deems the time to be more advantageous for growth as preparation for entrance into and continuance in the solitary life. For even though St. Basil the Great in his holy Canons welcomes the girl who voluntarily offers herself to God and embraces virginity when passing through her seventeenth year, and makes it a law for her to be enrolled in the battalion of Virgins, yet, even so, following the example with respect to widows and deaconesses closely we have allowed those choosing the solitary life the said time proportionately. For in the divine Apostle it is written: "Let a widow not be taken into the number under sixty years old if she has been the, wife of one husband" (I Timothy 5:9). The Holy Canons, on the other hand, give instructions to the affect that a deaconess can be ordained only when she is at least forty years old, the Church having by the

grace of God become mightier and advancing forward, and the tendency of the faithful to keep the divine commandments having become firmly fixed and secure, after exquisitely perceiving which fact quite recently we have seen fit to decree the blessing of grace upon the one about to undertake the struggle of living in accordance with God, impressing it precisely like a seal quickly and hence seeking to prevent him from lingering too long, and urging him forward into the arena, or rather indeed we might say impelling him to the choice and state of what is good.

(Canon XIX of the 1st Ecumenical Synod;
Canon XV of the 4th Ecumenical Synod;
Canon XIV of the 6th Ecumenical Synod;
Canons VI, LI, CXXXV of Carthage; Canons XVIII, XXIV of Basil.)

Interpretation

Those who wish to become monks or nuns ought not, according to the present Canon, to be accepted without examination, and at an unseasonable or improper time and in defiance of the definition prescribed by the divine Fathers (and especially St. Basil the Great), but only then ought the confession and promise they make to God to be accepted as reliable and representative of their state of mind, when of their reasoning faculty has reached its maturity,[47] as Basil the Great asserts in his Canon XVIII and especially in his Definition 15 *in extenso*. So, in sum, let the one who is about to become a monk be not less than ten years old; but, nevertheless, let it be in the power of the bishop to try him out and to increase the number of years for him (in proportion, that is to say, to his natural knowledge) if he deems it more to the person's interest. For although Basil the Great specifies in his aforesaid Canon that a virgin girl over sixteen or seventeen years may be admitted to the battalion of virgins, we nevertheless, following the example of the widows and deaconesses, have reduced the sixteen or seventeen years of St. Basil to ten years, because the Apostle prescribes that a widow may be admitted to the Church if she is not less than sixty years old, while the Fathers of the 4th Ecumenical Synod say that a woman may be ordained a deaconess when she is forty years old, in their Canon XV,[48] seeing the Church of God to be advancing with the grace of God and the constancy shown by Christians in the keeping of the divine commandments. Giving these facts due thought, we have decreed this Canon, engraving in the tender soul of the one about to commence

the spiritual struggles of monks, as a seal, the blessing of divine grace, and bracing him by means of this Canon, not to neglect the business of virtue for a long time, but rather to choose the good portion so much the sooner. But Canon VI of Carthage says also that virgins ought to be consecrated to God by only the bishop; and Canon LI of the same Synod says that they ought to be provided for by him also, or, in his absence, by the priest.

CANON XLI

Those wishing to depart from cities or villages where they are living in cloisters, and to look after themselves alone by themselves, must first enter a Monastery, and become duly accustomed to the anchorite life, and to submit for three years straight to the Exarch of the Monastery in fear of God, and to fulfill obedience fittingly in all respects; and thus while confessing a predilection for such a life, they may embrace this with all their heart, and the fact must appear and be verified by test of trial by the local president. It is desirable, though, that they may spend another year staying outside by waiting with fortitude in the cloister so that their purpose may be fully manifested. For they shall afford such clear evidence that they are not seeking empty glory, i.e., are not in pursuit of vainglory, but are striving after this quietude for the sake of what is really good itself.

When such a long time has been completed, those who persist in the same preference shell be shut up and it shall no longer be possible for them to leave this solitary confinement when they want to, except and unless it be for the common, advantage and benefit, or some other necessity forcing them towards death, and they are being drawn towards this alternative, and thus, with the blessing of the local Bishop. But apart from the said pretexts, in case they should attempt to make an exit from their resorts (or dungeons), the first formality is that they must be duly imprisoned in the said cloister against their will, and must be forced to fast again and again, and to submit to other hardships, so as to be made well aware of the fact that "No one who, after putting his hand to the plow, looks hack, is fit for the Kingdom of Heaven." (Luke 9:62.)

Interpretation

It is a great and bold stroke for one to depart mundane life right at the very start and be shut up inside of cloisters, and from one extravagance to jump over to another extravagance – from the turbulent sea, I mean, of life into the untoward and difficult sea of quietude. For this reason these Fathers in the present Canon decree that those who wish to do this must go to a monastery, and after showing obedience to the Exarch in every respect for three years, they must be examined by the bishop and confess that of their own accord and with all their heart they are yearning for such a departure. Afterwards, following this, they are to quietly rest themselves and remain quiet for a year outside of the cloister, in order to furnish still more convincing evidence that it was not out of vainglory, but out of a desire for the good of quietude that they have been longing for this kind of life. And if after all these steps they stand solidly on the same conclusion and eagerness, then they are to be shut up and are no longer to have permission to get out when they wish, except only if this be for the common benefit of the people and on account of a danger of dying. Nevertheless even then they are to come out with the blessing and permission of the local bishop.

But if without having any such reasons as these they should try to get out, they are to be forcibly shut up again in their said cloister, and be penalized (or "canonized") canonically both with fastings and with other kinds of hardships and harsh treatment in order to be taught that, as the Lord said, whoever puts his hand to the plow, or, in other words, whoever commences a career in accordance with God's way and afterward goes back to a worldly life, cannot succeed in traveling straight to the Kingdom of Heaven.

CANON XLII

As touching so-called hermits, who dressed in black and with a growth of hair on their head go about the cities and associate with laymen and women, and insult their own profession, we decree, if they choose to tonsure their hair and adopt the habit of other Monks, that they be installed in a Monastery and be enrolled with their brethren there. But if they do not prefer to do so, they must be driven out of the cities altogether and be forced to dwell in deserts, from which they formed the name they have applied to themselves.

Interpretation

Because of the fact that of old many deceivers of the people calling themselves hermits, wearing black and growing hair on their head, roamed round cities, mixing with men and women, and discrediting their monastic profession, the present Canon decrees that if such men are willing to cut off their hair, like the rest of monks who live in monasteries,[49] and to be settled down in a Monastery, well and good; but if they are unwilling, let them be driven out of the cities entirely, and let them go and dwell in the deserts, from which they falsely, and not truly and truthfully, came to call themselves "hermits." (The word hermit is derived from the Greek word for desert eremia, whence the Greek word in question is eremites, meaning "(a monk) inhabiting the desert or wilderness.")

LINKS or Topical_Index

CANON XLIII

It is permissible for a Christian to choose the ascetic mode of life and abandoning the turbulent whirl of ordinary life to enter a Monastery, and to take a tonsure in accordance with monkish habit, even though he should have been found guilty of any offense whatsoever. For our Savior God said: "Him that cometh to me I will in no wise cast out" (John 6:37). As therefore monastic life represents to us a state of repentance as though engraved upon a pillar, we join in sympathizing with anyone that genuinely adopts it, and no manner of means shall prevent him from accomplishing his aim.

(Canon II of the 1st-&-2nd Synod; Canon XXVII of John the Faster.)

Interpretation

It would seem that some persons who wished to lead a monastic life were being prevented from doing so by others, perhaps because of sins they had committed. Hence the present Canon decrees that every Christian (who is under his own control, that is to say, and not under the authority of another person; and see Apostolic Canon LXXXII) is permitted to renounce and abjure the world, and to go to a Monastery and get tonsured[50] even though he may have committed the greatest sin, seeing that the Lord said, *"I will not chase away anyone that comes to me."* So, then, inasmuch as the life of monks is a picture of repentance, just as a pillar is a picture of what is engraved upon it, therefore and on this account we too are pleased to congratulate those persons who prefer it,

and no cause (of any sin, that is to say, and not of any allegiance to authority) shall prevent such persons from carrying out their avowed aim. Canon XXV of Nicephoros, too, says that if anyone who is ill asks for the monastic habit, it must be given to him at once without postponing the time, or procrastinating, and that the grace must not be withheld from it on any account. Both Balsamon and Symeon of Thessalonica say this same thing too. Without an "old man," however, at hand to welcome into admission and submission, no monk ought to be solemnized, according to Canon II of the 1st-&-2nd Synod.

CANON XLIV

Any Monk that is found guilty of the act of fornication, or of accepting or woman for the purpose of matrimony and with a view to living with her (as his wife), shall be compelled to suffer the punishment of undergoing the penalties prescribed by the Canons.

(Canon XVI of the 4th Ecumenical Synod; Canon XIX of Ancyra; Canons VI, XVII, XIX, XX, LX of Basil.)

Interpretation

If any monk be proved to have committed fornication, or if he marries, he is to be penalized as a fornicator, i.e., for seven years, in accordance with the Canons; the unlawful marriage being first dissolved. That is what the present Canon decrees. As for the Canons it refers to, these are c. XIX of Basil. Read also Canon XVI of the 4th Ecumenical Synod. [51]

LINKS or Topical Index

CANON XLV

Since we have learned that in some monasteries the women about to be deemed worthy of that holy habit, first dress themselves up in fine style with silken and all sorts of fancy costumes, and, what is more, worn in worldly fashion and ornamented with gold and precious stones, and show themselves off before those who are inducting them, and that while they are approaching the altar they take off all these materials, and that thereupon and without further ado the blessing of the habit is pronounced upon them and this shall no longer be done.

For it is not pious or meritorious for any woman that has already of her own free will and preference renounced every pleasure of delightfulness of life and has embraced the career modeled after God, and has confirmed this with undeviating strict vows, and thus has come to the Monastery, once more in remembrance to pass through this repetition of that perishable and flowing world whereof she has already committed herself to forgetfulness. As a result thereof she is rendered doubtful, and her soul is agitated, as though billows were surging over it, and turning it this way and that, so that after all they do not even shed a tear, be it only once in a while, nor do they exhibit any contrition in their heart through their body. But even if a tear do for an instant, as is but natural, well up and leap out, it is less on account of any disposition in favor of the ascetic struggle than for their having abandoned the world and the things in the world, and rather with a thought to having others see it.

(Canon CXXXV of Carthage.)

Interpretation

The present Canon prohibits women from adorning themselves in attractive costumes and silk dresses when they are about to become nuns, and with jewelry of gold and gems, and while thus adorned to approach the holy Bema of the church in a Monastery for nuns, and there to take off all these vain ornaments and at once put on the black garments of nuns, and receive the blessing of the habit. For it is not becoming in a woman who of her own free will has previously rejected every pleasure of life and has fallen in love with a career modeled after God, and with firm vows has confirmed this choice of hers, and has gone to the Monastery thus on a solid basis, to recollect again such ornaments of those things which she previously had scorned and forgotten.[52] And not only this, but also for her soul to be agitated as a result of these ornaments and because worldly imaginations rise up against her like billows, so as not to let her shed even a tear as she is being tonsured and show thereby that contrition which ought to be in her heart. But even if she should let one little tear drop from the corner of her eye, it is perhaps just to make onlookers think that she shed it not so much because of her having been deemed worthy of the angelic habit, as because she has forsaken the world and all that is in the world.

CANON XLVI

As touching women who prefer the ascetic life and are enrolled in a convent, in general let them not step outside of it, but if they are compelled to do so by any inexorable (or "indispensable") necessity, let them do so with the blessing and permission of the abbess. Even then let them not go out all alone by themselves, but let them be accompanied by some priestesses and mother superiors in the Monastery provided with a warrant from the Eldress. They must not be permitted to sleep outside of the building at all. But men who are leading the solitary life (of monasticism) may themselves step out, when there is urgent need of their doing so, only with the blessing of the one in charge of the Monastery. So that those who violate the rule which we have now made, whether men or women, must be subjected to suitable penalties. See (Canon XLVII of the 6th Ecumenical Synod.)

Interpretation

These Fathers do not want nuns to leave their Monasteries at all. But if any unavoidable and urgent need arise that compels them to do so, let them fare forth with the blessing and permission of the Eldress; even then, however, not alone, but with other women who are much older both in point of age and in point of prudence. For them to sleep at night outside of their Monasteries is utterly forbidden them in any case whatsoever. But monks, too, when similarly compelled by some urgent and unavoidable need, may go out from their monasteries only with the blessing of the Exarch. All those who do otherwise are to be reprimanded with suitable penalties, which the Eldress is acquainted with, whether the delinquents are men or women.

Concord

St. Basil the Great also commands (in his Epitome of Definitions, Def. 120) that a monk go to no place without permission of the prior. As for any monk that should go away from the Monastery without a blessing, he says for him to be deprived of communion (Penalty l); but not even for the sake of visiting their relatives may monks depart from their brethren, and live an unwitnessed life (*in extenso* Def. 32). The second ordinance of Title I of the Novels in proceeding forward makes it a law that even with the foresight and diligent care of the bishop neither monks nor nuns ought to go away from their monasteries, and

roam about town, but only through the medium of *menytae* and *apoctisiarii* make any replies that are necessary, while they themselves stay inside their monasteries (in Photios, Title XI, Chapter 4).

CANON XLVII

Let no woman sleep in the men's Monastery, nor any man in the women's. The reason is that the faithful believers must be remote from any scandal, and must regulate their own life to be seemly and accordant to the Lord. If anyone do this, whether he be a clergyman or a layman, let him be excommunicated.

(Canons XVIII, XX, XXII of the 7th Ecumenical Synod.)

Interpretation

This Canon decrees that neither may any woman in general sleep at night in the Monastery of monks, nor may any man in general sleep at a Monastery mutually with any of the nuns there. The reason is that Christians in general must not cause any others any scandal or suspicion, but must pass their life in a noble manner and in a manner agreeable to the Lord. But much more ought monks to guard themselves against committing this impropriety. As for women sleeping in a Monastery of monks, and conversely for men to sleep in a Monastery of nuns, this should cause them to be scandalized themselves because of its kindling the innate fire of desire both in the men and in the women; and it should scandalize others too still worse because of its inducing them to entertain improper suspicions about them. As for anyone that does this, he is to be excommunicated, no matter whether of the clergy or laity.

CANON XLVIII

The wife of a man who is being elevated to the presidency of an Episcopate, and who by mutual agreement gets divorced in advance, after his ordination to the Episcopate, let her enter a Monastery that is in a location far removed from the residence of the Bishop, and let her be provided for by the Bishop. But if she also appears to be worthy, let her also be elevated to the dignity of Deaconess.

Interpretation

The present Canon commands that any woman who is the wife of a man who is about to become a bishop must first be divorced by mutual consent of both her and him. And after he has been duly ordained, she must enter a Monastery[53] that is far away from his eparchy, or province, by which expression it is implied that she is to become a nun in some far off Monastery and is to be provided with the necessities of life by him (if, that is to say, she is needy). The Canon commanded this to be done, in order that they might not from seeing each other be led to recollect their former conduct and association in life, and consequently be burned up with a desire for carnal love. But if the wife, however, is worthy, she may be made a deaconess. Read also Apostolic Canon V, and Canon X11 of the 6th Ecumenical Synod, and the second Footnote to Canon XL of the same 6th. From this Canon Blastaris rightly infers that neither ought the wife of deceased priests marry a second time.

LINKS or Topical Index

CANON XLIX

Renewing this Holy Canon too, we decree that Monasteries that have once been consecrated and established in accordance with the consent and approval of a Bishop shall remain Monasteries unto perpetuity, and the property that belongs to them shall be kept safe in the Monastery; and that they can no longer become worldly resorts, nor be let out by anybody whatever to any worldly tenants whatever. Though this has been done up till now, we nevertheless decree that it shall not be continued in any way whatever. Those who attempt to do this hereafter shall be subject to the penalties provided by the Canons.

(Canon XXIV of the 4th Ecumenical Synod;
Canon XIII of the 7th Ecumenical Synod.)

Interpretation

The present Canon renews Canon XXIV of the 4th Ecumenical Synod, which it repeats verbatim, and read the Interpretation there. All it adds thereto is this, that neither shall monasteries be let out by anybody (whether a clergyman or a layman or a monk, that is to say) to worldly men[54] to manage them, that is to say; and though this has been the practice before this time, from now on, however, and hereafter it must not be done.

LINKS or Topical_Index

CANON L

From now on nobody, whether a clergyman or a layman, is permitted to gamble (or play dice). In case anyone be caught doing this, if he be a clergyman, let him be deposed, but if he be a layman, let him be excommunicated.

(Apostolic Canons XLII, XLIII)

Interpretation

These Fathers forbid everybody to gamble, or, in other words, to play dice, or cards, or checkers and chess, or any other such games, whether he is a clergyman or a layman. Anyone that should play these games after publication of this Canon, if he is a clergyman, shall be deposed from, but if he be a layman, he shall be excommunicated. See also Apostolic Canon XLII

LINKS or Topical_Index

CANON LI

The holy and ecumenical Synod universally prohibits so-called pantomimes and their theatrical exhibitions; afterwards, in keeping with this, also the spectacles of wild-animal fury and of hunters' prowess, and the execution of dances on the stage. If anyone flouts the present Canon, and gives himself over to any of the things herein prohibited, in case he is a clergyman, let him be deposed, but if he is a layman, let him be excommunicated.

(Canons XXIV, LXII, LXVI of the 6th Ecumenical Synod;
Canons XVII, LXX of Carthage.)

LINKS or Topical_Index

Interpretation

With a vengeance the present Canon prohibits the doings of so-called pantomimes, some of which were Arabs mimicking gestures, while others were Armenians, at other times slaves, sometimes even slapping each other's face, and moving the speculators to uncontrollable laughter. What is here called "spectacles of wild-animal fury and of hunters' prowess" as translated into English (though but two words in Greek, meaning, approximately, "hunting scenes"– translated as above so as to bring out the implications more clearly) are the spectacles[55] beheld when one sees wild beasts, such as lions or bears, or

other savage animals, fighting, either among themselves, or with human beings who have been condemned to death. For it is a piece of great inhumanity and barbarity to look at such bloodshed and laugh at it.

LINKS or Topical_Index

The Canon also forbids, in addition to these spectacles, dances and indecent wriggles performed whether by men or by women on the stage. The stage was a tent within which they used to engage in all kinds of theatrical presentations and pretenses, or where someone would stand up and display examples of skillful acting, according to Title XIII of Photios, Chapter 21, and hence they are called actors who at times pretend that they are masters or lords, and at other times that they are slaves or servants: As for anyone that flouts the present Canon and gives himself to watching such displays, if he be a clergyman, let him be deposed, but if he be a layman, let him be excommunicated. Read also Canon XXIV of the same 6th Ecumenical Synod.

CANON LII

LINKS or Topical_Index

On all the Forty days of the Great Fast devoted to fasting, with the exception of Saturday and The Lord's Day and the days of the holy Annunciation, let the Holy Liturgy of the presanctified be celebrated.

(Apostolic Canon LXIX; Canons XLIX, LI of Laodicea)

Interpretation

The days of holy fast are days of mourning and of contrition and of repentance. But for a perfect sacrifice to be offered to God, and indeed in he commemorations of saints, is deemed by the majority of people to be matter of jubilation and joy, and of festivity. That is why they are wont to indulge in merry-making during this period. For this reason the present Canon commands that on the other days of the Fast there shall be a celebration of the liturgy of the [56] which is the same as saying the second offering of the completed and sacrifice offered, whereas on Saturdays and The Lord's Days, as more cheerful days and not devoted to fasting, likewise also on Annunciation Day, as being the commencement of our salvation and the exordium, and consequently as a feast day and festival, it allows a perfect sacrifice and Liturgy to be celebrated.

Concord

Canon XLIX of Laodicea is in agreement with the present Canon in decreeing that bread is not to be offered during the Fast, or, in other words, a perfect liturgy, but only on Saturday and the Lord's Day. Furthermore, Canon LI of the same prohibits the celebration of commemorations and birthdays (actually deathdays) of martyrs on fasting days in the Great Fast, but allows it only on the Saturdays and The Lord's Days therein. Balsamon in his Interpretation of Canon LI of this Synod of Laodicca, and, above all, Blastaris, in Chapter 5, verse 300, say that not even memorials for the sleeping are to be held on the other days in the Great Fast, the sole exception being [57] just as the typikons conformably prescribe. See also Apostolic Canon LXIX.

CANON LIII

Since familiarity with respect to the spirit is superior to the association of bodies, while, on the other hand, we have learned that some persons, after becoming sponsors to children subjected to the formalities of a. holy and saving baptism, have entered into a marriage contract with the widowed mothers of those children, we decree that henceforth nothing of the kind shall be done. If any persons be detected doing this hereafter, first and foremost let such persons desist from such unlawful state of matrimony, and afterwards let then be compelled to undergo the penalties prescribed to be suffered by those guilty of fornication.

Interpretation

The present Canon forbids anybody to take to wife the mother of his goddaughter who has become a widow and whose child he has stood sponsor for at holy baptism, since this relationship based upon the spirit, whereby the godfather and the spiritually related mother of the child he has sponsored become spiritually brother and sister, is superior (superior, however, not in respect of quantity and rank; for blood relationship holds as an obstacle only to the third degree of rank – but in respect of quality and familiarity: and see in ,the section concerning marriage contract, Chapter 8). As for any persons that may dare to do this, they are first of all to be divorced from this unlawful wedding, and next they are to be canonized as fornicators on account of that unlawful marriage.

LINKS or Topical_Index

This same provision, however, which the Canon makes in regard to sponsorship, ought to apply likewise to adoption solemnized by holy rites and prayers, according to the twenty-fourth Novel of Leo the Wise.

LINKS or Topical_Index

CANON LIV

In view of the fact Holy Scripture clearly teaches us that which is embodied in the following passage, to wit: "You shall not intrude upon any relative of your flesh to expose his private parts" (Lev. 18:6), God-bearing Basil merely enumerated some of the forbidden marriages in his Canons relating thereto, passing over most of them in silence, and pointing out to us on both hands that which is of benefit. For after eschewing the multitude of obscene appellations, as though to avoid defiling his discourse with the words, he dealt with the filth in general terms, in which he pointed out concisely the marriages that are unlawful. But inasmuch as such silence and inability to discern what marriages are prohibited as illicit led nature to get confused, we have concurred in seeing fit to present the facts concerning this matter more nakedly. Accordingly, we decree that henceforth anyone who enters into matrimonial relation ship with his own (female) cousin; or any father and his sort who likewise take a mother and her daughter, or two sisters; or a mother and her daughter likewise take two brothers; or two brothers take two sisters – shall incur a seven years' canon (or penalty), after they leave canceled the unlawful marriage contract.

Interpretation

Since the divine Scripture clearly teaches us by telling us, *"O man, you shall not take in marriage any of your carnal relatives,"* in reference to this saying St. Basil the Great in his Canon LXXVI enumerated some marriages forbidden in his canons (as for instance, in his Canon LXXVI that of a man taking his sister-in-law to wife; in his Canon LXXVIII, that of one who takes two sisters; and others in other Canons), but passed over the most in silence, on the ground of their being too shameful to mention, in order to avoid defiling his discourse with the names of them, but concisely alluded to all unlawful

marriages by the general designation of them as filth (but as for what the Synod says that Basil said, Basil asserts that Scripture has said it – which is to say, divine St. Paul, who said: *"But fornication and all uncleaness or greediness, let it not even be named among you,"* etc. (Ephesians 5:3). As a result of this silence men's nature was confused by consanguinity, and for this reason we define these matters more clearly in the present Canon by decreeing that from this time forth whoever takes to wife his (female) cousin, or any father and his son if they take to wife a mother and her daughter, or two sisters, or if two brothers take a mother and her daughter, or two sisters – all these persons must first be separated from this unlawful marriage contract, and afterwards be canonized (i.e., penalized) seven years. St. Basil, however, in his Canon LXVIII decrees generally that marriage within forbidden degrees of relationship is to be canonized with the penalty of adulterers, that is, 15 years. See also in the teaching concerning marriage contracts.

LINKS or **Topical_Index**

CANON LV

Since we have learned that those in the city of the Romans during the holy fast of the Great Fast are fasting on the Saturdays thereof, contrary to the ecclesiastical practice handed down, it has seemed best to the holy Synod for the Church of the Romans to hold rigorously the Canon saying: "If any Clergyman be found fasting on the Lord's Day, or on Saturday, with the exception of one only let him be deposed. However, if a layman, let him be excommunicated."

Interpretation

By the present Canon this Synod forbids the old Romans to fast (either by abstaining entirely from food of all kinds, that is to say, or by eating only dry food in the ninth hour) on the Saturdays of holy the Great Fast (for on these days the consumption of wine, oil, and shellfish is allowed), and decrees that Canon LXIV of the Holy Apostles must be kept rigorously in Rome too, iterating it verbatim – read the Interpretation of it.[58]

LINKS or Topical_Index

CANON LVI

Likewise we have learned that in the country of the Armenians and in other regions on the Saturdays and on the Lord's Days of the holy Great Fast some persons eat eggs and cheese. It has therefore seemed best to decree; also this, that the Church of God throughout the inhabited earth, carefully following a single procedure, shall carry out fasting, and abstain, precisely as from every kind of thing sacrificed, so and especially from eggs and cheese, which are fruit and produce from which we must abstain. As for those who fail to observe this rule, if they are Clergymen, let them be deposed; but if they are laymen, let them be excommunicated.

Interpretation

It would seem that the Christians living in Armenia, being told that the Apostolic Canon forbids one from fasting on Saturday and the Lord's Day, and not understanding it aright, were wont to eat eggs and cheese on the Saturdays and Lord's Days of the Great Fast.

LINKS or Topical_Index

Hence this Synod in the present Canon decrees that the entire Church of Christ, which is spread over the whole inhabited face of the earth, must follow one and the same procedure and fast on these. days (by consuming on these days only wine, oil. and shellfish)[59] and just, as it abstains during Great Fast from animals that are sacrificed, does it also abstain from cheese and eggs, which are fruit and produce of such animals.[60] As for those who fail to keep this rule, if they are clergymen, let them be deposed, but if they are laymen, let them be excommunicated. Read also Apostolic Canons LXIV and LXIX.

CANON LVII

That honey and milk must not be offered at the Altars.

(Apostolic Canon III.)

Interpretation

The present Canon decrees that milk and honey must not be offered in the holy sacrificial offering on the Holy Bema, in agreement with Apostolic Canon. III; see the Interpretation of the latter. This Canon, however, improves and corrects Canon LXIV of Carthage, which decrees that such are to be offered, in accordance with some local custom.

LINKS or Topical_Index

CANON LVIII

Let no one ranked among the laity self-administer the Divine Mysteries when a Bishop, or a Priest, or a Deacon is present. Let anyone that dares to do any such thing be excommunicated for a week on the ground that he is doing the contrary of what has been ordered. Thus will he be instructively persuaded "not to think contrary to what he ought to think" (Romans 12:3).

Interpretation

For a layman himself to partake of the Divine Mysteries by himself, i.e., by helping himself thereto, without there being any need of doing so (when a Bishop, or Priest, or Deacon, that is to say, is not present, according to Zonaras), is a work of presumption, and whoever does it is usurping unlawfully the office of the priesthood. For this is the function of priests, not of laymen. So, for this reason the present Canon excommunicates from the Church for a week anyone that dares to do this, in order to teach him not to think in excess of what he ought to think according to the Apostle.[61]

LINKS or Topical_Index

CANON LIX

Let no Baptism be performed for anyone that is in an oratory within a house at the time; but let those who are going to be deemed worthy of the undefiled illumination come to the Orthodox Catholic Churches and there enjoy this gift. If, however, anyone be caught not keeping what has been laid down by us as rules, if he should be a Clergyman, let him be deposed; but if he should be a layman, let him be excommunicated.

Interpretation

The present Canon commands that no baptism is to be carried out in an oratory contained in a private house, but only in catholic, and consequently enthroned, Churches. As for anyone that fails to keep this rule, if he is a clergyman, let him be deposed; but if he is a layman, the one who concerned in such a baptism let him be excommunicated. See also Apostolic Canon XXXL.[62]

CANON LX

In view of the fact that the Apostle loudly proclaims that "he that cleaves to the Lord is one spirit" (I Corinthians 6:17), it is obvious also that he that makes himself intimate with the adversary becomes one with him by association. As touching, therefore, those who pretend to be possessed with demons, and who with their vileness of manners are want to sham the habits of those persons, it has seemed best to penalize them by all means and to subject them to such hardships and pains as those who are really possessed with demons would be deservedly subjected to for the purpose of ridding them of the demon's energy.

Interpretation

Some persons, because of the vileness of their frame of mind and with an eye to making a profit, were wont to pretend that they were possessed with a demon, and to go through the gesticulations of persons under the control of demons and make irregular motions by pretense while going about the cities and causing people a disturbance and making a theatrical show of themselves. Hence the present Canon commands that such persons be penalized by all means and be subjected to such great hardships and pains as would be inflicted upon persons really possessed with demons in order to free them from the demon accompanying them, with which these men too who feign themselves to be under the control of demons have become familiar and have become one with them, just as he that cleaves to the Lord and becomes intimate with the Lord becomes one spirit with Him, as St. Paul says. Balsamon states that such persons at various times were actually chained and shut up in prisons by many Patriarchs and Bishops. See also Apostolic Canon LXXIX.

LINKS or Topical_Index

CANON LXI

Those who consult soothsayers or so-called "hecantontarchs" of other such fortune-tellers in the hope of learning from then whatever may be revealed to them, in accordance with what the Fathers had formerly decided in regard to them, let them incur the canon of six years. The same penalty ought to be inflicted also upon those who lead bears after them, or other such animals, for the purpose, of sport and harm of the more simple-minded, and who tell the fortune, and, fate, and genealogy, and other such things to the populace, in accordance with the rigmarole of delusion. As, for those who are called cloud-chasers and enchanters and amuletics and soothsayers, if they persist in these professions, and refuse to change their occupation and to eschew these pernicious acts and Greek practices, we decree that they be thrust out of the Church altogether, in conformity with what the holy Canons also prescribe. "For what communion has light with darkness" as the Apostle says; "or what agreement, has a temple of God with idols? Or what portion has a believer with an infidel? And what concord has Christ with Belial?" (II Corinthians 6:15-16).

Interpretation

Christians must not affect any of those wicked things that the Greeks used to affect – divination, that is to say, and charms, and other similar things. On this account the present Canon decrees that those Christians shall be compelled to abstain from the Mysteries for six years who consult soothsayers,[63] and men calling themselves hecantontarchs;[64] and others of the kind, with a view to learning from them whatever occult things they wish (in order to find money or other things they have lost, for instance), Just as previous Fathers have canonically penalized them. It also in like manner with the above canonizes for six years also those who drag bears,[65] or other such animals along with them for sport and harm of simple-minded persons; and also those who tell fortunes of men and what they are to get in the future, and that they were born on a lucky or unlucky day and other such delusive sayings. Likewise it also canonizes those persons who were called "cloud-chasers"[66]and"enchanters",[67]and "amuletics" and soothsayers

. Accordingly, all of them are to receive this canon if they repent and abandon such ruinous, devilish, and Greek practices. If, however, they persist in this wickedness and delusion, and do not give it up, they are to be driven away from the Church of Christ altogether and are to be excluded from the society of Christians, just as the divine Canons prescribe. For what communion has light with darkness, or what union has the temple of God with the altar of idols or what concord has Christ with the Devil? as St. Paul says? But we must note that the penalty provided by the present Canon is provided for laymen only, as much as for those who perform such diabolical works and magic as we have enumerated above, as for those who consult them. For any clergyman and persons in Holy Orders that should do such things would surely and without fail be deposed, according to Balsamon and Zonaras.[68]

LINKS or Topical Index

Concord

As regarding persons engaged in divination and following Greek practices,and bringing wizards[69] to their homes in order to discover the bewitchments certain persons may have cast a spell upon them, the Fathers of the Synod in Ancyra canonizes them five years in their Canon XXIV, while Basil the Great makes it six in his Canon LXXXIII, which this Synod followed mentioning as previous Fathers both him and those in Ancyra. Canon XXXVI of Laodicea expressly thrusts out of the Church those who wear amulets, and prohibits clergymen and priests from becoming wizards, or enchanters,[70] or mathematicians[71] or astrologers, and from making amulets. It is mainly this Canon that the Synod is referring to in saying “In conformity with what the holy Canons also prescribe, but perhaps it is referring also to the ones following. For Canon III of Nyssa decrees that those who go to fascinators and soothsayers must be well questioned, and if it turns out they became pusillanimous as a result of being forced by any unendurable necessity and were deluded by such men, they are to be more leniently dealt with (or canonized), just as are those who have been induced by tortures to deny Christ. But if it be as a result of their having flouted the faith of Christ and of their having failed to believe that Christ is a God and well able to free them from every ill plight and calamity, they are to be canonized like those who have voluntarily denied Christ, which is the same as saying, that they are not to commune throughout the duration of their lifetime, unless at last they separate from the Church, and pray only by themselves alone, as the same Gregory of Nyssa in his Canon II plainly states this. But also Canon

VII of Basil also in dealing likewise with those Christians who have sacrificed to idols and have consequently been separated from the Church of Christians, penalizes sorcerers.[72] The same Basil, on the other hand, in his Canon LXV canonizes as willing murderers those who declaim about the fascination and sorcery which they have practiced, and also those who give themselves to soothsayers in his Canon LXXII.

LINKS **or** **Topical_Index**

CANON LXII

We wish once for all to extirpate from the life of the faithful the so-called (festival of) the calends, or kalends, and the so-called Vota, and the so-called Brumalia, and the public festival celebrated on the first day of March. Furthermore, we dismiss the public dances of women that are calculated to wreak great harm and injury. Furthermore we dismiss also the dances and ritualistic ceremonies performed by men or women in the name of what are falsely called gods among Greeks, after an old custom which is alien to the life of Christians, at the same time decreeing that no man shall put on any feminine costume, nor shall a woman put on any that befits men. But neither shall anybody put, on comic, or satyric, or tragic masks; neither shall anybody shout the name of abominable Dionysus while engaged in squeezing grapes in the winepresses; nor, when pouring the wine into the casks shall they provoke laughter by a show of ignorance or of vanity, by producing the effects of demoniacal delusion. As for those who from now on attempt to carry out any of the aforesaid improprieties, while well aware of what they are doing, if they should be clergymen, we command that they be deposed, but if laymen, that they be excommunicated.

Interpretation

The calends (also spelled kalends) were the first days of every month, on which the Greeks were accustomed to celebrate in order as they hoped to pass the whole month merrily[73] The Vota and Brumalia, on the other hand, were Greek festivals. The Vota, referring to grazing and sheep, were celebrated in honor of the god Pan, who was supposed by the Greeks to be the patron of sheep and other animals. The Brumalia were celebrated in honor of Dionysus; for the epithet of Dionysus among the Greeks of the north was Bromius, derived from bromos, a Greek word signifying a peal as of thunder. By the Romans he was called Brumalius, and his festival *Brumalia*, in the plural, which is the equivalent of Dionysia, as the Greeks called it. So the present Canon commands that such festivals, but especially the public one celebrated on the first day of March, for the pretended purpose of securing good weather in spring, be eliminated altogether from the public and private life of Christians.

LINKS or Topical Index

Nor must public dances in general of women be held, nor festivals and dances by men or women in honor of the name of the pseudo gods of the Greeks. It decrees in addition that neither must men wear women's clothing, nor women men's clothing. But neither must they disguise themselves with false faces and masks that are comic, or, in other words, calculated to provoke laughter, or tragic, or calculated to provoke laments and tears, or satyric, or peculiar, to Satyrs and Bacchi, who in honor of Dionysus were wont to dance and as if demon-possessed[74] And the no one should invoke, or call upon, the name of despicable Dionysus (who was supposed to be the giver and patron of wine) when treading the grapes in the winepresses, nor laugh and guffaw when the new wine is being transferred to the *pitharia*, as these are called in modern Greek, being a kind of earthen casks. So whoever from now on, after becoming fully aware of these prohibitions, shall attempt to do any of the aforesaid things which are demonic and Greekish (pagan), if he is a clergyman, let him be deposed, but if he is a layman, let him be excommunicated.

Concord

Note also that in Deuteronomy (Chapter XII, Volume 5) God prohibits a woman from wearing men's clothing, and a man from wearing women's clothing: *"a woman shall not wear the apparel of a man, neither*

shall a man put on a woman's garment; for all who do so are an abomination unto the Lord thy God." The Synod held in Gangra does not even allow a woman to wear masculine attire for the sake of supposed exercise. For it anathematizes any woman doing so in Canon XIII. Read also Canon XXIV of the present Synod.

CANON LXIII

With regard to the falsely compiled martyrologies fabricated by the enemies of the truth, with the intention to dishonor the martyrs of Christ and to lead those who hear them into unbelief, we forbid them be read publicly in the churches, but these things must be consigned to fire. Those who accept them and recognize them as being true, we anathematize.

Interpretation

Infidels and enemies of the truth, wishing to bring accusations against Christians' records, composed, it would seem, certain ludicrous and grotesque utterances and deeds with the allegation that the Martyrs of Christ said and did those things, in order that the Martyrs might incur insults as a consequence thereof, and the Orthodox faith be laughed to scorn. Hence the present Canon commands that no such fictitious lists be read publicly in churches, but instead that they be burned up. Those, on the other hand, who accept them as true are anathematize .[75] See also Apostolic Canon LX

CANON LXIV

That a layman must not publicly speak or teach, thus investing himself with the dignity of a teacher, but, instead, must submit to the ordinance handed down by the Lord, and to open his ear wide to them who have received the grace of teaching ability, and to be taught by them the divine facts thoroughly. For in the one Church God created different members, according to the utterance of the Apostle, in interpreting which St. Gregory the Theologian clearly presents the right procedure in these matters by saying: [76] *"Let us have respect for this procedure, brethren, and let us observe it. First, let one man be a listener as the hearing recipient; another, the tongue; another, a hand; another, something else; let one man teach, and let another man learn; and after short periods, as touching one who learns in a state of obedience, and one who leads the chorus in hilarity, and one who renders service in cheer-*

cheerfulness and willingness, let us not all be a tongue, heeding the most apt saying: 'Let us not all be Apostles; let us not all be Prophets; let us not all be Interpreters'" (I Corinthians 12:29), and after somewhat: "Why are you making out that you are a shepherd, when you are a sheep? Why are you becoming a head, when you happen to be a foot? Why are you attempting to be a general, when you are placed in the ranks of ordinary soldiers? And from another quarter Wisdom bids: "Be not hasty in words; do not compete with a rich man when you art indigent; (nor seek to be wiser than the wise" Proverbs 23:4). If anyone is found disobeying the present Canon, let him be excommunicated for forty days.

Interpretation

The present Canon prohibits any layman from teaching openly and in church as a teacher; instead he should rather himself be taught by those who have received the gracious gift of teaching. For, just as there are various members belonging to one and the same body, as St. Paul says, so and in like manner there are various persons in the one Church, in the order in which each of them is placed. Hence in interpreting this saying of the Apostle's (in his Homily concerning due order in discussions) he says that one person in the Church must be an ear, another a tongue, another a hand, and another some other- member; and neither must all of them be a tongue, or, in other words, teachers, nor must all of them be Apostles, nor all of them Prophets. O man, being a sheep, why are you trying to make yourself out to be a shepherd? Being a foot, why are you trying to be a head? Being a soldier, why are you undertaking to be a general,or a leader of soldiers? Solomon, too, says: *"Be not glib of speech and ready to say things; nor, when poor, quarrel with the rich; nor seek to become wiser than the wise, or more learned than the learned."* If anyone does things in violation of this Canon, let him be excommunicated for forty days. But if any layman chance to be experienced in discourse and modest in manner, he is not prohibited from answering and teaching in private those asking questions, as Zonaras states, and Chapter 32 of Book VIII of the Apostolic Injunctions declare. For they shall be, it says, all taught of God: in which manner Apollos spoke, and taught the facts about the Lord, and in spite of the fact that he only knew the baptism of the Lord (Acts 28:25), and Aquilas and Priscilla, who taught the same Apollos the way of God more exactly (ibid.).

CANON LXV

We command that henceforth the bonfires lit by some persons on the occasion of the New Moon in front of their own workshops or houses, and over which some persons even leap, in accordance with an ancient custom, it is babbled, shall be abolished and done away with. Whoever, therefore, who does any such thing, if he be a Clergyman, let him be deposed; but if he be a layman, let him be excommunicated. For it is written in the Fourth Book of Kings: "And Manasseh built an altar to the whole host of heaven, in the two courts of the Lord's house, and passed his children through fire, and consulted augurs, and appointed ventriloquists, and multiplied seers, and he wrought much wickedness in the sight of the Lord, to provoke him to wrath" (II Kings 23:4-6).

Interpretation

Since, and in imitation of the Greeks and heathen, some Christians used to light a bonfire in front of their workshops and houses, over which bonfire they would leap and pass over it and above it, this Synod deposes any clergymen that do such a thing, while, in the same connection, it excommunicates laymen guilty of the same offense. Wishing to show that if such Greek customs when observed by the imperfect Jews sufficed to provoke God to indignation and wrath, how much more they provoke Him when observed by us Christians who are perfect and disciples of the Gospel! It says that King Manasseh built an altar, implying that he offered sacrifices to the host and force of heaven, to the stars, that is to say (and especially to the moon; just as is written in Jeremiah: *"to burn incense unto the queen of heaven, and to pour out libations unto her"* – unto the moon, that is to say) within the two courts of the temple, and he passed his children through the fire, and consulted augurs[77] was wont to divine future events byauspication[78] and appointed many ventriloquists and seers.[79] And he perpetrated wickedness in the eyes of the Lord and provoked His wrath. Note, too, that the expression *"he passed his children through fire"* is taken by the Synod here to mean that Manasseh made his children hop over or through the fire, whereas Cyril of Alexandria, in his Commentary of Isaiah, interpreted it to mean that he made a burnt offering of his children in the fire as a sacrifice to the demons.

CANON LXVI

The faithful are required to spend the time in a state of leisure without fail in the holy churches from the holy days of resurrected Christ our God to New The Lord's Day in psalms and hymns, (Pascha to Thomas The Lord's Day) and in spiritual songs called odes, while being gladdened in Christ and celebrating, and paying close attention to the reading of the divine Scriptures, and delighting themselves to their heart's content in the Holy Mysteries. For thus we shall be jointly resurrected and exalted with Christ. Therefore during the days in question let no horse races or other popular spectacle be held at all.

Interpretation

Inasmuch as all of New Week is reckoned as a single day devoted to the name of the Lord, therefore does the present Canon decree that all Christians during this week ought to remain in the churches, taking cheer and celebrating the Resurrection of the Lord with psalms and hymns and spiritual songs, paying attention to the words of the divine Scriptures and partaking of the divine Mysteries. For in this sort of way we shall be resurrected and exalted jointly together with Christ.[80] Hence on these days horse racing must not be indulged in, nor must any other popular spectacle, disorderly game, that is to say, or dances, or wrestling matches, and any other such amusement. See also Apostolic Canon IX and Canon XXIV of this 6th Ecumenical Synod.

CANON LXVII

Divine Scripture has commanded us to "abstain from blood, and strangled flesh, and fornication" (Genesis 9:3-4; Leviticus Chapter 17 and 18:13; Acts 15:28-29). We therefore suitably penalize those who on account of their dainty stomach eat the blood of any animal after they have rendered it eatable by some art. If, therefore, anyone from now on should attempt to eat the blood of any animal, in any way whatsoever, if he be a clergyman, let him be deposed; but if a layman let him be excommunicated.

Interpretation

The present Canon commands that no Christian eat the blood of any animal, no matter in what manner or by what art it may have been prepared, and even though it be mixed with other foods, whether these be "suntzukia" or any other things. For the divine Scripture of the Old Covenant, and especially that of the New expressly commanded Christians to abstain from blood, from strangled meats, and from fornication (and from things sacrificed to idols). If a clergyman should eat this, let him be deposed; but if a layman do so, let him be excommunicated. Read also Apostolic Canon LXIII.

CANON LXVIII

As regards the fact that it is not permissible for anyone to destroy, or to cut up, or to turn over to book stores or to so-called druggists, or anyone else whatsoever for destruction any of all the books of the Old and New Covenants, or of our holy and eminent Preachers and Teachers, unless it be completely useless because of having been damaged by bookworms or water or in some other way. Anyone found doing such a thing from now on, let him be excommunicated for a year. Likewise anyone buying such books, unless he keeps them for his own use and benefit, nor should he give them away to others to keep, but who attempts to destroy them, let him be excommunicated.

Interpretation

It is not permissible, says the present Canon, for anyone to destroy or to cut up[81] books of the Old and New Covenants, and of the eminent teachers or, in other words, of those who have been approved and accepted after tests (for many books have been written, but have been rejected and disapproved); nor must he give these away to book stores, or to persons who extinguish or otherwise destroy books, or to those selling drugs and perfumes, or to anyone else to destroy or make away with them – except only if they have been entirely eaten up by worms, or have rotted a become illegible from having become too old to be read [82] or anyone who might do such a thing, let him be excommunicated for a year. Likewise let him be excommunicated who buys such books, not in order to benefit himself by reading them, nor in order to give them to anyone else to have the benefit of them, but in order to spoil them or to destroy them.

LINKS **or** **Topical_Index**

CANON LXIX

Let it not be permitted to anyone among all the laity to enter within the holy altar, with the exception that the Imperial power and authority is in no way or manner excluded from this whenever it wishes to offer gifts to the Creator, in accordance with a certain most ancient tradition.

Interpretation

The holy Bema is consecrated to those in Holy Orders. For this reason the present Canon prohibits every layman from entering it, except only that person who is the Emperor or King; and he is excepted not as a layman, but as having power aid authority and as one anointed of the Lord, who has been permitted to enter it, in accordance with a most ancient tradition, whenever he wishes to offer gifts to God his Creator, and to partake of the Holy Mysteries.[83]

LINKS or Topical_Index

Concord

That explains why Canon XLIV of Laodicea forbids women to enter the sanctuary of the sacrificial altar. Canon I, however, of Patriarch Nicholas allows those monks to enter the Holy Bema who are not guilty of any transgression reflecting upon the modesty of the monastic habit, in order to light the candles or wax tapers. But even St. Nicephoros, in his Canon XV, says that nuns ought to enter the Sanctuary for the purpose of lighting the lights and setting things in order and sweeping it. If, however, a person is not a monk but only a novice, he cannot go into the Sanctuary according to what Balsamon says in his interpretation of Canon I of Nicholas, q.v.

LINKS or Topical_Index

CANON LXX

Let it not be permissible for women to talk during Divine Liturgy, but in accordance with the words of Paul the Apostle, "let your women remain silent. This, because it has not been permitted them to talk but to obey, as the law directs. If they wish to learn anything, let them ask their husbands at home."

Interpretation

According to the words of this Canon and according to the words of St. Paul, women are prohibited from teaching either in holy temples (churches) or outside thereof, for St. Paul does not mean by "church" the temple itself, but a "congregation of people" anywhere; and still more are they prohibited from chanting either in a choir of their own or along with men.

CANON LXXI

Those being taught the civil law must not resort to the Greek customs, nor moreover must they appear upon the theater stage, or engage in so-called cylistrae, or garb themselves in robes not in common use, either at the time they are commencing their course of study, or at the time they are finishing it, or, to speak more generally, at any time in the midst of their education. From now on if anyone should dare to do so, let him be excommunicated.

Interpretation

Just as the more foolish of the learned men among the Athenians used to fight with their adversaries, as St. Gregory the Theologian writes in the epitaph of St. Basil the Great, and block up the cities and streets, and to do other such things usual to the young sophists, in like manner were Christians who were being taught civil law wont to adopt these Greek customs, and would let themselves be judged on the stage as to who was the best them in argumentation, and would engage in what were called cylistrae,[84] or would don clothes out of the ordinary. The present Canon prohibits them from doing any of those things either at the commencement or in the midst or at the end of their law course. Anyone doing such things thereafter is to be excommunicated.

LINKS or **Topical_Index**

CANON LXXII

Let no Orthodox man be allowed to contract a marriage with a heretical woman, nor moreover let any Orthodox woman be married to a heretical man. But if it should be discovered that any such thing is done by any one of the Christians, no matter who let the marriage be deemed void, and let the lawless marriage tie be dissolved. For it is not right to mix things immiscible nor to let a wolf get tangled up with a sheep, and the lot of sinners get tangled up with the portion of Christ. If, therefore, anyone violates the rules we have made let him be excommunicated. But in case persons who happen to be still in the state of unbelief (i.e., infidels) and to be not yet admitted to the fold of the Orthodox have joined themselves to each other by lawful marriage, then and in that event, the one of them having chosen the good start by running to the light of truth, while the other, on the contrary, has been held down, by the bond of delusion for having failed to welcome the choice of gazing, at the divine rays (whether it be that an infidel woman has looked with favor upon a man who is a believer, or vice versa an infidel man upon a woman who is a believer), let them not be separated, in accordance with the divine Apostle: "For the infidel husband is sanctified by the wife, and the infidel wife by the husband" (I Corinthians 7:14).

(Canon XIV of the 4th Ecumenical Synod

Interpretation

The present Canon declares that it is not permissible for an Orthodox man to marry a heretical woman, or for an Orthodox woman to get married to a heretical man. But if anyone should do this, the marriage is to be void, and this unlawful matrimonial tie is to be sundered. For no wolf should ever be united with a sheep, and the lot of sinners and heretics with the portion of Christ and of Orthodox Christians Whoever transgresses the present Canon, let him be excommunicated.[85] If however, both parties were married while infidels in infidelity and community of religion, but afterwards one party believed in Christ, while the other remained in the darkness of infidelity, though the infidel party is still pleased to cohabit with the believing party, let the couple not be separated, as St. Paul says, and indeed even St. Basil's C. IX, for one thing, because the infidel husband becomes sanctified by living with his believing wife, or the infidel wife by living with her believing husband. Another reason is because perhaps as a result of such cohabitation the other party may be led to piety. "For what do you know, O wife, whether you shall save your husband?" demands the same St. Paul, "or how do you know, O husband, whether you shall save your wife?" (I Corinthians 7:16). See also Canon XIV of the 4th Ecumenical Synod.

LINKSor**Topical_Index**

CANON LXXIII

Seeing that the vivifying Cross has shown us the way to Salvation, we ought to make every endeavor to render the honor deserved to that which has been the means whereby we have been saved from the old lapse. Hence both in mind and in word and in sentiment paying it adoration, we by all means command that imprints of the Cross on the ground made by some persons be erased, lest the symbol signifying the trophy of victory to us be desecrated by being trodden upon by people walking over the ground. We therefore decree that henceforth those who make the sign or imprint of the Cross upon the ground shall be excommunicated.

Interpretation

By virtue of the vivifying Cross we have been saved[86] and have been freed from the bondage of sin. Hence (says the present Canon) we ought, to make endeavor to render due honor and adoration to it, both with the mind, by remembering how many good things we have gained through it; and with words by telling these things to others and thanking Christ who was crucified upon it; and with feeling by kissing and honoring it wherever we see it. But inasmuch as certain simple-minded people mark the figure of this precious Cross everywhere, so far even as upon the ground of the earth, under the pretext of supposed reverence and in order to pay more honor to it, on this account the Synod commands that wherever the figure of the Cross be found printed upon the ground it shall be erased and spoiled in order to prevent its being trodden underfoot and consequently dishonored by people walking upon the victorious trophy of our salvation.[87] As for all those who hereafter make the figure of the Cross upon the ground, let them be excommunicated.

CANON LXXIV

That so-called agapi or love feasts, must not be held at the Lord's suppers, or at the churches, and that one is not to eat them inside of a house, or to lay a table with accubita (or couches). As for those who dare to do this, let them either cease or be excommunicated.

Interpretation

The present Canon is word for word the same as Canon XXVIII of Laodicea, which prohibits Christian people from holding agapi, or love-feasts (i.e., banquets held as a token of love, and designed to lead the banqueters to love and union), on the occasion of the Lord's suppers. Nor must they provide soft and high couches thereat, which it calls "accubita," using a Latin word derived from the verb accumbo, which means in Latin to lean or recline upon, an thus to sit at table; for Christians were wont to sit on these when eating.[88]

Concerning any persons that might dare to do this, they must either cease or be excommunicated. We must first note that Balsamon opines that by "Lord's suppers" the Canon means here any place dedicated to the Lord, including, that is to say, both the Narthex and the Promos, reserving the word "church" for the Temple itself.

Hence the particle “or” is not to be taken as explanatory, as Zonaras asserts, but as disjunctive: so that, according to him, one must not eat, not only in churches, but not even in the Narthex of churches.

Concord

Likewise Canon XLIX of Carthage prohibits bishops, clerics, and laymen from holding banquets except when some passing guests have to be entertained. Note that though the Canons forbid the holding of agapi, or love feasts, they do not forbid their being held at common houses. Hence Canon XXVII of the same Synod of Laodicea commands that those in Holy Orders and laymen shall not take any portions of meals away with them as tidbits when they are invited to such love-feasts. Canon XI of Gangra anathematizes those who scorn those who hold such love feasts (outside of the church, that is to say) and invite the brethren to assemble in honor of the Lord, and those who make light of the affair by refusing to attend them. Canon LXXVI of the present 6th Ecumenical Synod excommunicates those who sell wine and foods or other merchandise within the holy precincts. But, besides this, Canon XCVII of the same deposes clerics and excommunicates laymen who bring any domestic animal into a holy temple, except as a result of some great necessity. See also the Footnote to Canon LXXXIII of this same 6th Ecumenical Synod.

LINKS or Topical_Index

CANON LXXV

We wish those who attend church for the purpose of chanting neither to employ disorderly cries and to force nature to cry out aloud, nor to foist in anything that is not becoming and proper to a church; but, on the contrary, to offer such psalmodies with much attention and contrition to God, who sees directly into everything that is hidden, from our sight. “For the sons of Israel shall be reverent” (Leviticus 15:30), the holy word has taught us.

LINKS or Topical_Index

Interpretation

The chanting, or psalmody, that is done in churches is in the nature of begging God to be appeased for our sins. Whoever begs and prayerfully supplicates must have a humble and contrite manner; but to cry out manifests a manner that is

audacious and irreverent. On this account the present Canon commands that those who chant in the churches refrain from forcing their nature to yell, but also from saying anything else that is unsuitable for the church. But what are the things that are unsuitable for the church? The expositor Zonaras replies that they are womanish members and warbling or trills, and an excessive variation or modulation in melodies that inclines towards the songs sung by harlots. The present Canon therefore, commands that all these things be eliminated from the Church, and that who chant therein shall offer their psalmodies with great care to God, who looks into the hidden recesses of the heart, i.e. into the psalmody and prayer that are framed mentally in the heart rather than uttered in external cries. For the holy word of Leviticus teaches us sons of Israel to be reverent to God.[89]

Concord

David the prophet, too, says, *"chant with understanding"* (Psalm 47:7). In expounding this text St. Basil the Great (Epitomized Definitions, No. 279) says: Understanding the words of the Holy Scripture is like the quality of meals which the mouth eats; since, according to Job (12:11), *"The throat tastes foods, but the mind discerns words."*

So if anyone's soul discerns the power of every word just as the sense of taste discerns the quality of every food, he is fulfilling that commandment of David's." St. Basil himself adds (Epitomized Definitions, No. 287) that whoever does not go to chant in church eagerly should either be corrected or be ousted. If there are enough Chanters available – many, I mean – the same saint (Epitomized Def., No. 307) says that they should practice chanting in rotation, once a week. Canon XV of Laodicea, on the other hand, commands that no one else must chant in church but canonical chanters, or Chanters, and parchment-chanting chanters, or psalti's, or, in other words, except those who chant with a membraneous or other paper chant. In addition, Canon XXIII of the same Synod says that Chanters are not to wear an orarion when they are chanting. Between the chants there ought to reading (or praying) too, according to Canon XVII of the same Synod.[90]

[LINKS](#) **or** [Topical_Index](#)

CANON LXXVI

That within the holy precincts no tavern or showcase for the display of perfumes[91] or of other kinds of merchandise must be set up; for the respectability of the Church must be preserved, seeing that our Savior and God, instructing us by His conduct while living in the flesh, bade us not to make His Father's house, a house of merchandise (John 2:16). He even poured out the coins of the money-changers, and drove them all out of the temple who were making it a market place. If, therefore, anybody is caught in doing what is here prohibited, let him be excommunicated.

Interpretation

The Lord told the Jews (19:46): *"It is written, 'My house shall be called a house of prayer'* (Isaias 56:7); *but ye have made it a 'robbers' cave"* (Jeremias 7:11). Hence, in order to avoid having these fearful words said to the faithful, the Fathers prohibited by means of this Canon the establishment of the tavern, or, in other words, the sale of wine, or of raki, or even of other kinds of comestibles, according to Zonaras, or of perfumes, according to Balsamon, or of other kinds of merchandise within the holy precincts, or, in other words, within the confines of the vestibule and the grounds of the divine Temples and Churches, in order to keep up respect for them. For even the Lord admonished us and said for us not to make the house of his Father a house of merchandise, and He even dumped out the money of the moneychangers, or, more explicitly speaking, he scattered their small coins; and turning upon those who were making the temple a common house, he drove them away with a scourge of cords. As for anyone that may do this, let him be excommunicated. [92] Read also Canon LXXIV for the same 6th Ecumenical Synod.

[LINKS](#) or [Topical_Index](#)

CANON LXXVII

That those who have been admitted to the priesthood, or clerics, or ascetics ought not to bathe in public baths with women, nor ought any Christian layman do so. For this is the first thing heathen find to condemn. In case, however, anyone be caught in the act of committing this impropriety, if he is a clergyman, let him be deposed; but if he is a layman, let him be excommunicated.

Interpretation

The present Canon is word for word Canon XXX of the Synod held in Laodicea, except only for the penalty. It says, then, that those in major Holy Orders, or clergymen admitted to the Holy Bema, or monks and ascetics, or in general any Christian layman ought not to bathe in a public bath together with women; since this impropriety in the eyes of heathen appears to be a scandal of the first magnitude, and the greatest scandal as against Christians. But the Apostle commands us to become sentinels to the Jews and Greeks, and to the Church of God (I Corinthians 10:32). And if, as Zonaras says, merely meeting a woman in general on the street or at a house is enough to disturb the reasoning process, how can the mind of those men who are bathing together with women fail to be overwhelmed and moved to desire. But not even married couples ought to bathe together, according to Balsamon, either at a public bath, that is to say, or in the sea, or in a river. For they possess their bodies for the purpose of procreating children, and not in order to strip themselves and look at their ugly parts. The Canon adds that whoever appears to be doing this, if he is a clergyman, let him be deposed; but if he is a layman, let him be excommunicated.[93]

Concord

The Apostolic Injunctions, Book 1, Chapter 9, prohibit the bathing of a woman with a man. This disorderly act is also mentioned by Epiphanios (Hacr. :30) and by Clement of Alexandria (Book 3, Chapter 5, of his Pardagogus).

LINKS or Topical_Index

CANON LXXVIII

That those (through baptism) must learn all about the faith, and on every Thursday must recite to the Bishop or to the Priest.

Interpretation

This Canon too is likewise word for word Canon XLVI of Laodicea, which says that those who are getting prepared for enlightenment and baptism, as catechumens (see the Interpretation of Canon XIV of the 1st Ecumenical Synod) ought throughout the period of their catechization (but what was the length of this period? See the Footnote to Canon II of the 1st Ecumenical Synod) to learn the dogmas of the Orthodox faith well and of Thursday of each week, according

to Zonaras, they have to recite them by heart to the bishop, or to the priests who are catechizing them, lest, being ignorant of the mystery involved in our religion, they be baptized, and lest, being without supporting knowledge as a result of their ignorance, they be easily deceived by heretics.[94]

Concord

Canon XLVII of the same Synod of Laodicea says that those who are baptized while ill must learn the particulars of the faith when they get well.

CANON LXXIX

Confessing the divine childbirth to have resulted from the Virgin without confinement (i.e., Childbed), as well as without its being induced by seed; and preaching to all the flock, we require those who have done anything that was not proper to submit to correction. Hence, in view of the fact that after the holy birthday of Christ our God some persons are shown to be boiling fine flour (called in Greek semidalis) and giving thereof to one another, on the pretext of paying honor to the alleged puerperium of the All-undefiled Virgin Mother, we decree that nothing of the kind shall be done by the faithful. For this is no honor to the Virgin, at any rate, who gave, birth to the Logos in the flesh who is incapable of being spatially bound and whose birth was beyond the mind and reason of man,, from common knowledge and our own experience to define and subscribe to the events attending Her ineffable childbirth. Henceforth, therefore, in case anyone should be caught in the act of doing this, if he be a cleric, let him be deposed; but if he be a layman, let him be excommunicated.

Interpretation

Inasmuch as some Christians, actuated by their lack of positive knowledge, on the second day after Christmas boiled fine flour and other foodstuffs, which they ate and gave one another to eat, doing this for the sake of allegedly honoring the puerperium of the Theotokos (just as it is the custom to do in the case of other women who gave birth to children in a natural manner). On this account and for this reason the present Canon decrees that from now on such thing shall not be done by Christians.

For by such a custom to liken the inexplicable childbirth of the Ever-Virgin to the common and humble birth of us human beings cannot be considered any honor to Her, who beyond the conceivability of man's mind and reason gave birth in the flesh to the God Logos, who cannot be bounded spatially; on the contrary, it is rather a dishonor. For just as we confess the Conception of the Theotokos to have been seedless and to have resulted from action of the Holy Spirit, so and in like manner we also join in confessing Her childbirth to have been one above every accompaniment of any confinement due to what is commonly called childbed, which consists in giving birth to air infant with the accompanying pangs of childbirth and is followed by a flux of blood, according to Zonaras.[95] Whoever should do this, if he be a cleric, let him be deposed from office; but if he be a layman, let him be excommunicated.

Concord

See also St. Epiphanios (Hairesei 79), who in speaking against *Collyridiani* says that certain are wont to place a baked ring-cake on a square bed provided with linen bedclothes, and afterwards to eat it; and that they do this under the pretense of offering adoration to Mary the Theotokos, and say certain other things that are blasphemous.

LINKS or Topical Index

CANON LXXX

In case any Bishop, or Priest, or Deacon, or anyone else on the list of the Clergy, or any layman, without any graver necessity or airy particular difficulty compelling him to absent himself from his own church for a very long time, fails to attend church on the Lord's Day for three consecutive weeks, while living in the city, if he be a Cleric, let him be deposed; but if he be a layman, let him be removed, from Communion.

Interpretation

The present Canon decrees that any bishop, priest, or deacon, or any clergyman in general, or any layman, without being under any grave necessity or difficulty forcing him to stay away from his church, while he is living in the city, fails to attend church along with the rest of the faithful on three consecutive Lord's Days, if he is a clergyman, let him be deposed; but if he be a layman, let him be excommunicated.

For one of two things must be true: either such a person is not a believer; or, though a believer, he scorns the common offering of hymns and prayers to God.

Concord

The present Canon is gleaned word for word from Canon XI of Sardica – though, on the one hand, the statement that a bishop under no graver necessity or difficulty forcing him to absent himself from his own church is contained as a separate item in the Sardican Canon, which says that bishops must not leave their eparchy for a long time, whereas the present Synod has taken it that bishops must not absent themselves from the congregation of the faithful in the church, conjoining this statement with the one below it. Instead of the words "while living in the city . . . three consecutive Lord's Days," etc. the Sardican Synod says these words with regard to laymen only, whereas the present Synod says them with regard also to bishops. Just as Canon XII of the same Sardican Synod, that is to say, would have it that even a bishop who is living on his real estate, which is in some foreign eparchy, for three consecutive Lord's Days, he must join the other faithful in the neighboring church; whereas Canon V of Gangra anathematizes anyone that scorns the Church and the congregation of the faithful therein. Likewise also Canon XX of the same Synod anathematizes those who haughtily disparage the "*memoriae*" of martyrs and the congregations and liturgies thereat. Canon XXI, too, of the same Synod praises congregation in the church as being of public benefit.

LINKS or **Topical_Index**

CANON LXXXI

Precisely because we have learned that in some countries, in the hymn called the Trisagion, by way of addition after the words "Holy and Immortal" there are inserted the words, "who was crucified for our sake, have mercy upon us," but this addition was left out from that hymn by the Holy Fathers of old on the ground that it is alien to piety, considering that such an utterance must be due to some innovating and disloyal heretic, we too, hereby confirming and ratifying the decisions piously made in the way of legislation by our Holy Fathers heretofore, do anathematize: those who still persist after this definition in allowing this utterance to be voiced in church, or to be joined to the Trisagion hymn in any other manner.

Accordingly, if the transgressor of the rules laid down here be a member of the Clergy, we command that he be shorn of his clerical standing; but if he be a layman, that he be excommunicated.

Interpretation

Peter Fullo (i.e., “the Fuller”) and the Theopaschites following him were the first to add to the 'Trisagion Hymn the words “was crucified for our sake,” after the words “Holy and Immortal.”[96] These heretics, therefore, together with such addition, were condemned by the Synod which was held in Rome A.D. 487 under Pope Felix before the Fifth Ecumenical Synod and Peter Fullo indeed was anathematized by it (see the Preface to the Fifth Ecumenical Synod. But inasmuch as there are still some successors to the heresy of Fullo to be found reciting the Trisagion hymn together with this blasphemous addition, the present Synod anathematizes those who accept it and who either in church and publicly or in private join this addition to the Trisagion. Accordingly, if they happen to be clerics, it deposes them; but if they happen to be laymen, it excommunicates them.

LINKS or Topical_Index

CANON LXXXII

Since some of the paintings of the venerable icons, a lamb is inscribed as being shown or pointed at by the Precursor’s finger, which was taken to be a type of grace, suggesting beforehand through the law the true lamb to us Christ our God. Therefore, eagerly embracing the old types and the shadows as symbols of the truth and pre-indications handed down to the Church, we prefer the grace, and accept it as the truth in fulfillment of the Law. Since, therefore, that which is perfect even though it be but painted is imprinted in the faces of all, the Lamb who takes away the sin of the world Christ our God, with respect to His human character, we decree that henceforth He shall be inscribed even in the icons instead of the ancient lamb: through Him being enabled to comprehend the reason for the humiliation of the God Logos, and in memory of His life in the flesh and of His passion arid of His saving death being led by the hand, as it were, and of the redemption of the world which then accrues.

LINKS or Topical_Index

Interpretation

Since some painters paint Christ as a sheep and lamb, with the Forerunner pointing his finger at him and saying, *"Behold the Lamb of God that uplifts the sin of the world,"* therefore and on this account the present Canon commands that hereafter in the future this shall not be done, but instead Christ Himself shall be painted a full-grown man, with respect to His human character, in order that by means of the human aspect we may be enabled to recall to memory His life in the flesh and His passion and His death, and the salvation of the world resulting from this. For, as regarding those old types of the Law, we honor and value them, out of consideration for the fact that they prefigured the truth of the Gospel and of grace, among which one was that of the lamb slaughtered on the occasion of the Pascha, taken in the image of Christ, the true Lamb which takes away the sin of the world. But now that this truth and the realities themselves have come, we prefer it and accept it rather than the types.[97]

LINKS or Topical_Index

CANON LXXXIII

Let no one impart of the Eucharist to the bodies of the dying. For it is written: "Take, eat" (Matthew 26:26); but the bodies of dead persons can neither take nor eat anything.

Interpretation

This Canon is nearly the same as the 25th Canon of Carthage. For since it used to be, according to Zonaras, an old custom to impart the Eucharist, or, more explicitly speaking, the Divine Mysteries, to the bodies of dying persons[98] this Canon prohibits this as does also that Canon, explaining that the Lord gave the mystical bread to His disciples, and through them consequently to all the faithful He said, "Take, eat." But the bodies of the dead can neither take it nor eat it. But neither ought one to baptize the dead, according to the remainder of the same Canon XXV of Carthage. St. Chrysostom, in his homily on the Epistle to the Hebrews, excommunicates any Christian from the Church for a long time as an idolater that pays and hires women called *moerologetriae* (corresponding to what the Irish call keeners or professional mourners) to lament and mourn his dead relatives, and when admonished not to do so will not listen. On top of this, he also excommunicates even the *moerologetriae* themselves if they dare to go to wail.

CANON LXXXIV

Closely following the Fathers' institutions, we decree also as concerning infants, whenever there can be found no reliable witnesses who can state beyond a doubt that they have been duly baptized, and neither are they themselves owing to their infancy able to give any information, at all in reply to questions respecting the mystagogical rite administered to them, they must be baptized without putting any obstacle in the way, lest any such hesitation may deprive them of such purifying sanctification.

Interpretation

This Canon too is likewise word for word Canon LXXX of Carthage, decreeing that whenever no witnesses can be found to testify that infants have been baptized (perhaps because they were captured by barbarians and abducted to distant region[99] and were thereafter redeemed from captivity by Christians), nor can they themselves give any information that they have been baptized, owing to infancy, or, more explicitly speaking, owing to the infantile age at which they were baptized. Such infants, I say, ought to be baptized without any hindrance, lest any doubt as to whether they have been baptized or not result in depriving them of the purification effected through and by virtue of the bath. And see the Footnote to Apostolic Canon XLVII.

CANON LXXXV

"By the mouth of two or three witnesses must every word be confirmed" (Deuteronomy 17:6 and 19:15; cf. Matthew 18:16), we are taught by Scripture. In the case therefore of those slaves who are being freed by their masters, we prescribe that they shall enjoy this honor pursuant to the testimony of three witnesses. Those having present knowledge shall offer verification to the freedom that they are bestowing of their own accord.

Interpretation

Since according to the civil laws the freedom of slaves was a thing that had no honor attached to it, therefore and on this account whenever any testimony was being offered concerning it, five or even more witnesses had to be presented, in order to insure the proof of it. In annulling this, the present Canon decrees that

only three witnesses are sufficient to verify the liberation of such a slave: since the Holy Scripture says that every word must be established, or, more explicitly speaking, must be confirmed by the mouth of two or three witnesses. See also Apostolic Canon LXXXII.

LINKS or Topical_Index

CANON LXXXVI

As for those who procure and train prostitutes to the detriment of souls, if they should be Clerics, we decree that they be excommunicated and deposed; but if they be laymen, that they be excommunicated.

Interpretation

Even the civil laws forbid and punish the practices of whoremaster[100] or, at any rate, the collection and nurture of prostitutes to the injury of souls with a view to gaining reward from their prostitution; and much more do the ecclesiastical laws do so. On this account the present Canon excommunicates and at the same time also deposes those Clerics who do this (which penalty is a very severe one and double chastisement, since for the most part deposition alone suffices to punish Clerics), while, on the other hand, it excommunicates laymen.

LINKS **or** **Topical_Index**

CANON LXXXVII

A woman who has abandoned her husband is an adulteress if she has betaken herself to another man, according to holy and divine Basil, who most excellently and aptly extracted this item of knowledge from the prophecy of Jeremiah, which says that "if a wife transfers herself to another man, she shall not return to her husband, but by polluting herself she shall remain polluted" (Jeremias 3:1); and again, "Whosoever has an adulteress (as his wife), is foolish and impious" (Proverbs 18:22). If, therefore, a woman appears to have departed from her husband without a good reason, the man deserves to be pardoned, while the woman deserves a penalty. The pardon shall be given to him so that he may have communion with the Church.

Any husband, however, who abandons his lawful wife, and takes another, according to the Lord's decision, is subject to the judgment attached to adultery. It has been canonically decreed by our Fathers that such men shall serve a year as weepers, two years as listeners, three years as kneelers, and during the seventh year shall stand together with the faithful, and thus be deemed worthy to partake of the prosphora if indeed they truly repent with tears.

Interpretation

The present Canon is composed of three Canons of St. Basil the Great. Thus, the commencement of this Canon is gleaned from Canon IX of Basil. It says in effect that any wife who leaves her husband and takes another is an adulteress, just as divine Basil wisely concluded both from the prophecy of Jeremiah which says in effect that if a wife takes another man, she can no longer return to her first husband (without his wanting her, that is to say, recording to Zonaras), since she has become polluted: and from the Proverbs of Solomon, who says that any man is impious and wanting in sense who keeps his wife in his house after she has been adulterously employed by another man. The rest of this Canon is gleaned from Canon XXXV of St. Basil. It says: If, therefore, it should appear that a wife has departed from her husband without a good reason and cause (which means without the reason based on fornication; so that from this it is easy to understand by contradistinction that a wife may with good reason leave her husband: but no other occasion is a good reason except the reason of fornication or adultery), the husband deserves to be pardoned on the ground that he has afforded no just cause for this unreasonable departure of his wife, and he can take another wife. But the wife, on the contrary, deserves the penalties attached to the commission of adultery, on the ground that she has become the cause of this departure. The pardon which the husband shall receive because thereof is that he may stand along with the faithful in the church and not be excommunicated, though he is not entitled to partake of the divine Mysteries. The rest of this Canon is word for word Canon LXXVII of St. Basil the Great. It says: He, however, who (except on grounds of fornication) leaves his lawful wife and takes another is subject to the penalty attached to adultery, in accordance with the Lord's decision, which says: *"Whoever shall divorce his wife, except on account of fornication, is causing her to commit adultery."*

By concession, however, if he repent with tears, such a man and his likes are canonized by the Fathers (assembled, that is to say, in Ancyra, in their Canon XX; and by St. Basil the Great, in his Canon LXXVII) to abstain from Communion for seven years, [101] passing two of them with the weepers, two with the listeners, three with the kneelers, and during seventh year standing together with the co-standers, or *consistentes*, and thus acquiring the right to commune. Read also the Interpretation and Footnote of Apostolic Canon XLVIII, and Canon XX of Ancyra[102]

LINKS **or** **Topical_Index**

CANON LXXXVIII

Let no one introduce into a holy Temple any beast whatsoever, unless it happens that when someone is journeying, and being under the greatest necessity and without a habitation or resort of any kind, he puts up in such a Temple. For if he does not let his beast stay inside it will perish. But with the loss of his beast of burden and as a result of his being thus left without any means of carriage he will expose himself to the danger of death. For we are taught that "the Sabbath was made for man" (Mark 2:27), so that through all it is preferable to consider the salvation and safety of the man. But if anyone should be caught introducing a beast into the Temple without there being any real necessity, as has been said, if he be a Cleric, let him be deposed; but if he is a layman, let him be excommunicated.

Interpretation

The present Canon prohibits anyone from introducing into any holy temple any kind of animal. For holy things deserve honor and respectful reverence, except only if anyone be engaged in a long journey, and there arise a great need due to wintry weather and a heavy rain, and he has no place to take refuge, he takes his beast into the temple in order to avoid leaving it outside to perish and himself exposed to the danger of death, as not being able to make the journey from here on with his own feet alone, or as being grieved because he has no money wherewith to buy another. The Canon adduces testimony from Scripture, which says that the Sabbath was made for man. This can be taken in two different senses: either that just as the Sabbath was declared a holiday by the law in order to allow the slave a day of rest, and likewise the beast of burden in the service of man, so that it might as a result of such rest be able to serve its master

the better, so and in virtually the same way it maybe said that the animal is allowed to rest in the Temple on such an occasion not for the sake of the animal itself, but for the sake of the man who owns the animal. Or that just as the holiday of the Sabbath used to be interrupted in order to enable men to water their animals (Luke Chapter 13), or to get them out of a pit if they happened to fall into one on a Sabbath, in order that as a result of all such exceptions man might be served. Thus too is the honor of the Temple temporarily shelved in order to provide for the salvation of the man owning the beast. But if anyone should take any animal into a temple without any such necessity, in case he be a clergyman, let him be deposed; but if he be a layman, let him be excommunicated. Read also Canon LXXIV of this same 6th Ecumenical Synod.

LINKS **or** **Topical_Index**

CANON LXXXIX

The faithful celebrating the days of the saving Passion with fasting and prayer and contrition must cease their fast about the middle hours of the night after Great Saturday, the divine Evangelists Matthew and Luke having signaled us the lateness of night, the one by adding the words "at the end of the Sabbath" (Matthew 28:1) and the other by saying "very early in the morning" (Luke 24:1).

(Canon I of Dionysios.)

Interpretation

This Canon decrees that Christians must celebrate all the Great and Holy Week of the Holy Passion with fasting[103] and prayer and contrition of the heart real contrition, that is to say, and not hypocritical (exceptionally, however, and especially on Great and Holy Friday and Great and Holy Saturday they ought to be forced to spend the entire day without any nourishment at all); but about midnight – that is to say, after the midnight of the past Great and Holy Saturday – of the coming Great The Lord's Day they must cease fasting[104] since the Lord has already risen, as is plainly evidenced by the divine Evangelists**.**

For St. Matthew by saying that the women came at the end of the Sabbath to inspect the sepulcher revealed that the day of the Sabbath had past as well as a large part of the night after the Sabbath; while Luke, on the other hand, by saying that they came very early in the morning" revealed that there still remained a large part of the night until The Lord's Day dawned. Hence, from the statements of both of them it may be inferred that the Lord rose about midnight, the sixth hour having passed and the seventh having begun.[105]

Concord

As concerning the precise time of the Lord's Resurrection, Canon I of Dionysios goes into the matter more fully; in fact, it was from him that the present Synod derived its information on these matters. He adds that those who broke their fast before midnight were accused of being pusillanimous and intemperate, whereas those who waited with fortitude till daybreak were praised as being magnanimous and temperate. But even the Apostolic Injunctions, Book V, Chapter 19, say that Christians must cease fasting at the dawn of the first hour of Sabbath, or, more plainly speaking, at the dawning of the Lord's Day. See also the Interpretation and Footnote to Canon XXIX of the present 6th Synod and Apostolic Canon LXIX.

LINKS or **Topical_Index**

CANON XC

We have received it canonically, from our God-bearing Fathers not to bend the knee on Lord's Days when honoring the Resurrection of Christ, since this observation may not be clear to some of us, we are making it plain to the faithful, so that after the entrance of those in Holy Orders into the sacrificial altar on the evening of the Saturday in question, let none of them bend a knee until the evening of the following Lord's Day, when, after the entrance during the Lychnic, again bending knees, we thus begin offering our prayers to the Lord.

For inasmuch as we have received it that the night succeeding Saturday was the precursor of our Savior's rising, we commence our hymns at this point spiritually, ending the festival by passing out of darkness into light, in order that we may hence celebrate altogether the Resurrection for a whole day and a whole night.

Interpretation

Since we have received it traditionally (as the present Canon decrees) not to bend the knee on The Lord's Days, from the God-bearing Fathers of the First Synod, i.e., St. Peter and St. Basil the Great, for the resurrection of the Lord, we bring it to the notice of the faithful that they are to refrain from genuflection after the entrance which the priests make into the Holy Bema during Saturday vespers; this is the same as saying from the one evening to the next. For taking the night after Saturday to be the precursor and preamble of the Lord's resurrection, we begin chanting the resurrection hymns called the Anastasimi, and from the darkness of the night after Saturday (which is counted as that of The Lord's Day) we commence the festival, and keep it up until the light of day of The Lord's Day, when we end it, in order that in this manner we may celebrate the Resurrection en masse for a whole night and day. See also Canon XX of the 1st Ecumenical Synod.[106]

LINKS **or** **Topical_Index**

CANON XCI

As for women who furnish drugs for the purpose of procuring abortions, and those who take, fetus-killing poisons, they are made subject to the penalty prescribed for murderers.

Interpretation

Some women, who happen to conceive as a result of secretly practicing coition with men, in order to avoid discovery will swallow certain poisonous drinks or herbs by means of which they kill the fetus in their womb and thus expel it dead. For this reason the present Canon condemns to the penalty of murderers all women (or men) who furnish such means, as well as the women who take these and swallow them.[107]

Concord

Canon VIII of Basil decrees this same thing verbatim. But treating such women more kindly, the Fathers in Ancyra, in their Canon XXI, and St. Basil the Great, in his Canon II, do not canonize for life, but only for ten years. Drugs for procuring abortion, termed abortifacients, are, as some note, and more especially Suidas, the destructive herb named in Canon XXI of Ancyra, but the same term is also applied (in Greek) to the fetus destroyed by it. Even in Book LX of the Basilica, Title 39, both women furnishing and those taking these poisonous herbs are condemned as murderesses. Athenagoras too, in his Apology for Christians, says this very thing. See also Apostolic Canon LXVI.

CANON XCII

As for those who kidnap women on the pretext of marriage, or who aid and abet those who kidnap them, the holy Synod has decreed that if they be clergymen, they shall forfeit their own rank, but if they be laymen, they shall be anathematized.

Interpretation

This present Canon is word for word the same as Canon XXVII of the 4th Ecumenical Synod and read its interpretation there.

CANON XCIII

After her husband's departure and when he has vanished, yet before becoming convinced of his death, any woman that cohabits with another man is committing adultery. Likewise the wives of soldiers, who, when their husbands have disappeared, remarry, are subject to the same rule precisely as those who fail to await the return of their husband when he has left home. Nevertheless, in this case there is room for condoning their conduct because there is more suspicion of death. The woman however, who has unwittingly married a man who has been temporarily abandoned by his wife, and has been left afterwards because of his former wife's return to him, is indeed guilty of having committed fornication, but unknowingly.

Though she shall not be denied the right to marry, yet it would be better if she should remain as she is. If the soldier should ever return in time whose wife on account of his protracted absence has taken another husband, he shall have the right, if he so should choose, to take back again his own wife, a pardon being granted to her on account of lack of knowledge and to the man who has cohabited with her in the course of a second marriage[108]

Interpretation

This Canon is composed of three Canons of St. Basil the Great (for its beginning is word for word his Canon XXXI) saying that if the husband of a woman departs and does not come back for a long time, and she, before hearing and being informed that her husband has died, takes another man she is an adulteress[109] (the part following this is word for word the same as Canon XXXVI St. Basil. Likewise if the wives of soldiers get married at and time, on account of not having heard that their husbands are coming back, are adulteresses. However, these women who marry a second time have some claim to pardon (more, that is to say, than have wives of non soldiers who have married a second time) inasmuch as their husbands, being soldiers and engage in wars are more to be suspected of having died than of being still.[110] That woman, on the other hand, who (this part of the Canon word for word Canon XLVI of Basil) takes to husband that man as left a long time before by his wife, without knowing that he was married and who afterwards lets him go when his former wife returns to him, has indeed committed fornication, but quite unwittingly, and she is not to be condemned as adulteress. Hence she shall not be prevented from taking a lawful husband if she so wishes. It would be better, however, and safer for her not to get married. The rest of the Canon is a decree framed by the Synod itself. But if the soldier should return from war after years whose wife has got married a second time because of his having been many years in foreign lands, he, I say, if he so wish, can take back his wife, pardoning both her and her second husband because they married without knowing that he was still alive.[111]

LINKS or Topical_Index

CANON XCIV

As for those who take Greek oaths, the Canon makes them liable to penalties; and we decree their excommunication.

Interpretation

Greek (pagan) customs ought to be hated by Christians. For this reason the present Canon excommunicates those Christians who in accordance with the custom of the Greeks swear, either by the gods falsely so called of the Greeks, by saying, for instance, "by Jupiter" or "by Zeus," or who swear by the elements, by saying, for instance, "by the Sun," or "by the Heaven above us," and the like; just as Canon LXXXI of Basil subjects them to penalties. St. Basil, however, canonizes eleven years those men who without any great necessity due to tortures deny the faith or eat things that have been sacrificed to idols and take the oaths of the Greeks, just as they themselves, that is to say, believe in them. The present Canon of the Synod excommunicated, as Balsamon says, not only these men, but also Christians who have not denied the faith but have taken oaths in accordance with the custom of the Greeks. Wherefore no such oath, nor indeed any other oath taken in the face of an unrecognized or disreputable religion, is to be kept, according to Chapter 19 of Title XIII of Photios.

Concord

Not only are oaths that are taken in accordance with the custom of the Greeks forbidden to Christians, but every oath in general. For the Lord says that we are not to swear at all under any conditions whatsoever, neither by the heaven, nor by the earth, nor by Jerusalem, nor by our own head; but, instead of any oath, we are to say only *yes, yes, and no, no; we say beyond this is of the Evil One* (Matthew 5:34-37).[112]

This very same thing is affirmed also by James the Brother of God. But then again even the prophet of the Old Covenant Hosea prohibits oaths by saying: *"And swear not, as the Lord lives"* (Hosea 4:15; James 5:12). That is why St. Basil the Great in his Canon XXIX says that swearing an oath is forbidden once and for all, and so much the more that oath which is taken with a view to injuring someone else.

Hence the rulers who swear to injure the ones who are ruled and who are their subjects, are commanded by him to repent because of their having taken an oath all too rashly and not to insist upon those oaths to wreak injury on others. But also in his Canon X he accuses Severus of acting contrary to Canon and binding the Priest Kyriakos by an oath contravening the legislation of the Gospels. So much is for the fact that one ought not to take oaths. But in case anyone should actually do anyhow, and violate it, he is canonized in a general way and indefinitely in Canon LXIV by the same St. Basil to abstain from Communion for ten years. But in his Canon LXXXII the delinquent is canonized definitely and according to circumstances: if it were due to violence and necessity that he violated the oath, he is penalized six years; but if he violated it without being under any necessity to do so, he is sentenced to seven years' penalty. In his Canon XXVIII, and particularly in Def. 137 of his Epitomized Definitions, the same St. Basil says that it is ludicrous for anyone to promise God not to eat pork, or to sentence himself to abstain for such a length of time from some other food or drink. Accordingly no such uneducated promises ought to be made, and the use of foods should be a matter of indifference. If, nevertheless, in accordance with his Canon XVII he allowed Bianor to celebrate the Liturgy notwithstanding that he had sworn not to celebrate the Liturgy, the fact is that he did not do this as a matter of course, but, on the contrary,

1) Because that man had taken the oath as a result of violence and under threat of danger;

2) He allowed him to conduct the Liturgy secretly and in another place, and not there where he had taken the oath; and

3) He adds that he must repent because he took an oath. But as for all perjurers that are in Holy Orders and those that are clerics, they are deposed according to Apostolic Canon XXV; see the Interpretation of the latter.

CANON XCV

As for heretics who are joining Orthodoxy and the portion of the saved, we accept them in accordance with the subjoined sequence and custom. Arians and Macedonians and Novatians, who called themselves Cathar[113] *and Aristeri,* [114] *and the Tessarakaidekatitae, or, those called Tetradites and Apollinarians, we accept, when they give us certificates (called Orthodox Documents); and when they anathematize every heresy that does not think as the holy catholic and Apostolic Church of God thinks, and are sealed, i.e., are anointed first with holy chrism on the forehead and the eyes, and the nose and mouth, and the ears, while we are anointing them and sealing them we say, "The seal of the gift of Holy Spirit." As concerning Paulianists who have afterwards taken refuge in the Catholic Church, a definition has been promulgated that they have to be rebaptized without fail. As for Eunomians, however, who baptize with a single immersion, and Montanists who are hereabouts called Phrygians and Sabellians, who hold the tenet of Hyiopatoria (or modalistic monarchism) and do other embarrassing things; and all other heresies – for there are many hereabouts, especially those hailing from the country of the Galatians*[115]*– as for all of them who wish to join Orthodoxy, we accept them as Greeks. Accordingly, on the first day, we make them Christians; on the second day, catechumens; after this, nor the third day we excise them by breathing three times into their faces and into their ears. And thus we catechize them, and make them stay for a long time in church and listen to the Scriptures, and then we baptize them.*

As for Manicheans, and Valentians, and Marcionists, and those from similar heresies, they have to give us certificates (called Orthodox Documents) and anathematize their heresy, the Nestorians, and Novations, and Eutyches and Dioscoros, and Severus, and the other exarchs of such heresies, and those who entertain their beliefs, and all the aforementioned heresies, and thus they are allowed to partake of Holy Communion.

Interpretation

As for the present Canon, from the beginning of it to the point where it says "and then we baptize them," it is word for word the same as Canon VII of the 2nd Ecumenical Synod. The interval beginning "As concerning Paulianists to "without fail" is taken from Canon XIX of the lst verbatim.

For this reason we do not even trouble to interpret these parts here again; see their interpretation there. The rest of the Canon is a decree of the present Synod's own which says that the Manichcians[116] and Valentinians[117], and Marcionists[118] when they join Orthodoxy, must be baptized, as also the Eunomians and Montanists according to the interpretation given by Balsamon. Nestorians[119] and Eutychians, Dioscorites, and Severians[120] have to anathematize in writing their own heresy and their heresiarchs, it all those persons who believe in their heresies, among whom are numbered also the Monotheletes, as well as the Novatians and the Macedoniacs, and after doing so they are allowed to partake of the divine Mysteries.

Concord

St. Basil the Great in his Canon XL, says that Encratites[121] and Saccophori[122] and Apotactites[123], all have to be baptized, because their heresy too is all offshoot of the Marcionists and holds their wicked dogmas.[124]

LINKS **or** **Topical_Index**

CANON XCVI

Those who have been baptized into Christ and put on Christ have solemnly promised to emulate and imitate His life in the flesh. Therefore those who adorn and arrange their hair by cunningly plaiting or waving to the detriment of beholders, hence offers a lure to unstable souls, we undertake to treat them in a fatherly fashion with a suitable penalty, while training them and teaching them how to live in a temperate and sane manner, with in order that they to lay aside the deceit and vanity of material things in order that, they may incline their minds towards a life which is perpetually unruffled and blissful, and to enjoy chaste association in fear, and to approach as near as possible to God through their purity of life, and to adorn the inner rather than the outer man with virtues and good and blameless manners, so that they may not have any trace left in them of the rudeness of the adversary. If, however, anyone should act in a manner contrary to the present Canon, let him be excommunicated.

Interpretation

"As many of you as have been baptized in Christ, have put on Christ" (Galatians 3:27), say the great Apostle Paul. Hence the present Canon adds that those who have put on Christ must also adopt his manner of life and practice every chastity and purity, and not adorn their bodies in a manner that is both superfluous and artificial. On this account it excommunicates those Christians who braid the hair of their head, and comb it and wave it and flaunt it as a lure to those souls who are of weak faith and easily led astray, as much of men as of woman[125] and while training such persons with the penalty of excommunication, it teaches them to abandon every deception and vanity and adorning of matter, and of this perishable body, and, on the other hand, to raise their mind up to that blissful and imperishable life approaching God as nearly as possible with their purity of life, and preferring to adorn the inner man, or soul, with virtues and benign manners, without paying attention to the outer man, or body, with such deceptive and vain adornments or embellishments, in such a way as to avoid bearing any longer any sign of the wickedness of the Devil, whom they have renounced through holy baptism.

LINKS or Topical_Index

Concord

It is on this account that God commands in Leviticus 19:27, that no one shall form a topknot from the hair of his head – or, in other words, a lock of hair, according to an unknown commentator. Hence it is that all the Apostles in common in their Injunctions, Book I, Chapter 3, command men not to exercise undue care in combing their hair or to perfume their hair, or to braid it into one or more pleats, in order to prevent them from thereby attracting women into love, but to cut their hair off. But in particular St. Paul, with special regard to this artificial hairdressing and with the idea of prohibiting it, said that if a man has hair it is a mark of dishonor in him; and in the same: vein divine Epiphanios, too, said that long hair is a thing that is alien to the Catholic Church.

Note, however, that just as one is forbidden to refrain from cutting his hair for the sake of beautification and good looks, and a bad purpose, so, on the other hand, it is also forbidden to cut it and to shave it with certain circularities round about, and, generally speaking, for the purpose of improving its appearance and enhancing its attractiveness. On this account, indeed, it was that as regards the topknot mentioned in Leviticus, Symmachus said: "You shall not shave round in a circle the face of your head." Aquila, on the other hand, says: "You shall not encircle the crown of your head." So the conclusion from all these facts is that the laity ought to cut their hair unaffectedly, unpretentiously, and without artificiality.

LINKS or Topical_Index

CANON XCVII

As regards those who are living with a wife or are otherwise indiscreetly secularizing holy places and treating them contemptuously, and thus domiciling therein, we command them to be evicted even from the catechumens in the religious houses. In case anyone should fail to observe this rule, if he be a clergyman, let him be deposed; but if he be a layman, let him be excommunicated.

Interpretation

The Canon does not employ the expression "holy places" here to designate the divine temples, but the habitations connected with the divine temple, such as the so-called catechumens in which some persons dwelt with their wives and which they treated like other, ordinary places, indiscreetly, that is to say, without drawing any distinction between a holy and a profane place. On this account it commands that such persons be ousted from them. Anyone failing to observe this rule, if he be a clergyman, let him be deposed; or if he be a layman, let him be excommunicated.[126]

Concord

For this reason Book V of the Basilica, Title I, Chapter 12, in agreement with the present Canon decrees that those who, on account of any cowardice or other wickedness, take refuge in a church building, throwing away their weapons at the same time, shall enjoy security and safety as far as the boundaries of the church. But they are not to have any right to eat, or to drink, or to sleep inside the temple, but are to stay in the gardens or grounds outside of it, or else in the vaults, or in the courtyards, or in the residences which are roundabout attached to the temple (in Photios, Title V, Chapter 2). According to Armenopoulos, no one could remove persons that took refuge within the confines of a church and take them away, except only if they were murderers or adulterers or had ravished virgins (according to Chapter 21 of Book V of the Basilica).

LINKS or **Topical_Index**

CANON XCVIII

Whoever takes by way of matrimonial union any woman betrothed to another man, while the man to whom she has been betrothed is still alive, shall be deemed liable to the penalty provided for the crime of adultery.

Interpretation

An engagement which is entered into in accordance with laws, at the legal age, that is to say, of a man and of a woman, and which has been duly signaled by a gift of wedding rings or other earnests, and solemnized in church, and accompanied by the usual exchange of kisses on the part of the engaged – such an engagement, I say, has the same force and effect as a complete wedding (and see the Footnote to Apostolic Canon XVII). For this reason the present Canon decrees that anyone taking to wife a woman who has been engaged in such a manner as this to another man, who, as her betrothed, is still alive, let him be penalized as an adulterer, precisely, that is to say, like a man who takes to wife a woman married to another. That is why a man betrothed to a woman is also called the conjugate of his own fiancée, in the same way, for instance, that just Joseph the Bridegroom is called in the Gospels the husband of the holy Virgin, and conversely the holy Virgin is called the wife of Jose h, because even in the old Law a betrothal had the force of a marriage.[127]

LINKS or Topical_Index

CANON XCIX

And this too occurs in the country of the Armenians, we have learned that some persons, roasting pieces of meat within the space of the sacrificial altars of holy temples, offer parts assigned to priests, and distributing them in a Jewish fashion. Hence, with the object of maintaining the unblemished holiness of the Church, we decree that none of her priests shall be permitted to accept consecrated pieces of meat from those offering them, but shall be content with only what the offerer is pleased to offer, any such offer being made outside of the church. If anyone should fail to do so, let him be excommunicated.

Interpretation

Zonaras, and Balsamon, and Aristenus, and the Anonymous Expositor, all in common explain that the Armenians were disposed to roast meat inside of the sacrificial altars. But to me it seems that these expositors, failing to punctuate, but, on the contrary, running together the words "roasting pieces of meat" with the words "within the space of the sacrificial altars," fell into an error. Such was not the meaning intended. For the phrase "within the space of the sacrificial altars" is not to be combined with the phrase "roasting pieces of meat," but, on the contrary, being divided off with a comma, it should be combined with the phrase "offer parts assigned." For it is highly improbable and too absurd to believe, that meat should be actually roasted within the space of the holy Bema wherein is situated the sacrificial altar of the church, thus turning it into a kitchen.

So what the present Canon says is that this custom which was practiced in Armenia, where some persons would roast meat at home and afterwards offer parts of it in the holy Bema to the priests (just as the Jews offer the breast or a leg or some other part of the animals being sacrificed to their priests) that custom, I say, is not to be followed hereafter, but neither are priests to have permission to take those parts of an animal which they want, but, on the contrary, must be content with whatever parts a Christian offers them; the offer of such meat, moreover, must take place outside of the church, and not inside of the sanctuary, or holy Bema of the church.

Hence the sense of the words as set forth by us above becomes evidently manifest from the context. The reason being that had it been an actual fact that they were roasting that meat in the Sacred Bema, the Canon ought necessarily to have prohibited this, as something highly improper, as it prohibited the offering of the meat. Let anyone guilty of violating this rule be excommunicated. But Balsamon states (in his interpretation of Apostolic Canon III) that he saw an abbot-priest deposed and ousted from the monastery because he brought meat and cheese into the holy Bema. See also the Interpretation of Apostolic Canon III.

Concord

Note, according to Zonaras, that the Canon permitted priests to take parts of the meat, not in common and on a universal basis, throughout the world, but only in Armenia, and this on account of the custom that had then come to prevail among the Armenians.[128]

LINKS or Topical Index

CANON C

"Let your eyes look aright, and keep your heart with all diligence" (Proverbs 4:25 and 23), wisdom bids us. For the sensation of the body can easily foist their influence upon the soul. We therefore command that henceforth in no way whatever shall any pictures be drawn, painted, or otherwise wrought, whether in frames or otherwise hung up, that appeal to the eye fascinatingly, and corrupt the mind, and excite inflammatory urging to the enjoyment of shameful pleasures. If anyone should attempt to do this, let him be excommunicated.

(No interpretation of this Canon is in the Greek edition.)

Concord

Inasmuch as some men were disposed to paint or draw on walls and boards lascivious pictures, such as women stark naked or bathing or being kissed by men, and other such shameful scenes, which deceive the eyes of beholders and excite the mind and heart to carnal desires, therefore and on this account the present Canon commands that no such pictures shall by any means whatsoever be painted or drawn or sketched. If anyone should make any such pictures, let him be excommunicated, since all the five senses of the body, and especially the first and most royal one, the eyesight, is easily led to impress the pictures of those things which it sees into the soul.

That is why Solomon recommends that our eyes look aright at things that are fine and good and beautiful, and that every one of us keep his mind and heart away from the shameful objects of the senses.

LINKS **or** **Topical_Index**

CANON CI

The divine Apostle loudly proclaims the man created in the image of God to be a body of' Christ and a temple. Standing, therefore, far above all sensible creation, and having attained to a heavenly dignity by virtue of the saving Passion, by eating and drinking Christ as a source of life, he perpetually readjusts both his eternal soul and his body and by partaking of the divine grace he is continually sanctified. So that if anyone should wish to partake of the undefiled body during the time of a synaxis, [herein meaning gathering for Divine Liturgy] and to become one therewith by virtue of transessence, let him form his hands into the shape of a cross, and, thus approaching, let him receive the communion of grace. For in no way do we welcome those men who make certain receptacles out of gold, or any other material, to serve instead of their hand for the reception of the divine gift, demanding to take of the undefiled communion in such containers; because they prefer soulless matter and an inferior article to the image of God. In, case, therefore, any person should he caught in the act of imparting of the undefiled communion to those offering such receptacles, let him be excommunicated, both he himself and the one offering then.

(I Corinthians 12:27; II Corinthians 6:10)

LINKS or Topical_Index

Interpretation

In that time there prevailed a custom of laymen communing, just like priests, by taking the Holy Bread in their hands, in the manner in which they nowadays receive the antidoron. But since some men, on the pretense of reverence, and of paying greater honor to the divine gifts, used to make gold vessels, or vessels of some other precious material, and were wont to partake of the undefiled Body of the Lord by receiving it in such vessels; therefore, and on this account, the present Canon will not admit this procedure, even though it be employed for the sake of reverence.

Because, in view of the fact that a man is one who has been made in the image of God, and who eats the Body and drinks the Blood of Christ, and thereby becomes sanctified, and since he is in fact a body and temple of Christ, according to the Apostle, he transcends all sensible things and inanimate creatures, and consequently his hands are far more precious than any vessel. Hence anyone that wishes to partake of the Lord's Body let him form his two hands into the shape of a cross[129] and let him receive it therein. As for for any layman that may receive the Body of the Lord in a vessel, and any priest who may impart it in any such thing, let both of them be excommunicated, because they prefer an inanimate (i.e., soulless) vessel to the human being formed in the image of God.

LINKS or **Topical_Index**

CANON CII

Those who have received from God authority to bind and to loose must take into consideration. the quality of the sins, and the willingness and readiness of the sinner to return, and thus offer a treatment suited to the sin in, question, lest by employing an immoderate adjustment in one direction or the other, they fail in compassing the salvation of the one ailing. For, the diseases called sin are not simple affairs, but, on the contrary, various and complex, and they produce many offshoots of the injury, as a result hereof , the evil becomes widely diffused, and it progresses until it is checked[130] by the power of the one treating it. So that a person who is professing the science of treating ailments as a spiritual physician ought first to examine the disposition of the sinner, and ascertain whether he tends to health or on the contrary provokes the malady to attack him by his own actions; at the same time bearing in mind that he must provide against any reversion, and considering whether the patient is struggling against the physician, and whether the ulcer of the soul is being aggravated by the application of the remedy; and accordingly to mete out mercy in due proportion to the merits of the case.

For all that matters to God and to the person undertaking pastoral leadership consists in the recovery of the straying sheep, and in healing the one wounded by the serpent. Accordingly, he ought not to drive the patient to the verge of despair, nor give him

rein[131] to dissoluteness and contempt of life, but, on the contrary, in at least one way at any rate, either by resorting to more extreme and stringent remedies, or to gentler and milder ones, to curb the disease, and to put up a fight to heal the ulcer for the one tasting the fruits of repentance, and wisely helping him on the way to the splendid rehabilitation to which the man is being invited. We must therefore be versed in both, i.e., both the requirements of accuracy and the requirements of custom. In the case of those who are obstinately opposed to extremities we must follow the formula handed down to us, just as holy Basil teaches us outright.

Interpretation

After this Synod had decreed concerning many different penalties, lastly in the present Canon it leaves everything to the judgment of the bishops and spirituals (i.e., confessors), the authority to bind and to loose, saying that they ought to conjecture, or surmise, both the quality of the sinfulness, whether it be pardonable or deadly, and the disposition of the sinner with respect to repentance, and thus to offer the right treatment for his illness; lest by giving persons who are magnanimous and willing to repent lenient penalties; and persons who are more unconcerned and pusillanimous on the contrary extreme penalties, they fail to correct either the former or the latter, but rather wind up by losing both. Because sin is so complex and various, and grows so fast, that it resists, that is, overcomes, the power and art of the spiritual physician (or, it may be, so complex and various is sin, and so fast does it grow, before it can be checked and overcome by the art of the spiritual physician). So, for this reason, the physician of souls must first and foremost conjecture the disposition and inclination of the sinner, and discern whether he loves the health of his soul with fervid repentance, or, on the contrary, whether he actually is coaxing sin to attack him, and how he behaves in regard to sin, whether he is not opposed to the salutary remedies which he is giving him (as is done by the demented who are opposed to the salutary remedies of physicians of bodies), and whether he is not actually aggravating, or increasing, the lesion of sin with such measures.

The confessor, I say, must first of all make conjectures respecting all these things, and thus with due proportion mete out mercy, mitigating, or lightening, the penalties in dealing with the man who is unconcerned and pusillanimous, but

intensifying, or making them heavier, in the case of a man who is magnanimous; and doing both for mercy's sake, in order, on the one hand, to cleanse the magnanimous man from sin, and, on the other hand, to avoid making the pusillanimous man’s case worse. And, generally speaking, the whole aim both to God and to the confessor is simply this, to bring about the return of the straying sheep, to cure the one who has been wounded or hurt by the figurative serpent commonly called the Devil, and neither to drive him to despair by heavy penalties, nor again to let him take the bit in his teeth, like a horse, by light penalties, and hence encourage him to contemptuousness and unconcern, but in every possible way, whether with austere or with mild remedies, to endeavor to restore the sinner to health and free him from the wounds of sin, so that he may taste the fruits of repentance, and with wisdom managing to help him to ascend to the splendor of the Holy Trinity above (which is the kingdom of heaven, according to St. Gregory the Theologian). So, then, the confessor must have knowledge of both requirement just as is said verbatim in Canon III of Basil), that is accuracy and custom.[132] In case sinners do not care to observe this accuracy, on account of which they are by compromise allowed a reduction of years of penalties for their sin, let him at least command them to observe the custom, the entire number of years and the penalties prescribed by the Canons.

FOOTNOTES TO THE HOLY AND ECUMENICAL FIFTH-SIXTH OR SIXTH SYNOD

1. PROOF THAT THIS IS A TRUE ECUMENICAL SYNOD

For many reasons, the present Synod is called and is an Ecumenical Synod:

1. Because in the salutatory address that it makes to Justinian, as well as in its third Canon, it labels itself Ecumenical.

2. Because the Seventh Ecumenical Synod in its Act 8 in its first Canon also calls it an Ecumenical Synod. In addition, Adrian I, the Pope of Rome, in his letter to Tarasius, recorded in Act 2 of the 7th Ecumenical Synod (page 748 of the Collection of the Synods), counts this among the Ecumenical Synods.

3. ECUMENICAL IN CHARACTER

Because in its Canons it lays down legislation and pronounces decrees relating, not to any one part of the inhabited earth, but to the whole inhabited portion of the globe, to both Eastern and Western churches; and it specifically refers to Rome, and to Africa, and to Armenia, to the provinces in Barbary – as appears in Canons XII, XIII XVIII, XXIX, XXXV, and XXXVI. It would be ridiculous, of course, for it to lay down legislation for so many and so widely distributed provinces, and especially to improve upon Canons of many local and regional Synods and Synods, were it not in reality an Ecumenical Synod, and had it not in reality the dignity and office of an Ecumenical Synod. As concerning this see the Footnote to its Canon II.

4. ALL PATRIARCHS INCLUDING POPE OF ROME ATTENDED

Because all of the four Patriarchs of the inhabited earth attended it, and so did the Pope of Rome through his legates (or lieutenants, or proxies, or deputies); and the churches everywhere on the face of the earth recognized it and accepted it – a fact which serves as an essential mark of identification and a constitutive characteristic, or constituent feature of Ecumenical Synods.

5. HARMONY AND AGREEMENT

And last, because it agrees in its Canons with the Divine Scriptures and with the Apostolic and Synodal traditions and instructions and injunctions a fact, which in itself is a sign and a peculiar token of Ecumenical Synods, as, we said in the prologue to the First Ecumenical Synod, if it be not their most specifically peculiar feature.

2. FURTHER PROOF RE THE AUTHENTICITY OF THIS SYNOD

I said that more properly speaking this Synod is or ought to be designated the Sixth Ecumenical, because, though the later exegetes of the Canons sometimes call it the Quinisextine, and others do as well, by reason of the fact that it may be said to have supplied what the Fifth and Sixth Ecumenical Synods failed to provide – that is to say, that it furnished Canons to help in the regulation of the ecclesiastical polity, such as those Synods failed to promulgate – yet, in spite of the significance of this fact, it may be averred that, properly and truly speaking, this Synod is and ought to be called the Sixth Ecumenical. Firstly, because, according to the author Romanus in his Prologue to the present Synod, the prelates who convoked the Sixth Ecumenical Synod in the reign of Pogonatus convoked also this one in the reign of his son Justinian. For, according to him, forty-three of the bishops who attended the former Synod, were present also at the latter. It would appear, however, that there were more of them, judging from the words of St. Tarasios that he addressed to the Seventh Ecumenical Synod. Secondly, it is because the Seventh Ecumenical Synod in its Act 4 and its Act 8, and in its first Canon, specifically calls it the Sixth Synod. Adrian II, too, in his letter to Tarasius, accepts its Canons as if considering it the Sixth Ecumenical Synod proper (page 798 of the Collection of Synods), and in writing to Emperor Charles of France he calls it the Sixth and Holy Synod. The legates of the Pope, too, confirmed it as the Sixth at the Seventh Ecumenical Synod; and Pope Innocent III says in reference to Canon XXXII of the Synod, "it was arranged at the Sixth Ecumenical Synod"; and Gratian (i.e., Franciscus Gratianus) refers to it by its proper name as the Sixth. And thirdly, also because this Synod is identical with the Sixth more than with the Fifth Ecumenical Synod, both as being closer to it in point of time and as having been held in the same geographical locality, since it convened in the very same palace of the Troullos as that in which the Sixth Ecumenical Synod convened.

3. **LATINS ERR AS REGARDING DATE OF SYNOD**

For this is the date of it according to chronological calculations. For the Synod called the Sixth which was held before it convened in the Ninth Indiction and finished its work A.D. 881 in the first month of the Tenth Indiction, as the minutes of its meetings witness. But this Synod (which we are considering to be the real Sixth Ecumenical Synod) assembled in the year 6,199 after Adam, and 891 after Christ, as its Third and Seventeenth Canons bear witness; this means that it took place in the Fifth Indiction immediately following the past period of fifteen years of the preceding Indiction in which the Sixth Synod which was held prior thereto finished its business. So that from the Sixth to the present Synod ten or eleven years passed in point of fact, and not twenty-seven, as the Latins allege.

4. **REFUTATION OF BINIUS AND BARONIUS**

That this Synod convened in the time of Paul of Constantinople is attested by the Collection of the Synods, on page 898 thereof; and not in the time of Callinicus, as Binius and Baronius babblingly assert.

5. **POPE WAS INDEED REPRESENTED AT THIS SYNOD**

Not only does Balsamon say that he discovered in old codices of Nomocanons that these men were representing the Pope at this Synod, and that the Bishops of Sardinia, of' Thessalonica, and of Corinth were also acting as legates of the Pope, but even Canon III of this same Sixth Ecumenical Synod obviously bears witness that there were legates and representatives of the Pope of Rome attending it (concerning these see *ibidem* in the Collection). The Bishop of Gortyna, the Bishop of Thessalonica, and the Bishop of Corinth acted in place of the Pope at this Synod, not because they were subject to the Pope, by any reason of their having been ordained by him but on account of the distance, says Blastaris, from Rome to Constantinople.

6. In other manuscripts it stands “under which.”

7. Note that the Theologian borrowed this maxim from the first letter of Demosthenes, in which that orator says: "I take it that anyone commencing any important discourse or work ought to begin first with the gods."

8. **APOSTLES HAD ORIGINATED A CREED**

Some would have it that when the Apostles were about to separate and go forth to preach in the year 44, they held a large and impressive convention (as we said previously), at which they also composed a Symbol of the Faith or Creed, in and they cite many Western Fathers as witnesses to this, that this Symbol or Creed, is one which originated with the Apostles (just as some of our own modern theologians adduce evidence from this in regard to some points in their own theological works); which perhaps is what is meant in what the Canon here says about the faith which has been handed down by the Apostles. But inasmuch as most holy and most learned Mark of Ephesus replied to the Latins at Florence concerning this Symbol (or Creed) sufficiently when he said: "We have not even seen a Symbol of the Apostles, as the great ecclesiarch Silvester states (in Section VI, Chapter 6). On this account it must be taken that what is meant here by the faith handed down by the Apostles is either a summary of the dogmas of the faith which was not embodied in writing but was handed down orally by the Apostles, or else the faith – that is to say, the dogmas of the faith-gathered together by the holy Gospels and the Apostolic Epistles or even Injunctions." It appears that this Symbol (or Creed) really is contained in the Apostolic Injunctions (Book VII, Chapter 42).

9. **THE HERESY OF ARIUS**

The doctrine of the deity of a diverse god of Arius consisted in his declaration that the Father was one God and the Son another God. For in respect to the former he asserted that he was unbuilt (i.e., uncreated), whereas in respect to the Son he asserted that He was a ctisma (meaning something built, i.e., a creature). Consequently he maintained that the Father was the greater, and that the Son was the lesser; and this is the opinion that divinity is of unequal grades (or ranks), which the Canon says here was abolished by tile First Ecumenical Synod.

10. THE HERESY OF EUTYCHES

Note that the Canon is referring to tile Fathers of the Third Synod who convened in Ephesus the first time, because unfortunate Eutyches, in pretending to oppose the dissension of Nestorius, drifted into a new heresy himself, by believing and teaching that a single nature inhered in Christ after the incarnation. Hence, when it came to pass that a disturbance arose in the Church as a result of this heresy, the same Emperor Theodosios the Little assembled a second Synod in the same city of Ephesus, appointing the Archbishop of Alexandria Dioscoros its Exarch, in the hope that he would turn out to be another Cyril, of whom he had become the immediate successor, but he way found to be rather the contrary. For he was a Monophysite, entertaining the same beliefs and speaking in defense of Eutyches. Hence he even confirmed the erroneous belief of the latter, and deposed St. Flavian the Patriarch of Constantinople. As a result countless disorders and evils occurred in that city, culminating in the murder and martyrdom of blissful Flavian. On this account indeed this Synod ways called the “Robber Synod,” or, in Latin, “Latrocinium”.

11. CLEAR CONDEMNATION OF MONOTHELETES

At this point in the Canon there is a note in some of the codices saying that since the wretched and evil-minded iconomachs (usually termed iconoclasts),being reproved by the Fathers of the present Synod on the ground that they (sc. the Fathers) were in favor of adoration of the icons, were accusing them of being Monotheletes, this calumny is branded false by this Canon. For these Fathers together with the Sixth Synod, join hands in explicitly anathematizing in this Canon the heresy of the Monotheletes, and they confess that they recognize two natural wills and energies inherent in our Lord Jesus Christ. It is plain, then, that the Iconomachs bear a strong resemblance to the Eutychianists and Dioscorites, who called the Fathers of the Fourth Ecumenical Synod Nestorians because they overthrew their heresy. It may even be said that they resemble the Jews, or rather to say the demons who impelled the Jews to call the Lord possessed, or controlled by demons, simply because He used to drive them out of human beings with His divine authority and power.

12. SOME CANONS NOT RATIFIED

Some Canons, of certain local Synods are excepted, which were not so much ratified as corrected or rather to say improved, by the present Synod. Such are, for example, Canons IV and XXXIII of Carthage, modified by Canon XIII of the present; Canon XV of Neocaesarea modified by XVI; Canon XLVIII of Carthage, modified by the present Synod's Canon XXIX; and other canons likewise by other of its Canons. Note, however, that the Canons of the Faster, though not mentioned in this Canon (I don't know for what reason; perhaps it was on account of the leniency they show), have nevertheless been accepted by all the Church – and see in the Prologue to the Faster. The Canons made later by St. Nicephoros, and the Canonical Replies to Inquiries made in answer to Nicholas, have likewise been recognized and accepted by the Church.

13. LATINS DECLAIM UNFOUNDED; MOST LOCAL COUNCILS IN THE WEST ERRED – ESPECIALLY WITH THE FILIOQUE

As to which was the Synod held in Constantinople again in the time of Nectarios and mentioned in the present Canon, see this after the one in Sardica.

In addition to this, note that this Canon calls the Canons, Canons of Timothy the Elder by way of distinction from Timothy of Alexandria, surnamed the Cat, who lived in the time of the Fourth Synod, and therefore subsequently to the other Timothy. Note also that, inasmuch as the Latins declaim against this Synod because it did not mention the local Synods held in the West, nor the Canons of the Latins that had been collected by Bartholomew Carantzas and many others before him; we reply as follows to this objection. We point out that the Synod enumerated those Canons of Synods and Fathers which were in use in the Church, but at the same time also recognized and accepted all the Canons of local Synods and regional Synods held in the West that agreed with the Canons of the Ecumenical Synods. And, in general, just as the Fifth Ecumenical Synod recognized and accepted the declarations of St. Augustine and of St. Ambrose, not, to be sure, in general, but only as many as pertained to the right faith and had been issued in refutation of heretics. So do we too recognize and accept whatever is right and correct in what the Synods held in the West have declared, but not everything, seeing that the Pope of Rome has decreed many things therein that are strangely incongruous.

Hence it mast he remembered that most of the local Synods and regional Synods held in the West erred and spoke amiss; and, indeed, to them was due the addition to the Creed that was the first and worst of evils and the primary and incipient cause of the schism.

14. In other editions the word "illegal" does not occur.

15. BISHOPS MUST TAKE MUCH CARE REGARDING ORDINATIONS

That is why the second ordinance of Title I of the Novels (Photios, Title IX, Chapter 28) decrees that, the ordainer of an unmarried man mast ask him whether he can live with sobriety and virginity; and that any bishop is to be deprived of his bishopric and episcopate if he gives permission to a subdeacon or deacon to many after ordination: and also why Novel 6 of Leo adds that if thecandidate replies in the affirmative to the question asked him by the prelate, he may be ordained; but if anyone gives permission for a deacon to marry after ordination, he is to be deposed. Ordinance 44 of Title III decrees that children begotten by priests, deacons, and subdeacons who have married after ordination are not to be accounted either as natural or as spurious children, but neither are they to receive anything from their such fathers, either in the way of heritage or as a gift or pretended loan or any other conveyance, either themselves or their mothers: but, instead, all their property is to be given to the Church to which they belong. Such lawbreakers, after being divested of Holy Orders, can neither be raised to any mundane office or dignity nor be enlisted in the army, but, on the contrary, are obliged to spend all their lifetime as private citizens and plebeians (Photios, ibid.).

LINKS or **Topical_Index**

But why is it that such persons cannot be allowed to marry after ordination? The reason is told in the third Novel of Leo the Wise, which states it as follows: "It is not right and proper, after they have been elevated to a spiritual ascent of Holy Orders from the carnal humbleness of matrimony, for them to return back to it again; but, indeed, the contrary ought to be done." That is to say, in other words, after the carnal humbleness of matrimony (i.e., after they marry) they may mount to the sublime ascent of the divine state of Holy Orders; but those who refuse to do so, shall be deposed.

(See the same views expressed in Balsamon's Reply 36 on page 381 of the Corpus Juris.). Note in addition to these facts that which is the sternest of all, to wit, that Novels 7 and 8 of Leo decree that clergymen and monks who discard their habit and become laymen shall be compelled to wear it against their will.

16. REGARDING READERS WITH COMMISSION

Hence Balsamon, too, adducing the present Canon in evidence (Reply 61, page 302 of the Juris Graecorom.), says that a Reader who receives a commission from an abbot to govern the monasterial affairs must not sit down ahead of the priests, or be mentioned after the abbot in the divine services, excepting only if he go to some place and therein acts instead of the abbot himself.

17. CLERGY FORBIDDEN FROM CERTAIN ENDEAVORS

Note that Armenopoulos (in his Epitome of the Canons, Section 1, Title II) and even Balsamon say that Patriarch Luke in a note (or semeioma as it is called in Greek) prohibited clergymen from serving in perfumery workshops, or in baths in view of the fact that these places are calculated to engender mendacity and greed; and he prohibits deacons from practicing medicine, and excommunicates clergymen who engage in mundane and public businesses and affairs.

18. NO TREATMENT BY JEWISH PHYSICIANS AND WHY

That is why St. Chrysostom says in agreement herewith for no one to go to Jewish physicians to be treated (page 360 of Volume VI).

19. WHY BISHOPS COME FROM THE UNMARRIED

Note that it was for three principal reasons that this Synod prohibited by an Ecumenical Canon prelates from having a wife:

1) Because in view of the fact that prelates belong to the consummate class and highest order of all ecclesiastical orders they ought to be perfect in respect of virtues in general and in respect of virginity and purity in particular and above all: hence they ought to regulate their life with a view to strict sobriety.

2) Because prelates possessed of a wife and children were wont to bequeath the episcopate to their children at their own death as a legacy, and many of the things belonging to the Church would be plundered wrongfully and with evil consequences, just as Canon VI of the Apostles says this very same thing. And

3) Because the trouble of taking care of a wife, of children and of a whole household prevents them from giving due attention to the matter of exercising proper diligence in behalf of their flocks, since, us St. Paul says, *"he that is married cares for the things of the world how he may please his wife"* (I Corinthians 7:33). So in order that all these absurdities and improprieties may be prevented from occurring, the present Ecumenical Synod prohibited marriage to prelates by means of this Canon. I said "by an Ecumenical Canon" because even before this Synod marriage was forbidden to prelates, but by a local, and not by a catholic, Canon.

And how do we know about this? First, from divine Chrysostom where he interprets the saying of St. Paul (which in speaking of bishops says: "*If any be blameless, the husband of one wife"* (Titus 1:6) and says "It was on this account that he said, *'the husband of one wife,'* not that nowadays this restriction in observed in the Church, for a prelate must be adorned with perfect sanctity and purity, but that in those times for the Greeks who were living in a state of constant fornication it was deemed a great thing for a husband to have but one wife" (Discourse 2 on Job). And secondly, from the Canons of the regional Synod held in Carthage number IV and XXXIII which were prevailing in the regions of Africa and which decreed that bishops, priests, and deacons had to make a definition, or, in other words, a definite promise to abstain from their wives (with the mutual consent, that is to say, of the wives). The present Synod, on the other hand, decreed by means of the present Canon that the principle that bishops must abstain from their wives and not even live with than at all is to be enforced everywhere in the world. But as for the principle that priests and deacons should be obliged to abstain from their wives too, in its Canon XXX it is true

that it did allow this, though not everywhere, but only in those barbarian regions because of their savage character and the instability of the faith. That such persons used to continue living as the Synod says, with their wives even after they had promised not t o do so, is plainly evident from Canon XXXIII of the same Synod of Carthage.

The present Canon, however, does not conflict with Apostolic Canon V, or with the injunction of St. Paul, nor does it overthrow or refute these. First., because although the divine Apostles merely allowed prelates to have wives, but did not make this a law; on the contrary, in fact, they only made a concession to the weakness of people of those days, and to the matters of Jews and Gentiles: for the prelates of both Jews and Gentiles used to have wives. Hence divine Chrysostom (in the same Discourse) says: *"Appoint bishops, if any one is irreproachable, the husband of one wife"* (Titus: 6) not that he made this a law, but because he made a concession to error. But the present Synod, seeing that the Church was advancing by strides and that the republic of Christians was flourishing in virtues, adjusted matters so that the republic of prelates might flourish with celibacy and sobriety.

That, too, is why divine Chrysostom says, in interpreting the above saying of St. Paul's, that the only reason that St. Paul allowed marriage was because he knew that as soon thereafter as piety came to flourish, nature of herself would prefer the good of celibacy and of virginity, and the choice would favor the superior things and the better ways, of unmarried, that is to say, and virgin prelates. Secondly, the fact that although the Apostolic Canon prohibits a bishop from divorcing his wife, or at any rate from forcing her to separate, without her agreeing and consenting to it, yet it does not forbid him to separate from his wife by agreement with her. The present Synod, however, in its Canon XLVIII, though allowing the wife of a man about to be ordained a prelate to get a divorce from him beforehand with their mutual consent, and after the ordination to enter a Monastery, does not at the same time allow the wife to be separated forcibly and against her will. For if it said so, it would obviously be in conflict with the Apostles, and even with the very words of the Lord, which command that a marriage remain indissoluble.

But since it does not say this, it is therefore evident that neither does it conflict, but, on the contrary, rather agrees, with the Apostolic Canon. Thus briefly speaking, this Synod, being encouraged by the advancement of the Church for the better, prefers unmarried men, or, more explicitly speaking, monks, for the prelacy; it does not want the married men, not because it has any fault to find with marriage or because it blames and opposes marriage, but because it prefers celibacy as something better. For this reason it admits to the prelacy even those who have been married, but have separated from their wives, either at death or by mutual agreement, in accordance with the Apostle. Accordingly, it does not itself dissolve the marriage, but ordains any man a prelate that it finds free and unbound by marriage ties, of his own accord and by agreement; and it deposes any prelate that continues to live with his wife even after the ordination. First, because as a result of living with her be may become so excited as to be prompted to fall so low as to have carnal intercourse with her, which is no longer lawful intercourse, as it was formerly; but, on the contrary, such intercourse is considered fornication and adultery, on account of the violation of the agreement and promise which he had made to observe continence with her. And secondly, on account of the scandal which such living together causes the laity, as the present Canon states word for word.

20. COMMUNION –EXPLANATION THREE DAYS PREPARATION

Note that the Patriarch Kyr. Luke (Note of Translator. – The word “Kyr” here is a transliteration of an abbreviated form of the Greek word Kyrios, meaning, approximately, Lord, Sir, or Mister), when asked for how many days those about to partake of communion must have abstained from womankind, declared synodically that for three days they must not have been near their wives, whether they were men in Holy Orders or married in the world. For if God commanded the Hebrews not to go near their wives for three days, in order to conform with the old law saying, *“Be ready: for three days come not at your wives”* (Exodus 19:15), it is far more imperative that men should keep these days who are about to conform, not with the law, but with the lawgiver Himself, God, through the divine Eucharist. And if Abimelech (or Abiathar) the prelate (or high priest), when about to give the loaves of presentation to David and his stalwarts, asked them whether they were uncontaminated by womankind, and they replied that for three days they had kept from having any carnal intercourse with a

woman: *"And David answered the priest, and said unto him, Of a truth we have kept away from women (it was) for the third day yesterday"* (I Samuel 21:5), how can it be said that those who are about to partake of the Lord's Body need not be uncontaminated by womankind?

LINKS or Topical_Index

In fact, every those who are about to marry ought to confess with their wives, and fast, and prepare themselves so as to be ready, before the Divine Liturgy commences, to be nuptially crowned (or garlanded). Then, after they are nuptially crowned, let the Divine Liturgy commence; and when this is finished, let them approach to partake of the Divine Mysteries; and let them beware of having carnal intercourse that night after Divine Communion, thus conforming with such a most holy custom and order which had been kept and is still being kept even now by true Christians who really wish to be saved. It was for this reason, according to Balsamon, that the above-mentioned Kyr Luke subjected to penalties newly-married couples that mingled with each other carnally on the same clay after Divine Communion. Hence we infer from the major premise the minor premise that if three days' abstinence from carnal intercourse is sufficient as preparation for Divine Communion, much more is three days' fasting

Sufficient therefore, in spite of the fact that fasting before partaking of Communion is not decreed by the Divine Canons. Nevertheless, those who are able to fast: even a whole week before it, are doing the right thing. See also Footnote 2 to Apostolic Canon LXII1 and that to Canon VII of Neocaesarea.

21. MEANING OF "THEIR OWN RULES"

The expression "in accordance with their own rules" is taken by the Carthaginian Synod to signify "in accordance with their own promises," which such men in Holy Orders had made to practice temperance by abstinence, or, in other words, to maintain themselves aloof like virgins from their wives by agreement. But this Ecumenical Synod, improving the decisions of that Synod, which was a regional one, took the expression "their own rules" to signify "at the time of divine services and their own curacy," as Zonaras and Balsamon interpret it. Likewise the expression saying "have to be temperate in all things," as used by the Carthagenian Synod, concerned temperance in curacies as

regarding womankind, and not at all times, according to this Synod, which captured the thought of that Synod in more unambiguous terms, lest as a result of any promise on the part of those in Holy Orders to abstain permanently from their wives many of them be compelled to fornicate and to indulge in lewdness. There used to be barbarian churches situated in Libya and Barbary. That explains why Canon of the present Synod mentions Libya and Africa by name, for it was there that such a custom prevailed.

LINKS or **Topical_Index**

22. BLASPHEMY OF LATINS AGAINST HOLY SPIRIT, AND THE SYNOD'S INSPIRATION

The Latins blaspheme in asserting that the present Synod sinned in legislating to the Church in Rome regarding marriages of priests; and they are manifestly clashing with the Holy Spirit, who spoke through this Synod. For, being an Ecumenical Synod, this Synod legislated officially to all the inhabited earth, without any exception. For even Popes have to obey the (Ecumenical) Synods, like any other prelate, just as Pelagius II states. This Synod did not err in what it decreed in regard to the marriage of priests, since it followed the Bible, which declares that a marriage must remain indissoluble; and it also followed the First Ecumenical Synod, which avoided this, the possibility, that is to say, of a forcible divorce in the case of the marriage of priests. But inasmuch as this inviolable custom, or rather canon, in Rome compelled many priests to divorce their wives forcibly (I say forcibly because who loved the value of Holy Orders and could not secure them when they had wives, were forced for the glory of the office to divorce their wives against their will), and thereafter to fornicate and to indulge in lewdness, and to have housekeepers (as the Latins have indeed even today undisguised and by permission), on this account the Synod prohibited this. For it had to prohibit prelates from marriage, for the reasons that we have explained in connection with Canon XII, and especially in order to prevent them from handing over the affairs of the Church to their children. But as regards priests there is not so much need of such a prohibition, in view of the fact that a priest is ordained to act as the watchman of a small parish, and village, and vicinity. Besides, even if one of the priests, with the consent of his wife, gets a divorce, or abstains for a time, the work is acceptable.

But to be forcibly divorced, as was caused by the canon in Rome requiring priests to agree to it, is a violation of the law, and is in fact a counterlaw enacted in defiance of the Holy Spirit. But then again, if the Latins blame this Synod as erring in this respect, why is that they actually practice what it decreed? For when it comes to the nation of the Marionites, situated round about Mt. Lebanon and Phoenicia, and adherents of the Latin faith, they allow the: priests to have their wives. So let the wretches blame themselves because they allow the priests of the Marionites to mingle carnally with their wives and on the same day that they conduct holy services, thus clashing with St. Paul and the Canons, including this one and Canon III of Dionysius and Canons V and XIII of Timothy, which confuse this; and because they allow Orthodox priests in Lechia who have married twice to remain in Holy Orders provided they accept Papism, which is contrary both to the Canons and to all antiquity, and is tantamount to a maxim that one married a second time cannot become a priest.

23. WARNING TO YOUTHS AGAINST PRESUMPTION

See also St. Gregory the Theologian in his Discourse on the Lights, where he says: "was purified when thirty years old, and so how is it that you are trying to teach old men before you have even grown a beard, or you believe that you are teaching them, though have neither the age nor the skill to command respect? What a Daniel, and so and so, modern judges, and with plenty of examples at the tip of their tongues (for every wrongdoer is ready to produce excuses). Hoewever rarities are not laws of the Church, any more than one swallow makes it Spring."

24. CONCERNING SUBDEACONS

Note that Zonaras says in his interpretation of Canon XXXIII of Carthage that the subdeacon does not come into contact with the holy things, adducing in support of his statement the Synod held in Laodicea, which forbids a servant to do so; and from such testimony it would appear that he considers a subdeacon and a servant to be on the same footing. Yet they do not appear to be one and the same on many accounts. First, because the subdeacon does touch the Holy Mysteries, according to the said Canon XXXIII of Carthage and Canon XIII of this 6th Ecumenical Synod; and the liturgical vessels, according to Injunctions

XXI of the eighth book of the Apostolic Injunctions, whereas a servant cannot touch holy utensils, nor has he any place in the diaconate, according to Canon XXI of Laodicea. Secondly, because a servant must not neglect to watch the doors of the church, according to Canon XXII of Laodicea, when he is the doorkeeper; but the subdeacon is not the same person as the doorkeeper, being distinct from the latter, according to Canon of the 6th Ecumenical Synod, which mentions them as distinct, and according to Justinian Novel 3 (contained in Book III of the Basilica, Title II, Chapter 1; in Photios, Title I, Chapter 30), which appoints others to be subdeacons, and others to be doorkeepers (of whom there were, a hundred), in the great Church. So that it appears from this that blessed Eustratios Argentes, on page 273 of his disquisition concerning the Mysteries, made an error where he says that Chapter 57 of the second book of the Injunctions says for subdeacons to stand at the doors of the women. For by careful observation of the location we have ascertained that the deacons stood at the doors of the women, just as is also appropriate, and not the subdeacons. Chapter II of the eighth book of the Injunctions, mentioned by him, contains no reference to such a thing at all. And thirdly, because some insist that the ministers of the divine service mentioned by St. Chrysostom in his commentary on the parable of the' prodigal son were the deacons and the subdeacons (because the subdeacons also, according to Zonaras, in his interpretation of Canon XXII of Laodicea, were wont to call out “Approach, you catechumens,” just as the saint mentions there, that is to say, connection with these ministers), and that the thin cloth which they had on their left shoulder was that which is now called the orarion, which orarion a servant is forbidden to wear by Canon XXII of Laodicea (though as regards the orarion it is not true). For only deacons could wear it, on the ground that it was of use to them (see also the Footnote to Canon XXII of Laodicea, and that to Canon XXIII of the 6th Ecumenical Synod), and not the subdeacons, on the ground that it was of no use to them. So from these various activities it appears that servants were different from subdeacons, and that it was only by a general name, and not by any law, that subdeacons, Readers, Chanters, exorcists, doorkeepers, ostiaries, and all clergymen in general that were outside of the Bema, were often called servants, in accordance with Canons XII and LXXXIX of Basil, and Canon XXIV of Laodicea but especially Canon XX of the same Synod, as we said also in the Interpretation of Apostolic Canon XVII and more particularly in accordance with Canon XIV of Sardica.

Nevertheless others thereafter allot these services to the subdeacons, as, for instance, Gabriel of Philadelphia (on the mystery of Holy Orders) says that they were given the work of getting ready and furbishing the holy vessels, and the holy vestments, and safeguarding them. This same fact is also stated by Symeon of Thessalonica, who adds (Chapter 164) that they were wont to guard the holy doors to keep anyone from entering the: Bema and to put out the catechumens when the deacon called out: "Approach, you catechumens." It is on this account too that even today the subdeacons are wont to say "All you faithful," and at the great entrance they take the surplus holy vessels and give them to the servants to guard; in the litanies they march in the van holding the cross; they also furbish the lights attached to the Bema, the chandelier, and the tricerion; and before the doors of the Bema they receive communion from the prelate or priest after the deacons. See also C. LXIX of Basil, where the servant is evidently a different person from the subdeacon.

LINKS or Topical_Index

26. THE SEVEN DEACONS DEPICTED IN ICONS

Taking a cue from this, some assert that these seven deacons ought not to be painted as deacons of the Mysteries with a censer, sticharion, and orarion, and bareheaded. But, seeing on the one hand that God-bearing Ignatius in his letter to the Trallians states that Archdeacon Stephen performed a pure and faultless liturgy for James the Brother of God, and on the other hand seeing in chapters 4 and 47 of the eighth book of the Apostolic Injunctions that the seven deacons are classed with bishops and priests and numbers with them, one of whom was Stephen, I deem that the same persons were also Deacons of the Mysteries, and consequently that it is not improper to picture them also as Deacons of the Mysteries.

26. DEACONS ARE VITAL IN CHURCH LIFE

True; Sozomen says (in book VII, Chpter 19) that although in other cities the number of deacons was a matter of indifference, in Rome, down to his time, there were seven deacons, after the likeness of these seven whom the Apostles selected, which is attested also by divine Maximus in commenting upon chapter 3 of the Ecclesiastical Hierarchy of Divine I) Dionysios, which deacons the same Dionysius calls "select" (or, in Greek, eccritoi).

27. **NEGELCT OF TEACHING ESPECIALLY IN OUR DAYS. IGNORANCE KILLS THE ZEAL FOR OUR ORTHODOX FAITH**

Attached to the present Canon there was found a note reading as follows: "Note the present Canon, and wonder at the way it is being neglected today. For that most devout Patriarch Lord John, surnamed the Chalcedonian, who lived and served during the reign of Alexius Comnenus, used to teach every Lord's Day. That is why his teachings were contained in a special volume. And there is also found a Kyriakodromion of John, or George, Xiphilinus, a Patriarch of Constantinople, and of other Patriarchs and Bishops." In agreement with the present Canon St. Justin also speaks of the Dean in his second Apology for the Christians. For he says that on Lords Days Christians from all parts of the country used to congregate in the church; and after the appropriate passages of the New and Old Covenants would be read in the liturgy, the Prelate would give a teaching (or Didache). "Afterwards when the Reader ceased reading, the Dean in a sermon would offer the admonition and invitation to emulate these good men and imitate their good works." But that the Priests were also deans of the churches is shown by the fifteenth Discourse of St. Gregory the Theologian (on page 226) where he calls the Priests "Pastors" (or shepherds), and the Bishops "Archpastors" (or chief shepherds). Zonaras, too, states that they are assessors to the Bishops (i.e., entitled to sit with them) on the Sanctuary. St. Chrysostom, too, says that they have the teaching and protection of the laity. But if these assertions are true, it is obvious that they themselves are also co-deans of the churches. See also the testimony of St. Chrysostom in the Footnote to Apostolic Canon LVIII, and Canon XIX of the 7th Ecumenical Synod.

LINKS or Topical_Index

28. THE PAPALETHRA AN HONOR TO CLERGY

The *papalethra*, which is also called a *garrara*, according to Peter of Antioch in his letter to Caerularius, is a more or less circular tonsure of the hair at the point of the head, similar to a wreath. It is not a custom confined to the Latins, but one that was adopted by the entire Church, both Eastern and Western, as is

corroborated both by the present Canon and by the Holy Fathers: for St. Jerome in writing to St. Augustine says, "I wish I had your halo" likewise St. Augustine wrote to Bishop Proculianus, "by our halo." It is wont to be affected, not, in honor of the Apostle Peter, as the Westerners say, but originally and properly, in order to serve as an outward sign of the guise of clerics, by which the latter differed from those who were not clerics, according to the present Canon. Consequently, and in a more allegorical way, it served as a type of the crown of thorns of the Lord, according to the interpretation given by St. Germain in his dissertation on mystical contemplation. Be that as it may, the clerics of us Easterners, unskillfully cut the hair of the head above and a little below, crosswise, that is to say, and leaving the crown untonsured in the center, and wholly untouched, thus today inexpertly and inartistically contrive this papalethra; whereas the Westerners, because they affect this for adornment, make it by shaving the hair from the head above and below, and cutting off the central part entirely and making it unlike the halo of the saints. It was because of this that Maximus Margunius, in his thirty-fifth note on the Canons of Antioch, called the papalethra of the Latins a "whorish garland." See Dositheos in the *Dodecabiblus*, page 778.

As for the fact that our own clerics ought to wear this halo at the point of the head, let them learn it from this Canon, for indeed it is not correct to do away with ancient devices which our Fathers had devised. Two things, however, in the present Canon are noteworthy: one is that those in Holy Orders who were being deposed on account of canonical crimes first put off the guise of the Clergy, and thus dropped into the status of laymen (for it would have been unbecoming for them to have stood with laymen with the guise of the Clergy). That is why Balsamon, in interpreting Canon XLIV of Basil, says that those who have been deposed change guise, and on this point Apostolic Canon XXV and Canon III of Basil can be reconciled with each other, as well as all other Canons that say for the deposed to be dropped into the status of laymen. Accordingly, others say that if those deposed themselves afterwards come to hate the sin willingly and spontaneously, and keep away from it altogether, and repent, they may regain the guise of the Clergy that they lost. If this is true, it is plain that such men used to be elevated to the status of those in Holy Orders and enjoyed the honor attaching to the rights of sitting and standing with them.

And on this point again Canons I and II of Ancyra, Canons IX and X of Neocaesarea, Canons III and XXVI of the present Synod and Canon XXVII of Basil can all be reconciled, which say that those who are degraded from Holy Orders may enjoy the honor attaching to the rights of sitting and standing with those in Holy Orders, and in general only the outward honor of Holy Orders, concerning which see the Footnote to Canon XXVI of the present Synod.

29. **DEACONS IMPART COMMUNION TO LAITY**

It may be inferred both from the present Canon and from Canon LVIII of this same Synod that deacons too were wont to impart the Divine Mysteries to lay persons. Hence in consonance with these the Apostolic Injunctions (Book VIII, Chapter 28) also say that after the prelate or priest has celebrated the liturgy, the deacon takes the Mysteries from them and imparts them to the laity, not that he is a priest, but as one ministering to the priests. This function of the deacon consisted chiefly and properly in imparting of the chalice, according to the same Injunctions (Book VIII, Chapter 13). Let the deacon, it says, hold the chalice, and, while in the act of bestowing it, let him say, “The Blood of Christ; the Cup of Life.”

This same fact is also attested by Cyprian in his fifth discourse concerning the lapsed; and by St. Ambrose of Milan, in Volume I concerning duties; and by John Chrysostom, in his homily 83 on St. Matthew. See Argentes, page 306. Those who partook of the chalice used to wipe their mouths on the deacon’s orarion, which need was what required him to wear it, as we shall have occasion to state in connection with Canon XXII of Laodicea. I said “chiefly and properly” because St. Justin, in his second Apology, says that deacons were also disposed to administer the communion to others in the way of the Holy Bread too. “Those called among us Deacons give to each of those present to partake of the Eucharistic bread and wine and water, and to those not present they take away.” This appears to be what is meant also by Canon II of Ancyra.

LINKS or Topical_Index

30. MONEY FOR MYSTERIES IS LIKE THE SINOF JUDAS

From this Canon it becomes manifest that those spirituals (i.e., confessors) must needs be deposed who, deeming piety to be a regular business, as St. Paul says, and being traffickers in Christ, demand money from the Christians who confess their sins to them, and who therefore give them permission, even though they be unworthy, to commune in the Divine Mysteries. This is exceedingly great impiety, which most learned and most theologically well-grounded Joseph Bryennius censures and speaks of it despicably in one of his discourses, saying that this is what caused the race of us Orthodox Christians to he taken captive and to be delivered into the hands of the impious and godless Hagarenes. "What will you give me if I allow you to commune?" But what else is this than that which Judas said to the Jews in betraying the Lord into their hands? *"What are you willing to give if I deliver him to you?"* Most all-holy prelates, take care, for the love of God, to extirpate: this great evil from your provinces, the result of which is that every day gentle Jesus Christ, who was sold but once for the sake of our race, is being sold over and over again.

LINKS or Topical_Index

31. ENTERTAINMENT IN GENERAL IS UNCHRISTIAN

Although Balsamon in his interpretation of the present Canon does say that such theatrical shows and such games are prohibited only on Lord's Days and the great holidays, but not on the other days, inferring this from that which Canon LXX of Carthage says to the effect that these shows must be transferred to other days, we say, principally and primarily, that Canon LI of this Ecumenical Synod prohibits their being held, not on some days and on other days not so, but not at all on any days whatsoever. Consequently, and because the same Synod of Cartilage in its Canon XVII says that it is ever and always preached to all Christians not to go near any place where there are blasphemies and other improprieties that attend or mark such theatrical shows. Moreover, we say what St. Basil the Great says (see *in extenso* XX). No blamed thing in itself can ever become good on account of the season in which it is done. "None of the things that have been condemned is suited to us for the time being." But since these spectacles and theatrical shows have been blamed, they are not to be praised and are not good even when held on non-festival days. For these things are really demonic works.

St. Chrysostom, too, says (Hom. 12 on the First Epistle to the Corinthians, page 318 of Volume II): “And talk not to me of custom. for if a thing is wicked, let it not be done even once; but if it is good, let it be done again and again.” Or, in other words, if the thing is an evil, let it not occur even once; but if it is not, let it occur at all times. The same Chrysostom calls theaters and circuses and horse races pomp of Satan (Discourse 20 on statues, page (610 of Volume VI). And again the: same saint says: "Frequenting theaters has given birth to fornication, licentiousness, and lewdness of every sort. And watching horse races, prize fights, burlesque shows, and boxing, and exhibitions of insolence, and the exchange of insults have engendered constant aversions" (Discourse 15 on statues, page 564 of volume VI). See also the discourse that he prepared specially to show how improper it is for anyone to go near theaters, since these make men perfect adulterers (page 89, of Volume V).

32. DEPOSED PRIESTS CAN GIVE NO BLESSINGS AT ALL

From this Canon it can be proved that as regards all priests that are deposed from Holy Orders on account of their manifest crimes, or who have been obstructed by a spiritual father as a matter of advice on account of their hidden sins, or even by themselves when stricken by remorse if they abdicate the rights of Holy Orders, none of them, I say, can either bless or sanctify or perform any other holy office either secretly or openly. But if this is true, it follows as a matter of logic that such men can neither chant holy services nor administer Communion to anyone, nor comforting assurances, nor baptisms, nor unctions of holy oil, nor other such services, since all these holy rites and acts inevitably involve the impartation of a blessing and sanctification, which priestly function is something that they do not possess, according to the contents of this Canon. But neither can such men accept accountings and become spiritual confessors. For, according to Symeon of Thessalonica (Reply 11), the one accepting accountings must also bless, and say a prayer designed to grant a pardon, and must perform a liturgical service, and administer the Communion too those who are confessing their sins, and must intercede in behalf of penitents, and, briefly speaking, the Confessor needs to have an active part in the exploitation of Holy Orders, according to Kitros (and see the Footnote to Apostolic Canon XXXIX). As for the assertion that the above are unqualified to perform these things, there are many proofs that such is the case.

1) Because if a priest who has unwittingly fallen into an unlawful marriage, which is the same as saying, has committed an involuntary sin (for, according to Nemesius, a sin is involuntary if it is committed as a result of force or as a result of ignorance), cannot either bless or sanctify or perform any other clerical operation, according to this Canon, still less can one do these things who has been deposed on account of a voluntary sin that renders him liable to deposition from Holy Orders, or who has resigned.

2) If Canon III of the present Synod, mentioning this same Canon of St. Basil, decrees that those suspended for a while must not pronounce a blessing or conduct a sanctification, still less can those who have been deposed or who have resigned pronounce a blessing or conduct a sanctification, seeing that their condemnationtion to deposition is permanent, according to Canon III of Basil, and they can no longer return to the Holy Orders out of which they have fallen.

3) In view of the fact that Canon VIII of Nicholas prohibits one who has resigned from Holy Orders of his own accord either to pronounce beforehand the words "Blessed is God," or to pronounce in afterwards the words "Christ the true One," or to partake of the Eucharist within the Bema, or even to waft incense with the censer, but, on the contrary, must be confined to the status of laymen – and, be it iterated, if it prohibits them even from plying the censer, much more so does it evidently prohibit them from pronouncing a blessing, and from conducting a sanctification, and from performing the above holy offices we have named. Even though Canon IX of Neocaesarea does say that a priest who has committed a carnal sin before ordination and has confessed it himself shall not offer, or, in other words, officiate, but may remain entitled to all other privileges – if, I say, that Canon does say this, on which Canon alone those rely who want to have those who resign from Holy Orders on account of their sins to be entitled to pronounce blessings and to conduct sanctification,., and to perform the above holy offices, we interpret it in accordance with its true intent, which is also consonant with the rest of the Canons. So when the Canon says for such a priest not to officiate, together with officiation the higher and more catholic operation of Holy Orders, it is to be noted that the lower and more particular holy acts of Holy Orders were included by it. As for the other prerogatives which it says are to remain unaffected, they are:

a) the right to wear the guise of the cleric, and not to be relegated to the status of laymen – which rights are forfeited by those who have been deposed for canonical crimes according to Canon XXI of the 6th Ecumenical Synod;

b) the right to sit in company with the priests, according to the present Canon of this Ecumenical Synod, Canon I of Ancyra, and Canon XXVII of Basil; the right to stand in company with the priests, according to Canon III of the present 6th Ecumenical Synod;

d) the right to enjoy the outward honor, according to Canon I of Antioch, or, in other words, the honor to participate in conventions held outside of the churches, or, according to Balsamon, the honor to participate in activities conducted outside of the Bema, or rather to say the honor attaching to the outward guise of the priests, which they wear;

e) the right to retain the name of priest, according to Balsamon, Zonaras and Balsamon, however, say further, in interpreting the same Canon IX of Neocaesarea, that such priests are even to be allowed to commune within the Holy Bema (though the Canon of Basil merely allows priests who have not committed the sin to completion to commune in company with priests and deacons when they have been suspended for only a while.)

So these privileges and these honors are the rest of the prerogatives in regard to which the Canon says that they are to be retained by priests who have confessed their sin; but not also any active operation, or blessing, or any other clerical act. For nowhere do the above Canons bestow upon those who have been degraded from Holy Orders the right to perform any and every priestly function, but only the right to sit and to stand with their fellow functionaries, and, generally speaking, the outward honor, and nothing more. Hence how can it be said that this one Canon alone of Neocaesarea is in conflict with and contrary to six other Canons and two Ecumenical Canons, namely, Canons III and XXVI of the present Synod, Canons I and II of Ancyra, Canon I of Antioch, and Canon XX of Basil? But, at any rate, there can be no antinomy and strife between erudite men of the Spirit on account of the absurdity. So the one Canon ought to be understood in accordance with the six Canons. But as for the view that the expression “let him offer” used in Canon IX of Neocaesarea includes

every priestly function and service, and that the expression "the rest" used therein denotes sitting and honor, even Balsamon took it thus in interpreting the present Canon of the 6th Ecumenical Synod, but as for the "holy Canon" which it mentions, he thought that this referred to Canon IX of Neocaesarea, and that the present Canon of the 6th Ecumenical Synod is consistent with that one. These things having been thus stated, I marvel whence the present-day custom has arisen of letting priests degraded from Holy Orders pronounce blessings and conduct sanctifications, at a time when neither the Canons say this nor do the exegetes themselves. But even though it is true that Novel 79 of Leo the Wise says for priests, deacons, and subdeacons married and on this account deposed, are not to get the mundane guise, or to be condemned to be denied the right to perform other service in the church that it is not illicit (or, in other words, that is not unlawful and contrary to the Canons) for them to undertake, yet the fact remains that it says that this service is something else – that is to say, suited to servants, and to ecclesiastics (and see the Footnote to Canon XV of the 6th Ecumenical Synod), and not blessing and sanctification, and the priestly acts of Holy Orders which it is illicit for such persons to undertake and contrary to the Canons. I realize that when these facts are stated, they appear severe and grievous to priests who have been deposed or have resigned on account of some sin of theirs. But once we have taken in hand to interpret the Canons, we are determined to tell whatever is pleasing and right of all that is in the Canons, and those who possess fear of God and a good conscience owe it to themselves to take cognizance of the truth and to correct themselves accordingly. These things are what spiritual fathers ought to tell those in Holy Orders who have not been duly taken to task and censured; and they should do this not by way of reprimand but by way of advice, leaving everything to their conscience, so that if they wish to do so of their own accord, they may either resign from the duties of Holy Orders or not resign.

33. ADMINSTERING HOLY COMMUNION IN TIME OF PLAGUE

Hence both priests and prelates must employ some shift in time of a plague to enable them to administer communion to the sick without violating this Canon; not, however, by placing the Holy Bread in currants, but in some holy vessel, so that the dying and the sick may take it from there with tongs or the like.

The vessel and the tongs are to be placed in vinegar, and the vinegar is to be poured into a funnel, or in any other manner that they can that is safer and canonical.

LINKS or Topical_Index

34. HOLY COMMUNION DETAILS OF COMMUNING

Holy Communion must be administered or imparted not only separately from the grapes, but also separately from the fragments (of Holy Bread). That is why Symeon of Thessalonica (Chapter 94) says that priests must be very careful not to administer the Communion to Christians by giving them these fragments or antidoron, but must be sure to give them pieces of the very Body of the Lord itself. If those who are about to commune are not numerous (as on Great Thursday, during the Christmas festival, on the occasion of the feast of the Holy Apostles, and of that of the Theotokos), let them not place the fragments in the Holy Chalice, in order to avoid making a mistake and administering the Communion to anyone by giving them the fragments: instead, let them leave them on the Holy Disc, and after administering the Communion to the Christians, then let them put them forth and let them celebrate the holier, just as it is the custom to do so in the monasteries of the Holy Mountain. For notwithstanding that the fragments were united with the Blood and the Body of the Lord, they did not actually become a part of the Lord’s body.

LINKS or Topical_Index

35. GREAT AND HOLY THURSDAY FAST

Hence we inferentially conclude that this custom of breaking the fast on the occasion of Great Thursday came to prevail in Africa, or even in other parts of the earth, at a time before the Second Ecumenical Synod had yet been held, since the custom is censured in this Canon by the Synod which was held in Laodicea before the Second Ecumenical Synod was convoked. But one might wonder why Canon LXXXIX of the 6th Ecumenical Synod says for us to celebrate the Great Week (Passion Week) with fasting. And the first Canon of Dionysios asserts that some Christians pass these six days without eating any food at all, while others pass four of them, and others three, and others two in that fashion. Moreover, the Injunctions of the Apostles (Book V, Chapter 18) expressly say that on these days of the Passion one must not eat anything else but bread, water, salt, and vegetables, without tasting wine or meat. This is

further corroborated by Canon L of Laodicea and Canon XXIX of the 6th Ecumenical Synod, as we have said. Why, I ask, do these Canons say these things, whereas the Typikon permits one to break the fast on Great Thursday by partaking of oil and wine? (though it must be noted that the more accurate manuscript Typikons of the Imperial and great Monasteries of the Holy Mountain permit the fast of Great and Holy Thursday to be broken only in respect of wine, and not also in respect of oil; and it is they which we ought to follow. For it is thus written in them: "We partake of wine, and of a stew without oil.") It seems to me that this is due to two opposite opinions having come into vogue as respecting Great and Holy Thursday.

Accordingly the Canons of Carthage allowed the eating of only dry things to be abolished on that day; whereas all these other Canons, as we have said, decree that only dry things are to be eaten on that day. For this reason and on this account the God-bearing Fathers who compiled the Typikon, plodding the middle path, so to speak, between these two opinions, decreed that on that day the fast might be abolished, or rather abated, only in respect of oil, having decided to make this concession in honor of the Lord's Supper, which took place in the first instance on that day of the week. Nevertheless, one would do better to fast even on Great and Holy Thursday both from wine and from oil.

LINKS **or** **Topical_Index**

But as for those persons who right after the liturgy of Great Saturday indulge in wine and oil, are obviously breaking the law. For the divine Apostles in their Injunctions (Book V, Chapters 18 and 19) command Christians to fast throughout Great Friday and Great Saturday, just as they themselves were accustomed to fast on those days, since fasting on these two days is laid down as a law by Christ Himself, who said:

"But days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matthew. 9:15). Now, it was on Great and Holy Friday and Great and Holy Saturday that the Lord was in fact taken from the Jews and crucified and buried, for our salvation. But if anyone should offer an objection to this view by citing the statement in the Typikon to the effect that on the evening of Great and Holy Saturday the Cellarman comes and gives a piece of bread and glass of wine, we reply to this objection, that this glass of

wine and this piece of bread are not ordinary wine and ordinary bread, but, on the contrary, are bread and wine that have been blessed by the priest:

1) Because further above it says for the bread to be blessed, and further below it mentions this;

2) Because in most of them it is found written in the following fashion, that is, with a single piece, not of bread, indefinitely, but of the bread, definitely and relatively, of the above blessed bread, that is to say;

3) And because this glass of wine was the blessed wine, which, after being mixed with water, was wont to be given to the brethren for the purpose of sanctification, and especially to those who had communed in order to rinse and wash out their mouth, just as it is the custom to do right after divine Communion.

Many persons fast for three days during the Great Fast. Accordingly, why should they not fast also for the two days of Great and Holy Friday and Great and Holy Saturday, which is more necessary? Indeed, if they cannot do both fasts, it is better for them to fast on these two days, than to do so on the three days in question. For divine Chrysostom says, in his Homily on the Great Week, that just as the Great Week is the head and greater than all the other weeks in the year, so again is the Great and Holy Saturday the head of the Great Week. The fact that the above blessing of the bread is the customary solemnization carried out by breaking the five loaves is more plainly and more explicitly presented by the manuscript Typikon of the Monastery of the Pantocrator.

It says, however, also this, that of the blessed loaves of bread a sufficiently large piece must be given to each brother, and similarly as regards the blessed wine. Hence it is to be inferred that the loaves of bread must be of a large size, and the wine must be of a correspondingly large quantity, in order to suffice for all.

36. **LITURGIES - WHERE CELEBRATED**

Photios notes (Title III, Chapter 14) that if anyone should celebrate a liturgy in a private place (meaning a common place, and not a prayerhouse, as some interpret the word), in a barn, or in a farmhouse, or allows others to celebrate it than those who have been appointed to do so by the prelate, the particular place in which the liturgy was held with the landlord's knowledge, shall be dedicated to the church of that village, through the bishop and steward and ruler. But if the landlord had no knowledge of the affair, he is not liable to punishment, but those who knew about it are to be exiled and their property is to be confiscated and dedicated to the church of the locality in question. Balsamon, on the other hand, asserts that antimensia are consecrated by the prelate to this end that they may be laid on the holy tables of prayerhouses and be considered, in accordance with the meaning of their name as being employed instead of a consecrated holy table this is understandable in view of the fact that the Latin word mensa signifies table, and so mensalia too is the name for the cloths spread over the tables); LINKS or Topical_Index and the priests who receive these from Bishops, it would appear, by implication receive at the same time also permission from them to celebrate the liturgy with them in such prayerhouses. John of Kitros, on the other hand, in his Reply 13, asserts that a priest is sinning who celebrates a liturgy or performs a baptism with an antimension in a special place in a house or boat separated with holy icons, as also the priests of kings and emperors perform holy rites out in desert plains in rush huts. Balsamon also says this same thing in his Reply 14, and one who officiates in such places without an antimension is to be deposed. These antimensia must have portions of the relics of martyrs sewed to them in order to be able to fulfill the function of a Consecrated Table truly, as is required by the ordinance concerning antimensia in the Euchologion. That is why they never use antimensia in Moscow without any relics of martyrs.

See the Footnote to Canon VIII of the 7th Ecumenical Synod.

LINKS or Topical_Index

37. **DIVINE LITURGY- WHERE OFFERED**

I said "except in case of great necessity" because according to St. Basil the Great (in Epitome by Definition What) one must neither eat an ordinary supper in church, nor the Lord's Supper in an ordinary house, unless it be in case of necessity that one chooses a cleaner place and house.

That is why even in time of persecution command the bishop to have a gathering in houses in order to avoid having any pious person go to church or to a gathering of the impious. In fact, many noteworthy things appear to have occurred in ecclesiastical history under the stress of necessity. For we read that the holy martyr Lucian, a priest of Antioch, when in prison, conducted divine services upon his breast, having the clergymen and faithful ones present stand in a circle to serve as a temple. Moreover, Theodoret the Bishop of Cyprus, when in the desert and at an unsheltered place, used the hands of the Deacon instead of a holy table and performed the Divine Liturgy upon them, because the breast and hands and arms of the priest are more precious and more holy, according to St. Chrysostom, than a stone table and the inanimate vessels thereon. But such cases are altogether rare. For oratories, however, and any other place where it becomes necessary to perform holy rites, the so-called antimensia are indispensable. If anyone wonders, on the other hand, what becomes of that house wherein Mysteries were offered, when it comes to be enslaved by wars – whether it remains holy, that is to say, or becomes ordinary, let him consider the Footnotes to Canon XIV of the 4th Ecumenical Synod, which may be read with due regard for what Synesius says to the effect that that house or place in which men assembled and prayed as usual in time of an incursion of heathen does not become holy on that account; for all the private houses that afforded a reception to prayers and Mysteries in the time when Arianism was rife remained again private and ordinary dwelling places just as they were previous thereto.

38. BAPTISMS IN PRAYERHOUSES

Though the present Synod in this Canon XXXI allows a baptism to be performed in a prayerhouse with the permission of the bishop, yet in its Canon LIX it appears to prohibit altogether any performing of a baptism within a prayerhouse, just as Zonaras says, not that it is conflicting with itself, but perhaps on account of these supporting points, in order that a large number of Christians assembled in common churches may stand as witnesses to the baptism on every occasion and in order that the name and date of those baptized may be recorded in the archives of the Catholic Church, thereby preventing the occurrence of the unlawful anomaly of a person's having been baptized twice

over owing to the circumstance that there are no witnesses to the fact that he was baptized at any previous time, according to Canon LXXX of Carthage and according to Canon LXXXIV of the present Synod likewise, and in order that the sponsor (or godfather) of the one baptized may be known to all, and therefore that the spiritual relationship thus resulting may not be ignored when it comes time for the one baptized to get married.

LINKS or Topical_Index

Both the foregoing possibilities could easily occur if a person were to be baptized in a prayerhouse when a lesser number of Christians were assembled there. Perhaps, however, it prohibits baptism in oratories (only) when it is performed without the consent of the bishop, precisely, that is to say, as it prohibits also the holding of liturgical services in a house of prayer without his consent and approval. There is, however, also a third reason why baptism should be performed in churches, and not in oratories; to wit, that the priest must first make the offertory and afterwards, wearing all the priestly vestments, must come out and baptize the child, and after the baptism must commence the Divine Liturgy, and at the end of it must administer Communion to the child baptized. For just as nature had milk ready for the nourishment of the body of the infant directly when it was born corporeally, so and in like manner grace prepares divine communion ready for the spiritual nourishment of the infant directly when it is reborn spiritually through baptism. If, however, the infant is in danger, it may be baptized at any time, and at any place it happens to be.

LINKS or Topical_Index

39. The Aquarians – those, that is to say, who offered water instead of wine – had as the leader of their heresy Tatian, who had formerly been a disciple of St. Justin. (Theodoret, Cacomythy of Heretics, Book I, Chapter 20).

LINKS or Topical_Index

40. MIRACLE OF THE LORD’S BLOOD; ALSO IF HOLY COMMUNION IS SPILLED; BOILING WATER MUST BE USED;

The miracle of the Lord’s undefiled body was a double one, not only because of the fact that it spurted blood and water, the blood like that of a human being but the accompanying water like that of a supernatural source, according to St. Gregory the Theologian, but also because it spurted them warm and alive, as though that side of the body were living, and life-producing because of the

hypostatical union therewith of the life-producing Divinity, according to Symeon of Thessalonica. Hence, in order to represent the first miracle, it was made a law for blood and water to be placed in the holy chalice; and in order to represent the second, it was ordered from above and in the beginning, as Balsamon and Germanus of Constaninople say, that this water be poured in hot and boiling at the time of the communion troparion, not cold or lukewarm, in order that the priest himself and the others, by partaking of the Blood and water while hot, may be disposed to think that they are partaking of them just as they came out of the Savior's life-producing side.

LINKS or Topical_Index

So those priests who are neglectful in this regard are making an error, a great error, when they fail to heat the holy element to boiling, but pour it lukewarm into the holy chalice, for it must be boiled and be bubbling hot when it is poured in (so that the holy chalice itself will be heated by it to the boiling temperature, as the name of it denotes.

LINKS or Topical_Index

For *zeon*, in Greek, signifies boiling water. That is why divine Nicephoros in his Canon XIII says that a priest must not conduct the liturgy without boiling hot water. The Latins, on the other hand, who conduct their mass with water that is not hot, represent the living Divinity as dead, as well as the Savior's divine side that is vivified by that Divinity. But priests must be careful and put less water in the chalice when first pouring water in at the time of the prothesis, but later they must pour in more of the hot water for two reasons: both in order to heat up the previous combination in the chalice, and in order that the mixture of wine and water may be moderate, and not become the contrary, and afford the Latins occasion to accuse us of corrupting the mixture in the chalice with excessive water.

It is fitting in regard to the present Canon and most necessary to priests that we add in this footnote what ought to be done if the divine Mysteries should happen to be spilled or be eaten by insects or other small animals.

In this connection Symeon of Thessalonica (Question 81) says that if they happen to be spilled when the Great Entrance is ended (which is the same as saying before the sanctification and trans-essentiation), or the bread happens to be eaten by rats or mice during the preparative (called in Greek proskomide, according to a different system of transliteration), or prothesis, and this fact is not perceived until after the Great Entrance, the priest must make a second union (i.e., mixture) in the chalice, and bring forward other bread with the prophetic words, and adding, or saying in addition thereto the prayer of the prothesis. Afterwards he must begin saying the prayers that follow the Great Entrance, as lustrative (for those said before the Entrance need not be repeated as not being lustrative).

LINKS or Topical Index

The spilled Holy Elements, on the other hand, must be gathered up together with the dirt and other matter by the priest in a holy vessel, and be thus reserved or placed aside in the crucible, or in some other holy place that is safe and not liable to be stepped upon, lest they be trodden underfoot or suffer anything else that is unbecoming. Accordingly, if the place where the holy elements were spilled is strewn with small and easily removable pieces of marble, he must take them away entirely and put them in a separate place; if, on the other hand, they are big and cannot be moved, let him not take them away, but he must excavate them deep with a chisel over all the surface where the holy elements may have spread, and he must deposit all the particles of marble chipped off and the accompanying marble dust in the crucible, after cleaning all the region as thoroughly as he can. If not all the Holy Elements were spilled, but a portion remains, he must add more as may be needed for the holy rite. If, however, before the sanctification is finished the holy elements be spilled upon the holy vestments of the priest, which are luxurious and costly, they must be washed out well in a separate vessel, so as to leave no trace of them in the vestments; and the wash-water must be thrown into the crucible. But if they are spilled upon the vestments after the completion and transessentiation, that part of the raiment on which they spilt must of necessity and indispensably be cut away and he made a holy wrapper or cover by being washed out in that place in which the holy chalices are washed. As for the priest who spilled the elements, he must first confess the sin to the bishop.

Then, if it appears that this was a result of his negligence and carelessness, he must be penalized canonically, sufficiently and be suspended for a time, unless a priest is not available to replace him in that territory, for in that event he is not suspended, but penalized (by way of reprimand) with fasting, prayer, and genuflections. Balsamon, in Reply 20, according to the manuscripts, though in his published Replies this is not found, that if the Holy Elements are spilled before the sanctification the matter may be remedied by means of a moderate penalty. But if they are spilled after the transessentiation, in case it be due to the priest's negligence he is to be canonized with a severe penalty, and with suspension from his Holy Orders, or priesthood; but in case it be due to some demoniacal complicity, his static sin is to be penalized more lightly with a canonical penalty, lest the Devil appear with that method and complicity to be gaining an advantage by preventing the priest from officiating uninterruptedly, or, in other words, in order that the Devil may not be furnished an occasion to prevent the priest from exercising the liturgical function continuously. This identical thing is said also by John of Kitros in his Reply 11, preserved in manuscripts. Manuel Charitopoulos, on the other hand, of Constantinople, in a synodal decision, decreed that if the pre-sanctified Bread be eaten by cats or rats, the priests are to be penalized because they failed to keep them safe and in a secure place (page 239 of *Juris Graecorom*.)

LINKS or Topical Index

All priests that are celebrating in chapels must be very careful lest any rat snatch a piece of the prepared bread from the holy diskos. Hence they ought to wrap up the diskos well with its cover and have a servant to watch over the holy prothesis, or they themselves must take care of it, lest on account of their carelessness the divine Bread be devoured and consequently they themselves be penalized on this account.

If, on the other hand, the holy gifts should get moldy (in the accidents only, that is to say, of the bread, and the dampness inhering in the accidents according to Coresius), the priest ought not to burn them up or throw them in the crucible, but ought first to dry thoroughly at a charcoal fire, with proper skill, according to the directions of Nectarios of Jerusalem; afterwards, he ought to work them up with sweet wine and eat them, as is prudently recommended by those who are possessed of experience and discernment in such matters.

Nevertheless, in order to prevent the occurrence of such moldiness, the priests ought to let the Holy Bread be aired enough until the dampness of the accidents thereof be dried out. Or better, as others more discerning say, the priests ought more safely and more easily exsiccate the Holy Bread at the fire of a coal fire of burning coals with great skill, and thus preserve it. Symeon of Thessalonica (Reply 83) says that if the priest happens to forget to make the union, and covers the chalice when it is empty, but discovers this during the Great Entrance, he must at once make the union on the holy table, and read the prayer of the prothesis, and thus finish the liturgy. But if he discovers it when he is to commune, he must make a union, and say the prayer of the prothesis, and repeat from the beginning all the prayers from the time of the Great Entrance, and at the invocation of the Holy Spirit he must seal the chalice, and do whatever follows, and thus commune.

41. LITURGY OF ST. JAMES

Note from the present Canon that the Liturgy of the Brother of God is acceptable which was formerly celebrated in Palestine, but has now fallen into desuetude, and is performed only in some places at some times. Balsamon, however, though seeing that an Ecumenical Synod accepts it, says nevertheless in Question 1 of Marcus of Alexandria that it is not acceptable, perhaps because it appears to be adulterated at some points. For the hymn "He rejoices in Thee," which he says is to be chanted after the one commencing "Especially of the All-holy Undefiled Virgin," is not an old one, but a later one, and see the Catechism. But then again Emmanuel Malxus in Chapter 220 of the *Nomocanon* records the historical fact that the Church used the Liturgy of St. James down to the time of St. Basil the Great.

42. THE READER OR ANAGNOST

Note that, according to Book II, Chapter 57, of the Apostolic Injunctions, the Reader used to read the other words of the Divine Scriptures to the laity while standing on a high place in the middle; but as for the Gospels, the deacon or the president read them, according to St. Gregory the Theologian, or, as some say, the Reader read also the Gospels. For he himself appears to say, in his Stricture No. 1 against Julian:

"But what, was not the one who was once the reader (or lector) of the divine words, and the one deemed worthy of the honor of the great Bema (i.e., Julian), going to know these things (sc. the Evangelical commandments) exactly?" But perhaps the divine words which he used to read were other Scriptures, but not the Gospels, which the saint indeed says that he used to read, without, however, asserting that he read them as a lector, though the context would seem to indicate this to be the meaning of his words. Or it may be that the Theologian said this because of the fact that in the reading done by lectors in church, or Readers, there are also many passages of the Gospel interspersed therein.

LINKS or Topical_Index

43. CONSTANTINOPLE PRIVILEGES

The privileges of the Bishop of Constantinople being enviable, they have been disregarded by many at times. But inasmuch as they are canonical, they were renewed by many at various times. Thus, for instance, Dioscoros placed the Bishop of Constantinople fifth in order, and disregarded and violated Canon III of the 4th Ecumenical Synod. But the Fourth Synod renewed it. When Basiliscus the tyrant disregarded these privileges with his golden-seal edict (called in Creek chrysoboullon), though he himself again restored them with ante-encyclical letters, Justinian renewed them. Afterwards when the tyrant Phocas accorded the primacy to the Bishop of Rome (though Heraclius annulled it), the present Troullan Synod, laying claim to being an Ecumenical Synod, restored them again. Hence it did not sin in doing this, as the Papists are moved by envy to prate. For it did not do this on its own authority, but pursuant to the lead of previous Synods. See concerning the privileges of the Bishop of Constantinople in the Volume of the Atonement (or Catallage), Chapter 19, page 29, where it has Zeno instead of Justinian.

42. TITULAR BISHOPS ARE NOT BISHOPS AT ALL

What is called a throne is not any and every parish, or district, in general, but only one that is populated by Christians and clergymen. So that those who are ordained to the name of certain cities which cannot be regarded as other than spots uninhabited by Christians and clergymen, are themselves among the absolutely ordained, as not being in charge of any aggregation (or body) of faithful believers and clergymen, according to the Popish idolatry of the

Patriarchs of the East – a thing which is contrary to the Canons, according to Canon VI of the 4th Ecumenical Synod. On this account such persons ought not to be honored with the presidency of the bishop. For the end of such persons is not the protection of the laity, but ambition and greed; and see in the Footnote to the Letter of the Third Ecumenical Synod. Notwithstanding that Balsamon asserts that an order was given by Emperor Alexius for prelates to be elected by vote in the Eastern churches even though they cannot go there because of the incursions of heathen, it must be stated that he does not say for them to be ordained in places that are devoid of believers and clergymen, as we say, but in those places that are populated by Christians and clergymen but yet are occupied and held by barbarians and heathens, as this Canon of the Synod decrees. For it is inconsistent for a shepherd (or pastor) to be without a flock, and a bishop without a bishopric.

45. BISHOPRICS UNDER CONTROL OF BARBARIANS

Note that although the prelates of thrones captured by barbarians cannot go to them for fear of exposing themselves to foreseeable and manifest dangers, which is to tempt God, according to St. Chrysostom (Homily 26 on the. Epistle to the Hebrews), yet even while standing afar off they ought to bolster tip their flock by means of letters or in other ways, until the barbarians depart.

46. CYPRUS LIBERATION BY JUSTINIAN II

Inasmuch as Justinian II, called Rhinotmetus (i.e., "having had his nose cut off,") was himself the one who assembled the present Sixth Ecumenical Synod, and who had liberated Cyprus from slavery, and who had called this city Justinianopolis after his own name, therefore and on this account the Fathers of the Synod by way of honoring and thanking the Emperor made the eparchy of the Hellespont subject to Cyprus. But Zonaras says that whether the Bishop of Cyzicus was once subject to the Bishop of Cyprus or not is something that he does not know, but that it is not subject thereto now he knows full well. The Anonymous commentator says that after Cyprus was liberated from the heathen, and the Bishop of Cyprus returned to his throne, the provinces of the Hellespont also returned to the Bishop of Constantinople.

LINKS or Topical_Index

47. VIRGINS DEDICATED TO GOD

Let no one be surprised to see that while St. Basil the Great, on the one hand, asserts, in his Canon XVIII that completion and discretion of the reasoning faculty is attained in virgins over sixteen or seventeen years of age, the present Synod, on the other hand, in the Canon in hand, says that it is attained in the tenth year of one's age, since such maturing of the reasoning faculty is attained in some persons more quickly, and in others more slowly. For some persons, being of an acuter and finer nature, acquire more rapidly than others the power of discerning and distinguishing what is good and what is bad, according to Balsamon. Hence it is that holy Timothy in his Canon XVIII says that sins of some persons are judged by God beginning with the tenth year of their age, while those of others are not judged until later years. But if sins are judged by God beginning with the tenth year of a person's age, it is manifest that these sins are done after the attainment of the age of discretion, or of the complete development of the reasoning faculty. For divine Basil (in Definition 15 *in extenso*) says that "after the perfect development of the reasoning power both honors and punishments are bestowed on those sinning or those succeeding by the righteous Judge according to the merit of their works." Divine Chrysostom, too, would have it (in his sermon to a faithful father) that young people ought to wrestle with their passions and vice beginning with the tenth year of their age and ought to be punished for the sins they commit from then on. Hence John of Kitros in his Canon IV says that male children ought to confess their sins to confessors from the fourteenth year of their age and up, whereas female children ought to do so beginning with their twelfth year. I need scarcely remark in passing that some modern teachers would have it that in the present wicked generation girls should begin confessing their sins when six years old, and boys when eight years old, *"because iniquity increased"* (Matthew 24:12), and *"because the imagination of man's intellect is assiduously inclined to evil things from his youth"* (Genesis 8:21). But others again, being of a denser and more sluggish nature, acquire the discernment of what is good and what is bad later and at a more advanced stage in their life, i.e., when they come to be older. Hence God says that the Israelites could discern good and evil when over twenty years old. *"And the Lord's anger was kindled in that day, and he swore, saying, Surely none of the men that came up out of*

Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob, knowing as they do well enough what is good and what is evil" (Numbers 32:10-11). Canon CXXXV of Carthage, on the other hand, says that virgins are to take the habit when they become twenty-five years old, except only in case there should arise any necessary circumstance, such as that of rapine or danger of death. And, generally speaking, to repeat what the said Canon XVIII of Timothy asserts, the perfect and complete development, of the reasoning faculty of everyone, and consequently the ability to discern good and evil, is to be judged in accordance with his natural knowledge and prudence. And if we care to tell the truth, with the advancing years of our period, Children constantly grow more and more wicked and evil-minded, and consequently even before the tenth year of their age some of them are able to discern what is good and especially what is evil.

On all these grounds, therefore, the present Synod, not only for the advancement of the Church and of Christians, as it itself says, but also for the acuter discernment of good and evil as a result of natural processes of the mind, which it does not say, would have them become monks beginning with the tenth year of their age, since it is told by Solomon that prudence (Note of Translator. Because the English language possesses no word exactly equivalent to the corresponding Greek word, most persons try to express the idea by means of the English word wisdom instead of prudence, but by doing so they deprive the language of word signifying what the Greeks call sophia, usually translated into English by the word wisdom) in men is gray hair and agedness *"wisdom is gray hair unto men"* (Wisdom of Solomon 4:9); and by Elias in Job: *"It is not the aged that are wise neither do old men know how to judge; but it is a spirit in mortals, and a spirit of the Almighty that teaches"* (Job 32:9-10). Besides, since this Synod did not stand upon ten years as the limit, but gave the prelate leave to increase them, while the 1st-&-2nd decrees that those wishing to become monks or nuns should try it out for three years, in its c. V, herein, behold, you can see for yourselves that again the number of years becomes nearly enough to coincide with the sixteen years specified by St. Basil, during which the one about to become a monk or nun being adolescent, and consequently able to discern whether he can maintain virginity or not his or her confession

(Note of Translator.-Here, as also often elsewhere, by the term “confession” is meant, in reality, what is denoted in English by the word promise or vow) is to be considered reliable and authenticated. But we ought to note here in addition that it would in truth be an exceedingly fine thing if, in accordance with this Canon, “young and beardless men” became monks as soon as they passed the tenth year of their age, or even the thirteenth year thereof (allowing three years, that is to say, for trial), and started at this tender and gentle age of theirs contending and fighting against their passions, and against the ruler of the world (the Devil, the Greek word is diavolos, which means traducer), and were introduced directly in the beginning to the exercise of all good things (or, all virtues), according to St. Basil the Great (Definition 15 *in extenso*).

“*For,*” says Jeremiah, *“it is a good thing for a man when he lifts up a yoke from his youth”* (Jeremias 2:20). But inasmuch a s this generation of ours has become prate to passions, the bishop, as is commanded by this same Canon, ought to increase the number of years in regard to those about to adopt the monastic style of life until they reach the point of growing a beard, since this is also more to the interest of the very persons themselves who are going to become monks, in order that the judgment of their reasoning faculty may be rendered more perfect (i.e., more maturely developed), and consequently the trial likewise, and in order to preclude their becoming a cause of scandalization and perdition to the monks dwelling with them, as a result of their beardless and feminine face. And see in the Footnote to Canon III of the First Ecumenical Synod, and Canon XVI of Gangra.

48. **WIDOWS AND DEACONESSES**

The example of the widows and deaconesses which the Canon adduces here is not inept, as some have said, in view of the fact that the reference is to widows in the one case and to deaconesses in the other. But neither is it with regard to temperance in marriage, which the deaconesses are able to exercise in their fortieth year, and the widows in the sixtieth year, of their age, that the Canon introduces these women into the midst of the argument. But then, on the same ground, neither is it that which Zonaras asserts, to the effect that the deaconess, being a virgin and never having tasted of hedonistic pleasure, if she has succeeded in preserving her chastity up to the fortieth year of her age, shall be convinced that she can safely remain a virgin henceforth, whereas the widow,

having tasted of the sensual pleasure afforded by her husband, needs all the sixty years to complete a more satisfactory test by trial to ensure that henceforth she shall be able to abstain from it: for these two hypotheses are inconsistent with the meaning and acceptation of the present Canon. Reconciling as much as possible the example, we say that the widow whom St. Paul mentions, notwithstanding the fact that she used to be enrolled in the Widowed Battalion without any ritual imposition of hands, according to chapters 1 and 2 of Book III of the Apostolic Injunctions, in order to be ministered to by the Church, according to Canon XXIV of St. Basil, and to be furnished with a sufficiency to supply her with the necessaries of life. Just as St. Paul himself goes on to say by adding: *"If any man or woman that believes have widows let him or her relieve them, and let not the Church be burdened, so that she may relieve those women who really are widows"* (1Timothy 5:17). Although, I say, this widow used to be enrolled in the Widowed Battalion, and not in the Battalion of Deaconesses, yet, in spite of this fact, since deaconesses were also ordained also from these once-married (or monogamos) widows, it is obvious that these deaconesses used to be ordained when sixty years old. And the reason is that if the lower battalion of widows were enrolled after so many years, i.e., at such an advanced age, in order to preclude their slipping away from Christ, how much the more ought not the widows, and deaconesses by virtue of an imposition of hands, to be ordained after so many years, whose marriage after ordination would have been incomparably more unlawful than the marriage of (unordained) widows, and consequently the fear engendered on this account, by comparison, would have been greater? Not only, however, is this shown by argument, but also by the facts. For Sozomen (Book VII, Chapter 17) bears witness to the fact that Emperor Theodosios made a law (before the Fourth and the present Synod were held) that no woman should receive any ministration (i.e., relief or assistance) unless she had children or unless she had become sixty years old. "This is the cause that led Emperor Theodosios to provide for the (enhancement of the) good report and decency of the Churches by making a law that women should not be allowed God's relief unless they had children and became over sixty years old, in accordance with St. Paul's express command." But, the Fourth Ecumenical Synod reduced these sixty years of deaconesses to forty, by decreeing in a general and indefinite manner that no deaconess should be ordained until forty years of age, irrespectively, that is to say, of whether she was one of the virgins or one of the once-married (or, in Greek, monogamous)

widows. So for the reasons reckoned up here the example of the widows and deaconesses which the Canon cites is germane to the issue and is eminently consistent with its meaning, for it compares deaconesses with deaconesses that have been drawn from the ranks of the widows. Concerning the fact that deaconesses actually were ordained from among these once-married widows. this is corroborated:

a) By the Apostolic Injunctions, which say, in Book VII, Chapter 77: "Let a chaste virgin become a deaconess; or, otherwise, one that is a believer and honest";

b) Canon XLVIII of the present 6th Ecumenical Synod, which says that the wife of one destined to become a bishop, may, if she be worthy, become a deaconess;

c) And that famous Olympias who, though a widow, was a deaconess. The fact, too, that the marriage of deaconesses was more unlawful than the marriage of widows is shown by reference to Canon XV of the 4th Ecumenical Synod and Canon XXIV of Basil: for the former anathematizes any deaconess that has married together with the man who married her; while the latter, of Basil, only excommunicates any widow that has married by denying her Communion until she ceases from her uncleanliness. This too is perfectly reasonable in view of the fact that the widows were wont to promise and solemnly undertake not to get married a second time just as did Anna the daughter of Phanuel, and in accordance with Chapter 1 of Book III of the Apostolic Injunctions, and in accordance with that which St. Paul says: *"Having been damned because they disregarded their first faith"* (I Timothy 5:12). See also the Footnote to Canon XIX of the First Ecumenical Synod.

LINKS or Topical_Index

49. MONKS NOT TO WEAR LONG HAIR

Note from the present Canon that monks living in monasteries and coenobitic communities must cut their hair symmetrically; for it appears that monks affect a symmetrical haircut both from this Canon and from the discourse of Athanasios the Great concerning virginity, and also from the first sermon on Peace by St. Gregory the Theologian, and from many historical narratives of Lausaicus. Since the present time is (considered to be) a time of mourning among monks,

according to divine Chrysostom (Homily on the Gospel of St. Matthew No. 56) and John of the Ladder. God, by the way, says through Isaias that shaving the head is a sign of mourning and weeping and of beating the breast (Isaias 22:12). And if, as St. Paul says, any man in general is ugly when he has hair (and see the Footnote to Canon XCVI of the present Synod), how much more ugly monks are who grow hair! But if all monks in general ought to cut their hair symmetrically, how much more ought young monks living in monasteries or cells, and deacons, to cut their hair! For such persons scandalize others with their beardless face as much as they do with their long combed hair. Against these incongruities those living in cities, and especially those living in the imperial capital city ought to be on their guard at all times.

LINKS or Topical_Index

50. TONSURING MONK MEANS GREAT HABIT– THERE IS NO SMALL HABIT

By tonsure here the Canon means the great and angelic habit, since, according to Balsamon (in his Interpretation of Canon II of Aghia Sophia), tonsure properly speaking is the garb of the great and angelic habit. We must know, also, that in the beginning and originally the habit of monks was but one that is the "great" habit, as St. Theodore the Studite refers to it in writing in his will. You cannot give anyone that which is called the small habit, and afterwards the great habit; for there is but one habit, precisely as there is but one baptism, in the sense in which the Holy Fathers employed the word.

And divine Gregory Palamas in a letter written to a monk by the name of Paul says: "This is the great and monastic habit. The Fathers know of no little habit of monks, though some of the later writers appear to have sundered it two; but since they ask the same questions and make the same replies and promises both in regard to the little and in regard to the great habit, they again restore it to a single habit." And Symeon of Thessalonica (Chapter 20) says that just as baptism is one and one only, so too is the habit of monks. For the little habit is an earnest, or pledge, and preamble to the great habit, and was invented by certain later Fathers on account of men's weakness (or even negligence). Both the Euchologion and Balsamon (in his Interpretation of Canon II of Aghia Sophia) call the little habit an earnest of the great habit. But Job, surnamed the

Sinner, in his discourse on the Mysteries (included in the Syntagmation of Chrysanthus of Jerusalem), adds also a third habit, saying thus: “The monastic habit advances from the lesser to the more perfect one, from that of the person called a microscheme (or “little-habited”) and rasophore (or “wearer of the monk’s black outer garment”) to the holy habit of the tonsure, and from this again to the one called the angelic great habit.” In a similar fashion, too, the Euchologion divides the services of the habit into three, namely, the service of the rasophore, that of the microscheme, and that of the megaloscheme (i.e., of one wearing the great habit. Accordingly it does not call the rasophore a microscheme, as does Job, but applies this noun to one commonly called a staurophore (i.e., “wearing a cross”), which Job called the habit of the tonsure further above. These facts having been thus stated, it is plain that all those who arrive at the point of being rasophores (i.e., of having donned the rason, or monk’s habit, or the black garb affected by monks in general) can no longer throw aside their rason and marry. Perish the thought! For how could they possibly dare to do this at a time when they have already cut off the hair of their head, a fact which denotes that they have rejected from their head any and every worldly concern and have consecrated their life to God? How could that be possible when in fact they have even donned the rason with the auspicious adjuvant of a blessing, and have put on the calymmauchion (formerly, but incorrectly, transliterated as “kamelaukion” or “kalymmaukion”), and have changed their name; and two special prayers have been read to them by the priest in which he thanks God for having redeemed them from the vain and worldly life and having called them to the decent and modest profession of monks, and begs Him to accept and welcome them into His saving yoke? Again we ask, if one who has merely promised to become a caloyer (i.e., a monk), without so much as having donned the rason (or monk’s habit), ought not to break, but, on the contrary, ought to carry out his promise (and see the Footnote to Canon XXVIII of Basil), in accordance with the Scriptural passage saying, *“You shall perform thy vows to the Lord”* (Matthew 5:83; Deuteronomy 23:23), how much more is it not incumbent upon one to do so after he has actually put on the rason? That is the reason that Balsamon (in his Interpretation of Canon of the 1st-&-2nd Synod) says that a person who has put on the rason is not permitted thereafter to become a layman, but, on the contrary, he will be for this compelled to carry out his earlier purpose.

If he is unwilling to do this, says Balsamon he is to be punished severely, as the law commands in Title II of Book IV – see also the Footnote to Canon XVIII of Basil, who says there the same things as Balsamon does. All those, again, who are microschemes and staurophores are also situated between two narrows – that is to say, in other words, they must both observe and maintain the rigorous requirements of the megaloscheme, because they too have given identically the same promises and have made the same vows to God as have the megaloschemes, and have been adorned with the same vestments (except for some of these) as they have by God been deemed worthy to wear (except for three) – without offering any lame excuse such as people often allege in extenuation of sins, on the alleged score that they are not megaloschemes and on this account are not under any obligation to observe and maintain the rigorous career. In addition, too, they ought not to neglect, but, on the contrary, ought to make it their most serious and constant endeavor and aim to succeed in ultimately assuming the great habit that is the perfect one.

For, just as the earnest (or betrothal) is incomplete and imperfect as compared with the wedding (or marriage), so and in like manner it may be said that the little habit they are wearing, since, as we have said, it is but an earnest to the great habit, is also and to the same extent incomplete and imperfect, and consequently they themselves too who are wearing it are incomplete and imperfect. Let them take notice of what Symeon of Thessalonica says (in Chapter 300) to the effect that all who are incomplete and imperfect in respect of their habit ought by all means to become complete and perfect, lest they die incomplete and imperfect, without the most complete and perfect perfection of the habit . . . and that, just as a person who fails to get baptized is not a Christian, so too anyone that fails to become perfected in respect of the habit is not a monk (that is to say, more plainly speaking, he is not perfect). But note this too, that notwithstanding the fact that Athanasios, the monk in Athos, and devout Dunale the confessor mentioned in the *Synaxarion* (December 17), and some others assumed the little habit first and the great habit afterwards, at different times, those persons, nevertheless, are doing better and being more rigorously compliant who become megaloschemes at once without first becoming microschemes, because, owing to the fact that they do this once for all and on a single occasion, they are proving more plainly the fact that the habit of monks is

a singular one and unique, which is precisely what the tradition handed down by the saints desires.

As for the special prayer found printed in the book of catechetical notes by the Studite, who states that the originator of it assumed the little habit first and the great habit afterwards, that prayer, I say, though it is contrite and penitential and beneficial to the soul, is not one composed by Theodore the Studite, but, on the contrary, is one composed by a certain Theodosios, as is to be seen therein plainly enough, and gleaned from various sources. Furthermore, though any time may be considered fitting for one to become a monk, yet the period of the Great Tessaracoste – the Great Fast, is more fitting than any other because it is a time of mournful repentance, according to Reply 25 of Symeon of Thessalonica. In addition be it noted that Job says that a plurality of monks or nuns cannot be solemnized in one and the same liturgy by a single "old man," but that they must be solemnized one at a time.

LINKS or Topical_Index

The habit of monks is called the angelic habit for other reasons too, but more especially for the two following reasons: for one thing, because as long as a monk is in the flesh he ought to emulate and imitate the disincarnate (i.e., fleshless) life and virginity of the angels; and for another thing, because a monk ought always and at all times to he engaged in uttering doxologies (i.e., glorifying hymns) to God, as do the angels in heaven, according to Symeon of Thessalonica. Finally, it is most noteworthy of all that Dionysios the Areopagite, in his work on the subject of monastic perfection, asserts "that the renunciation not merely of living particulars, but, what is more, even of imaginations, evinces the most perfect philosophy of monks as put into practice scientifically by keeping the unifying commandments."

51. MONK WHO MARRIES CAN RETURN IN REPENTANCE

In view of the fact that a married monk is "canonized" the present Canon as a fornicator, just like a worldling, Balsamon says that this concession is made to those monks who of their own accord and voluntarily dissolve their unlawful marriage and hasten to confess and repent, and not to those who repent involuntarily.

52. MEANING OF MONASTIC GARMENTS

From these words of the Canon we conclude that this unforgetfulness resulted from some delay in the Monastery and the time spent in undergoing her trial, or test of fitness, and that in those times monks and nuns were wont to undergo the trial, or test of fitness, dressed in worldly clothes, and not wearing the rason. For, it says, they would take and put on the black garments after they came to the Monastery.

This became more plainly evident from Canon CXXXV of the Synod in Carthage; see also Canon I of Nicephoros concerning this. And note that, according to Pachymeres, in his paraphrasis to St. Dionysios, the black garment of monks denotes that they are leading a monastic life as their career, secluded to themselves, just as black paint secludes itself to the eye. The monastic order lives monastically twenty-four hours a day.

For that is what the black color of their clothing denotes. That is why divine Athanasios in his discourse concerning virginity says, “let thy coat be black, not dyed with a dye, but of material naturally of that color.” It is not only black clothing, however, that befits monks and nuns, but also gray clothing that is neither very dark nor very light in color, but of a color compounded of black and white. That is why Chrysostom, in his discourse concerning virginity, says that “virginity does not consist in gray clothes and colors.” Zonaras the historian also notes this fact. But the color black also denotes mourning and grief, which every monk and nun ought to be engrossed in. For those who are mourning and grieving over dead relatives of theirs are accustomed to wear black clothes. But since we have been speaking about the garments of monks and nuns, it is convenient here to proceed to interpret also what each one of them denotes, when taken by itself. Thus, then, it should be said that the tunic (or *chiton*), which was in shape and appearance like a shirt, and which nowadays is called the “inner rason” (*esorason*) and the “cingulum” (*zostikon*), denotes the robe of rejoicing, and the divine justice, which a monk or nun puts on in lieu of leathern jackets, and instead of the nakedness of Adam, according to the Euchologion and Symeon of Thessalonica. The pallium, which was a garment and cloak in shape and appearance like that which is nowadays called the *epanorason* (or

"outer rason" or over-coat), or *mandorrason* (or "cloak-rason"), just as Symeon of Thessalonica calls it a *peribolaion* (or "wrapper"). And when Abba Isaac says, "wrap up your pallium," he meant a garment like a coat, and not, as the monks nowadays discard the pallium, and instead thereof use the so-called "*paramandy,*" what at that time would have been called a *paramandyas*, denoting a sort of cloak-like garment which might be described as a "second cloak" (that is why, it would seem, that the Euchologion calls the little habit a *mandyas,* or cloak) -and not that square piece of cloth measuring but a handbreadth and nowadays worn by *microschemes* behind over their shoulders.

The, pallium, I say, denotes the costume of imperishability and modesty, and the divine protection and envelope, according to the Euchologion and Symeon of Thessalonica. The zoni, or belt, which is of leather and drawn tightly round the waist, where the kidneys and the seat of desires are, denotes the mortification of the carnal desires, and sobriety and sanity, and the fact that the monk is ever ready to perform ministrations, according to the Euchologion, Symeon, Cyril of Jerusalem, Dorotheos, and Sozomen (Book III, Chapter 13). The sandals and boots denote that the monk must run readily on the road of the Gospel of peace, without stumbling, but tread upon figurative serpents. (i.e., snakes that beset his path). And that just as boots are subject and subordinate to the rest of the body, so and in like manner ought the body to be subject and subordinate to the soul, according to the Euchologion, Symeon, and Cyril of Jerusalem. These are the vestments of the microscheme and of the staurophore. The megaloscheme also wears these three garments, but in addition thereto also a *cocuoulion* (or hood), and an *analabus* (or mantle), and a *mandyas* (or cloak). The coucoulion denotes the crest of salvation, according to the Euchologion, the overshadowing of the divine grace, which rejects all thoughts of the world, according to Symeon and Cyril of Jerusalem, innocence and humility, because such coucoulia or hoods are worn also by innocent children, according to Sozomen and Dorotheos.

The analabus (which is also called *anaboleus* by Sozomen) was of leather, according to Symeon, and is now called the polystaurion. It denotes that the monk takes up (cf. the Greek word "apalabon," meaning "who has taken up") the Cross of the Lord and follows Him, according to the Euchologion and Symeon and Dorotheos. The fact that he wears crosses both in front and behind denotes, according to Cyril of Jerusalem, that the world must be crucified to

monk the instant he sets forth in his departure from it, and that monk, on the other hand, must be crucified to the world, because of his lack of interest in it, in accordance with the Biblical passage saying, *"the world has been crucified unto me, and I unto the world"* (Galatians 6:14). Sozomen asserts that its being drawn tightly over the shoulder-blades denotes that a monk must always be ready to perform services.

The *mandyas* (which Sozomen calls a sleeveless tunic, and Dorotheos a *colobius*, or jacket), being comprehensive of all the others, denotes that a monk is wrapped up in his mandyas as though he were in the grave, according to Symeon. Sozomen and Dorotheus say that the fact that the mandyas has neither cuffs nor sleeves denotes that a monk ought not to lift up a hand against anyone, nor do anything that comes under the purview of the old man.

The spreading, on the other hand, of the mandyas denotes the equipment of wings possessed by the angels, according to Cyril of Jerusalem. This is confirmed by the fact that the habit of monks is called the angelic habit. The four corners of the mandyas, again, denote the four cardinal virtues, namely, prudence, sobriety, justice, and bravery. But the mandyas used to have also a red (or scarlet) mark, which meant, according to Abba Dorotheos, that it served as a badge to identify the caloyers (the common name for monks in the Greek vernacular), and that they are soldiers of the heavenly King. As touching the fact that the mandyas is a garment which belongs only to the megaloscheme, that is vouched for by Symeon of Thessalonica. For that authority says (in Chapter 273) "last, as comprehensive of all, he envelops himself in the mandyas." But this is still more emphatically and clearly brought out by what the priest says, "Our brother so-and-so has received the great and angelic habit,"– though the Euchologion makes no mention at all of the mandyas of the megaloscheme. As for the *calymmauchion* and the *epanocalymmauchion* (or "overcap"), they have no special blessing. Some persons, however, say the blessing belonging to the *coucoulion* also over the calymmauchion of the staurophore. These facts having been thus stated, the priest ought to bless the *epanorrason*, instead of that square piece of cloth measuring but a handbreadth (referred to hereinabove), and to give it to the monk being tonsured by him to wear, lest when he is giving the epanorrason he be left ridiculously at a loss for a prayer and a blessing. But if anyone should care to wear that square piece of cloth measuring but a

handbreadth over the esorrason instead of a Cross, it seems to me that he would be doing nothing improper.

LINKS or Topical_Index

53. MARRIED MEN BECOMING BISHOPS OR MONASTICS

Hence that man John Glycys, though logothete of the streets and roads and having wife and children, directly he became a Patriarch, his wife became a nun, according to Nicephoros Gregoras (his Roman History Book). Note, however, that in accordance with the similitude of the wife of one about to become a bishop, the wife of one about to become a monk ought to do the same. This means:

1) She ought to get divorced from him by mutual consent and agreement.

2) She ought to remain unmarried forever thereafter.

3) And she herself too ought to become a nun, precisely as he became a monk – after his tonsure of course. She must be divorced from her husband by mutual consent and not by compulsion, because the Apostle tells married couples: *"Defraud not yourselves of one another, unless it be by mutual agreement*" (I Corinthians 7:5); and "*Are you tied to a woman? seek not to be freed"* (I Corinthians 7:27). And again: *"A wife has not control over her own body, but her husband has it; and likewise also a husband has not control over his own body, but his wife has it"* (I Corinthians 7:4). But if it is true that they have not the control over themselves, or their own bodies, but are under the control of one another, and not under their own respective control as individuals, then neither can they be divorced or separated without their common and mutual agreement. And the Lord says: *"What therefore God has yoked together, let no human being put asunder*" (Matthew 19:6). St. Basil the Great too agrees with the Apostle. For when he was asked how married persons ought to be treated in connection with the monastic life, he replied (Def. *in extenso* 32) that they must first be asked whether they are doing this by mutual consent and agreement, as St. Paul says; and, if so, they must be admitted in the presence of many witnesses. But if one party of the couple, the husband, that is to say, or the wife, does not agree to this, but contests such a separation less stubbornly than the

other party, being more solicitous of pleasing God, which is done, of course, by means of the monastic life, then let them not be admitted; nor in such a case let the one testing them be upset, but let him remember the saying of St. Paul, that *"God hath called us in peace"* (I Corinthians 7:15); and also that which the Lord said, to wit: "*Whoever does not hate his father, and mother, and wife, and his children, cannot be my disciple*" (Luke 14:26). For inasmuch as they have failed to fulfill this requirement, they cannot become disciples of Christ by resorting to the monastic life, since there is nothing in the world that is preferable to obeying God, or, in other words, His commandments and injunctions, among which is that requiring such consenters to be admitted, and that forbidding those who do not hate each other from being accepted as disciples of Christ. For that is the reason why St. Basil asserted the same thing twice, above and below. His words are susceptible also of the following interpretation. If one party is at odds with the other, let him who is asked to admit them tell them to remain in peaceful marriage, to which God has called them, and that they cannot become disciples of God unless they hate each other. The saint adds, however, that that party who was prevented from taking up the monastic life by the other may, even while in the state of matrimony, succeed in achieving his aim of monastic purity of life by fervently praying and fasting. Further, divine Augustine (in his Letter No. 45), in writing to Armentarius, says that one party cannot become a monk or nun without the consent and desire of the other party. But if one, contrary to the desire of the other, becomes a monk or nun, as the case may be, he or she ought to be obliged and compelled to reunite with the other party.

Accordingly divine Jerome (Letter 14) severely censures Galatia for becoming a nun without obtaining her husband's consent. So much for the fact that a woman must get divorced from one about to become a monk by mutual consent. As for the fact that she ought thenceforth to remain forever unmarried, that is manifest. For were she to marry a second time, she would in consequence be committing adultery, both according to the words of the Lord, who said: *"everyone that divorces his wife, except on the basis of fornication, is causing her to commit adultery,"* and according to the words of St. Paul, saying, *"So then if, while her husband lives, she be married to*

another man, she is acting as an adulteress" (Romans 7:3), by the word "lives" here is meant, of course, (still) leading a bodily and actual life, such as the life lived by a monk. Chrysostom (Hom. 19 on the seventh chapter of the First Epistle to the Corinthians) says that since because of continence and other pretexts and pusillanimities it used to happen that divorces of married couples occurred, it were better that they had not married to begin with; but that, if the marriage has actually occurred, let the wife stay with her husband, if not for the sake of coition, at least in order to prevent her from having access to some other man on the sly – which is the same as saying, let her remain unmarried for the rest of her life. But that the consequence of these two propositions is that the wife of one who is destined to become a monk is herself compelled to become a nun (which was the third) is something that is equally manifest. For the agreement she made with her husband that he might become a monk compels her perforce to refrain from getting married thereafter and to remain unmarried throughout the rest of her life.

And this celibacy, again, in order to ensure its being preserved inviolable, and free from danger and suspicion, necessitates her departing from the world and entering a Monastery and getting tonsured as a nun. Hence it may be said that Leo the Wise decreed concerning married couples, in his Novel 20, the following in a manner worthy of his name and in accordance with his wisdom:
"Since marriage used to be dissolved by agreement for consideration of sobriety, we decree that no divorce shall be granted otherwise except on condition that both parties, as soon as divorced, become a monk or nun, respectively, each of them taking his own belongings" (Armenopoulos, Book IV, Title XII).

These facts having been thus stated, Balsamon is not correct in saying that a wife can become a nun even without her husband being willing. As for those, on the other hand, who express the opinion that one spouse may marry a second time after the other has adopted the monastic style of life, on the supposition that the latter is dead, because of having chosen another life, they too, I say, are muzzled by the present Canon, which, in spite of the fact that the one destined to be ordained a bishop has chosen another life for himself, will yet not allow his wife to marry a second time, because that would be adultery. Even though Chapter 4 of Justinian Novel 22, to be found in Title VII of Book XXVIII of the

Basilica, does say that the husband and the wife may, after betaking themselves to the better style of life of monks and nuns, be divorced and depart, yet it is to be borne in mind that this separation which has resulted from their coming to a private understanding with each other must of course have been obtained by mutual agreement.

See also Dositheos, of celebrated memory among Patriarchs, page 745, concerning those who have served as Patriarchs in Jerusalem, who asserts that it is an error for anyone to express the opinion that one party to a marriage may marry again after the other has adopted the monastic mode of life; and he further asserts that those who do not obey the rules of the Fathers, but allow one party to become a monk or nun against the wishes of the other person, are under an anathema. Notice, however, that the fact that the vows and promises of a wife who is under the control of her husband (as well as vice versa) are unreliable, is verified by the thirtieth chapter of the Book of Numbers. For it says that if a wife make any promise to God, and her husband happens to hear her and keeps silent, she must fulfill her promise.

If, on the other hand, her husband does not keep silent, but, on the contrary, objects, that promise is not to be actualized and put into effect, and the Lord will not condemn her on this account. See also the Footnote to Apostolic Canon XXII. I omit to state that not merely is it a fact that a married couple may adopt the monastic mode of life only with the consent of both parties, but also that the wife ought to be asked whether she is willing either to become a nun herself or to have her husband become a monk; and if after three months have elapsed she still persists in that good aim, then they may be tonsured, even though the woman is forty years old and of firm belief, according to the comment of Balsamon which is recorded in Chapter 2 of Title I of the Nomicon of Photios. See also Job the Sinner, page 1333 of the *Syntagmation* of Chrysanthus, and note that he wants married couples to become monks and nuns by mutual agreement.

54. WORLDLY PERSONS HAVE NO PLACE IN AFFAIRS OF MONASTERY

Note that Patriarch Sisinius, and even John of Antioch, in agreement with this Ecumenical Canon, issued a Tome prohibiting the letting out of monasteries to worldlings. But Patriarch Sergios, on the contrary, issued another Tome ordering the monasteries to be turned over to worldly men, not, however, in order to have them converted into worldly resorts, which is forbidden by the Canon, but in order that they might rehabilitate and improve them. It would seem, however, if one thinks the matter over well, that Sergios did not order this with sound judgment.

For if it was in reality the object of the Fathers to prevent these institutions from being turned over to worldlings and being turned into common resorts, why should the present Canon add that monasteries must not be let out by anybody whatever to worldly tenants at a time when Canon XXIV of the 4th Ecumenical Synod says this expressly? For that addition would have been superfluous and vain verbosity.

Besides, Canon VIII of the 4th Ecumenical Synod commands that the clergymen and superiors of monasteries shall be subject to the authority of the bishop. But if in accordance with the Tome of Sergios monasteries may be let out, it is an inconsistency that the superiors of monasteries ought to be subject both to the bishop and to the worldlings, and consequently be compelled to serve two masters. But inasmuch as this is impossible, as the Lord said, and a cause of dissensions and of scandals, the bishop ordering one thing, and the worldlings another, it is evident, then, that neither ought monasteries to be turned over to worldlings for rehabilitation and improvement, but only to clergymen and monks. For things that are holy must be given to priests, and not to laymen. To do otherwise would be improper, and utterly inconsistent. And I do not even go to the trouble of saying that it is also harmful to men’s souls, and ruinous to the households of laymen who take over monasteries.

55. CLERGYMEN NOT TO BE HUNTERS

From this Canon it may be inferred that no clergymen, or any persons in Holy Orders, or monks, whatsoever ought to be hunters of hares, rabbits, and other animals, or of birds of any kind. For if this Canon prohibits clergymen from even looking at the hunting of animals and of wild beasts, much more does it prohibit them from being hunters themselves. Hence those in Holy Orders who are hunters shall be deposed unless they cease, while monks guilty of the same misconduct shall be excommunicated, according to this Canon.

LINKS or **Topical_Index**

56. PRESANCTIFIED NOT OF GREGORY DIALOGOUS – SOME DETAILS

Note that the presanctified Liturgy is not one composed by Gregory Dialogus since he was unacquainted with the Greek language, according to Letter 29 of his sixth book, and since this Liturgy is not found in his written works. On the contrary, it dates from the times of the successors of the Apostles, according to Reply 56 of Symeon of Thessalonica, and existed before the time of Dialogus, as is shown by Canon XLIX of Laodicea, and especially by the custom which obtained in the East, as St. Basil says in his letter to Patricia Caesaria, and in the West, as St. Jerome says in his letter to Pammachius, of allowing Christians to commune on Wednesdays and Fridays with presanctified Bread. For it is obvious that in communing these persons were wont to say something in the way of prayers before actually partaking, and after partaking thereof, which prayers, briefly speaking, were the liturgy of the presanctified then in vogue, and that is what Argentes says. See also the Footnote to Canon XII of Laodicea. But we mention Dialogus in the dismissal of the presanctified Liturgy either because Dialogus, by communicating this Liturgy to the Romans in the days of fasting in the Great Fast, according to Mauritius, the deacon of the great Church who was the author of the Synaxarion, and according to their translator Maximus Marganios, and Michael Constantinopolite, furnished the Easterners the idea of celebrating it on every day in the Fast, as some insist (see Dositheos, Concerning those who served as Patriarchs in Jerusalem, page 526); or else it was because, though in existence long before, it was afterwards embellished by Dialogus, and brought to the state in which it is now seen. The presanctified Liturgy was devised by the Fathers in order to provide a way of becoming participants also on days of fasting of the heavenly life and of the grace that come from the holy

Mysteries. For Blastaris, in Chapter 5 of Verse 300, says: "Just as soldiers at war, after the battle is over, in the evening of the day it ends, partake of food and nourishment prepared beforehand, in order to strengthen their bodies by means of it and to be able to fight the enemy the next day, and so in a similar manner we Christians (those of us, that is, who are worthy and prepared), while fighting the passions and the Devil during the days of the Fast, are wont to partake of the

Body and Blood of the Lord during the evening of the day, which have been presanctified from Saturday and The Lord's Day, in order to strengthen ourselves from this and enable ourselves to fight the figurative enemies again more valiantly (though Blastaris does not say this out of his own head, but has translated it from some previous and older comment which we have discovered).

This same thing is also embodied in the presanctified prayers of this very Liturgy." Note that the presanctified Liturgy must be celebrated during the evening of the day, according to the typikon and the Western Synod held in Cabilone. Hence those who celebrate it morning are in error, and let them correct themselves. For how can they say in the morning, "Let us fulfill our evening prayer unto the Lord," which is not even one to be said at noon. Not only at four, and six, but also at two, and three, and five, according to this Canon, the presanctified Liturgy may be freely celebrated by those who so wish. As for those who do not wet the Holy Bread with the all-undefiled Blood, as is prescribed in the Euchologion, and who neither keep it prepared to serve in the celebration of the Presanctified Liturgy, they are obviously Latin-minded. For one of the characteristics of the impiety of the Latins is this one of not giving the laity but of one kind, or, in other words, giving them of the bread only, the Mystery of the Eucharist, as the Western Council held in Constance, Germany, in the year 1414 unlawfully legislated. As for the many reasons why presanctified bread was kept, see Eustratios Argenetes, page 284, and the Footnote to Canon XIV of Laodicea. Presanctified wine, too, used to be kept in the churches, as is attested by St. Chrysostom in his first letter to Pope Innocence, and also by St. Jerome in his letter No. 4 to Rufinus, and by St. Gregory the Theologian in his epitaph to Gorgonias, and by the local Synod, held in Toledo, and others. See also the Footnote to Canon XLIX of Laodicea.

57. MEMORIALS 3 MONTH, 6 MONTHS, 9 MONTHS

Since we here on the subject of memorials, we note that the trita which are held for our sleeping brethren denote, according to holy Symeon of Thessalonica, that the sleeping brother was composed from the beginning by the Holy Trinity.

The *ennata* of the sleeping signify that the one decomposed into his constituents is going to be numbered with the nine immaterial battalions of angels, on the ground that he too is immaterial. The *tessracosta* denote that in the future resurrection, after being composed again in a more sublime manner, he too is to be "assumed" (or taken up into heaven) like the Lord, and after being snatched up in clouds, he is to be allowed to meet the Judge. These three conditions of man are also represented, or signified, by the *trimena* (or three-month periods), and the *hexamena* (or six-month periods), and the *enneamena* (or nine-month periods), and generally speaking, these are celebrated with a view to the purification of the deceased one. And the same is true of the *tessarrrcosta*, as is plainly evidenced by the example of our Lord, who in all three of His births kept three entire Fasts (called Tessaracostae in Greek), thus typifying in itself our life. For the death of every Christian is called a birthday, according to Canon LI of Laodicca. The Apostolic Injunction, indeed, say (in Book VIII, Chapter 42) that the *trita* arc celebrated for the purpose of reminding people that Christ rose or the third day, while they serve as reminders of the living and dead, but the tessaraccosta, in accordance with the old form. Nor it was thus that the laity mourned for Moses. Some, however, say that the trita are celebrated for purification of the tripartite soul, while the ezznata are celebrated for purification of the five senses of the body, and of the fecund, natural, and transitive; and that the tessaracostae arc intended for purification of the four elements in the body, of which each lent itself to the transgression of the ten commandments for four times ten make forty.

58. PAPISTS DESPISE THIS CANON

Since the present Canon pierces through the hearts of Papists like a two-edged sword, for this reason the daredevils accuse the present Ecumenical Synod of not having decreed this rightly; but their accusation animadverts upon the Apostles themselves, following whose Canon the Synod decreed this.

LINKS or Topical_Index

59. WINE, OIL, SHELLFISH ALLOWED SATURDAY & LORD'S DAY OF GREAT FAST

Note that the Orthodox Church allows the consumption of wine, oil, and shellfish on the Saturdays and The Lord's Days of the Great Fast, as Meletios the Confessor also bears witness by saying: "and to all who are chaste in general, and so on likewise, on Saturday and The Lord's Day we allow a breaking of the fast" (Degree xxxvi). Accordingly, by means of this moderate breaking of the fast, he wisely provides for the keeping of each of the two requirements, to wit, both the respectability of the fasts of the Great Fast, that is to say, by not allowing meat or cheese or eggs and fish, and of Apostolic Canon LXIV, which decrees that one is not to fast on Saturday and the Lord's Day with complete abstinence from everything, and by making the eating of food on these days to be refrained from.

60. FISH ROE PERMITTED, BUT BETTER NOT TO DURING THE GREAT FAST

Even though one may say that fish too are called things sacrificed (for perhaps they may be), since the divine voice said to Peter, *"Rise, Peter, sacrifice, and eat"* Acts: 10:13; 11:7). What should he sacrifice? Cattle and wild beasts, and reptiles. But fish too are called reptiles in accordance with the passage saying, *"Let the waters bring forth reptiles of living souls"* (Genesis 1:20). Therefore we must also abstain from the eggs of fishes, or, to be more explicit, botargo and caviar, during the Great Forty DayFast. But if these are not called things sacrificed, this expression being confined to land animals and fowls of the air, we are not prejudicing our case by eating botargo on Saturdays and Lord's days of the Great Fast. Nevertheless, those who refrain from eating it are doing better.

LINKS or Topical_Index

61 a. MONKS IN DESERT RECEIVE COMMUNION WITHOUT PRIEST

But monks who happen to be in deserts or wildernesses and are in need because of there being no priests present, have permission from the Bishop, as Symeon of Thessalonica says (Reply 41), to keep presanctified elements in the

artophorion and to partake thereof with great reverence in such a manner as to spread some holy vestment over a clean place and upon it to place a cover, and over the cover to place the tongs holding a portion of the all-holy Body, and in this fashion, after first chanting psalms or prayers, or the Trisagion, and burning incense, and bowing three times in adoration, thus may they partake, not with the hand, but with the mouth. Afterwards, holding a cup (or glass) of wine and water, they are to wash out their mouth. This same thing that Symeon the bishop of Thessalonica avers, is stated also in the life of Luke who became an ascetic in Mt. Steirion. For when the latter asked the then Metropolitan of Corinth whether one who is in a desert or wilderness ought to partake himself by himself on account of the absence of a priest, he received permission from him to commune, in much the same way as this. See also the Footnote to Canon XIV of Laodicea.

61 b. LAYMAN MAY ADMINISTER COMMUNION TO DYING

Any Reader or layman may administer communion to one who is dying or in danger of dying, according to the same Symeon (Reply 41). See also the Footnote to Canon XIII of the First Ecumenical Synod, if, that is to say, there is no priest or deacon present.

62. BAPTIZING OUTSIDE OF THE TEMPLE IN AN ORATORY

But here one is justified in wondering why it is that the present Synod in its Canon XXXI permitted a baptism to be performed in an oratory, with the permission of the bishop, but in the present Canon forbids this entirely. So, then, it is to be noted that according to Zonaras it is neither completely permissible for a baptism to be performed in an oratory nor is it completely forbidden. But, he says, the priests must be persons that are known, and not strangers, and they must conduct the ceremony with the permission of the bishop because of the parasynagogue.

LINKS or **Topical_Index**

63. ASTROLOGY, SOOTHSAYING, FORTUNE-TELLING

"Soothsayers" are persons who have consecrated themselves to demons and who are supposed to be able to foresee future events by looking in the palm of the hand or into a bowl of water, or by sacrifices and other deceptive arts and signs.

Hence the thirteenth ordinance of the law prescribes that anyone making forbidden sacrifices or, in other words, divining by means thereof, shall be punished like a murderer; and furthermore that anyone paying that person or putting him up to do these things shall be exiled and his property shall be confiscated in accordance with Chapter 23 of Book IX of the Code.

64. HECTONARCH OLDEST OF SOOTHSAYERS

Hecantonarchs was the name given to the wisest and oldest of soothsayers, and they were regarded with greater respect than the others.

LINKS or Topical_Index

65. DRAGGING BEARS, BASKANIAI OR EVIL EYE

Those who used to drag along bears hung dyed cords from the head and all the body of these animals, and cutting off hairs of the bears they would give these together with dyed cords to people to use as amulets to ward off diseases and what is called in English "the evil eye", or in Greek baskaniai of eyes. Others had snakes in their bosoms and worked magic charms by means of them.

LINKS or Topical_Index

66. CLOUD-CHASERS

"Cloud-chasers" was the designation of those who used to observe the shapes of clouds especially about the time of sunset, and to foretell the future in accordance with those shapes.

For instance, if they saw clouds shaped like men with swords in their hands, they would predict that a war was to occur, and other such nonsense. The name "cloud-chasers" could also have been given to those who with the collaboration of demons were wont to drive clouds away so as to prevent them from raining or hailing upon one region and compelling them to do so on another region.

LINKS or Topical_Index

67. ENCHANTERS MIXED RELIGION WITH MAGIC

"Enchanters" were those who used to interlard their invocations of demons with the Psalms of David, the names of saints, and even with the name of our Maiden Theotokos; in regard to those enchanters divine Chrysostom says that even though they name the name of the Holy Trinity, or that of saints, or make the sign of the Cross, Christians mast shun them and turn away from them.

And again the same saint says in his Sermon on Statues says: “Are you not ashamed, O Christian, to bring into your home old women that are drunk and out of their mind, though you assert that those old women say nothing but the name of God? And for this reason indeed you ought to shun them, namely, because they, although being old Christian women, employ the name of Christ wrongly, and do the works of the Greeks; for even the demons used to say the name of Christ true enough, but they themselves were demons and were bad, on which account Christ gagged them and drove them out.”

68. **AMULETICS**

Those called “amuletics” comprised not only those who made amulets, winding them with silk threads and inscribing them with invocations of demons, but also those who bought them from the makers of them and hung them round their neck in order to have a preventive of every evil.

LINKS or Topical_Index

69. PRIESTS BEWARE OF THESE DIABOLIC THINGS

For this reason those priests, too, ought to be deposed who read to sick persons what is called the “paper of Jalu”; and those, too, who take pitch candles and, going into mountains and valleys, light them and read the Solomonic, or rather to say, Diabolic, Bible, or other invocations, and the names of demons and thereby excommunicate and execrate their enemies, and cause either them themselves to die or their cattle, horses, and other animals to die, or to sustain some outer serious loss or damage.

On this account such books, too-including, I mean, the Solomonic, and the paper of Jalu, and the “Words of Thunder,” and the “Words of Lightning,” and the “Book of Days,” and in general all magical and curious books ought to be destroyed by the local judge, as Book VIII of the law, Title I, ordinance 35 (in Photios Title IX, Chapter 25) prescribes, and be burned up, just as at Ephesus believers burnt books on magic which were valued at fifty thousand pieces of silver (Acts 19:18). The penalties provided in this Canon ought to be inflicted also on those old hags who divine with barley, or with broad beans, or by dumping coal, or by yawning, or by strangling infants, or who are snatched up in the air by demons and go from region to region, like that wizard named Heliodorus and like those named Cynops in Patmus and Simon. The same

applies to those shepherds who put some little bone in the feet of sheep, or of goats, in order to make them grow fast and augment their flock The same applies to those who pass their children through rigols. Speaking generally, all sorcerers and witches, and all men and women who go to sorcerers and witches, if they all repent, are to receive the penalty prescribed by the present Canon; if, on the other hand they persist in this diabolic delusion, they are to be driven away from the Church of the Christians altogether as being a portion of Satan, and not of Christ. Note that divine Chrysostom (Homily 3 on I Thessalonians) says: "Those who fall sick and refuse to be enchanted or to have their illness alleviated with incantations and bindings, but, instead, prove brave and remain patient, receive the halo of martyrdom like martyrs."

And against Jews (Discourse 5) he says thus: "And you, if you firmly decline incantations and sorceries and spells and die from the disease, you are consummate martyr, because notwithstanding that others promised a cure with piety, you preferred death with piety." Novel 65 of Leo the Wise, too, says that "whoever appears with completeness to produce magic effects, whether it be for the cure of bodily disease, or for the prevention of damage to fruits, shall be chastised with the mose severe punishment and be given the penalty received by traitors aganst the Emperor.

LINKS or Topical_Index

70. WIZARDS

Wizards are those who invoke demons that are in a way beneficent, and this in spite of the fact that they themselves are fiendish and maleficent.

71. ENCHANTERS, SNAKE CHARMERS

Enchanters is the name applied to those who lure demons into whatever things they will with some incantations and invocations; and those who bind wild beasts, such as wolves, etc., (by a spell of some kind) in order to prevent them from eating their cattle when they are outside at night or those who grasp snakes in their hands and cause them not to bite. The name enchanters is also bestowed upon those who bind married couples with diabolic art and witchery. Oh, the thrice-accursed! Oh, the villains! Oh, the frenzied before God!

Woe and great sorrow to those who engage in such a Satanic craftiness. Ah, and the wretches do not realize what a dreadful punishment awaits them as their inheritance because of their becoming the cause of an honorable marriage being dishonored, and of a married couple hating each other and becoming separated for all time thereafter, whom God had joined together. Some persons recommend that those couples who are about to be wedded, in order to remain unharmed by any such binding (or spell), should first confess all their sins, fast, and partake of the divine mysteries, and afterwards get married, as we have said. Some order that the bridegroom carry on his person the volume of the four holy Gospels when they are being married.

And experience has shown the efficacy of faith in many persons. For, according to divine Chrysostom, wherever there is (an Orthodox edition of) the Gospel, the Devil does not dare to approach, accordingly, it is an ancient custom for women and young children to hang Gospels round their neck by which they obtain great protection (Homily 32 on the Gospel according to St. John, page 686 of the second volume, Verse 5; and Homily 19 on Statues, page 594 of the sixth volume, Verse 35). As regards enchanters and conjuring ventriloquists God says that they are to be stoned (Leviticus 20:27): *"Any man or woman whoever becomes a ventriloquist or an enchanter shall both of them surely be put to death. They shall stone them with stones. They are guilty."*

LINKS or Topical Index

72. MATHEMATICIANS.

Mathematicians appear to have been the same as astrologers, as may be inferred from the words of Zonaras and of Blastaris. But they were not any of those who rightly use the four main branches of mathematics, namely, Arithmetic, Geometry, Music and Astronomy, and who investigate their natural propositions, but, instead, those who monstrously insist that the movements made by the free will of human beings are steered and governed by the motion of the heavenly bodies, and the attribute altogether the passions and impulses of human beings to the stars, and represent the occurrences in the life of human beings to be dependent on the different configuration of the luminaries and stars, while divining with the co-operation of demons by means of the stars whatever things gods assign to stars; and, speaking in general, those who employ mathematics in a curious way.

73. SORCERERS

The word "sorcerers" designates those who by magical art prepare poisonous drinks either in order to put somebody to death or to muddle his brain or to allure him to their love; which drinks women are especially wont to employ as a means of drawing men into love. Such women are canonized as murderesses twenty years that is to say, according to Canon VIII of Basil the Great. Book XLVII, Title III, ordinance 2 provides that anyone is to be chastised as a murderer that makes such philter (a potion to arouse passion) in order to kill anybody, or who sells it or has it in his possession. Those men or those women who prepare philters in order to incite anybody to love are to be exiled and their property is to be made authentic (i.e., turned over to the lord paramount having jurisdiction). And see in the Nomicon of Photios, Title IX, Chapter 25.

LINKS or Topical_Index

74. CALANDUS AND NONNUS

Both Balsamon and others assert that Calandus, Nonnus, and Idus were rich brothers who fed Rome in time of war and hunger – Calandus for 12 days, Nonnus for 10 days, and Idus for 8 days; the three together for a whole month. Hence, in order that the benefaction due to these personages might remain remembered forever, and in order to perpetuate the obligation of gratitude to them, the Romans called the first twelve days Calends, after Calandus, the next ten days Nones, after Nonnus, and the remaining eight days *Ides,* after Idus. According, they used to celebrate during these days, and were accustomed to do many indecent things during such celebrations. Those people were imitated later by those Christians who on this first day of January participate in what are called the Kalanda (in modern Greek), playing games, dancing in front of the doors of private houses, ambling about, and uttering many nonsensical things and telling ludicrous stories, and singing some lines purporting to be addressed to St. Basil the Great which ought to be suppressed by the bishops and spirituals; and they ought to be canonized so as to refrain from doing such heathenish and Greekish things, just as the present Canon says.

LINKS or Topical_Index

75. CHEESFARE WEEK (MISNAMED CARNIVAL WEEK)

These same things are done even today by Christians, and often by persons in Holy Orders and clergymen during the weeks of the Apokreos (wrongly called Carnival) and of the *Tyrine* (or Cheese-eating Week), and in many other regions, especially in the islands, where there are Latin inhabitants. In fact I must say that the men wear masks and various false beards, and even women's clothing, and sometimes women even wear men's clothing, and all of them engage in public dancing, as concerning whom God says *that "a woman shall not wear the apparel of a man, neither shall a man put on a woman's garment; for all those who do so are an abomination to the Lord your God"* (Deuteronomy 22:5). and are in truth affectations of the Greeks (Pagan) and alien to Christians, and the holy bishops ought to put forth every effort to prevent them, with the penalty of excommunication.

76. ST. SYMEON METAPHRASTES (TRANSLATOR)

For this reason we Easterners owe St. Symeon Metaphrastes an acknowledgment of special thanks (acknowledged as I am told, also by the Westerners), who with great industry wrote the lives of the holy Martyrs and of the Devout Ones, after ridding them of every lie and adulteration, and going in person to various places and collecting some accounts from what he saw with his own eyes, and some from reliable information.

77. A discourse on the keeping of a keeping of good order during discussion.

LINKS or Topical_Index

78. AUGURY, BONFIRES, MAY DAY CELEBRATION

Properly speaking augury is the observation of future events by means of words and calls, the corresponding Greek term being derived from this word call Greek klo, kalo, as a learned writer states and especially Theodoret (page 193 of the second volume of the Octeochos).

This Greek custom of augury is still practiced today in many parts of the country, and especially in the islands, where men and women place water and various fruits in vessels and cover them, and afterwards, assembling together, they take them out, accompanying each act of removal with a diabolical song and by means thereof pretending to foretell the fate and fortune of each of them. These auguries are held during the time of the Forerunner's birthday, as well as the bonfires in front of the doors of every house, which ought to be prohibited with excommunications as penalties by the bishops and spirituals, as ought also the May Day celebration, or, in other words, the various flowers and buds which some persons put on their doors on the first day of May, since this too is a Greek custom and also a heathen custom, and one which is alien to Christians, just as that Patriarch Michael of celebrated memory, who was the prince of philosophers, displayed great diligence in abolishing all such Satanic and Greek "rackets." For Christians safeguard themselves against every evil and against all bad luck, and at the same time secure for themselves plenty of good luck, by having the priest sanctify their house and by sprinkling themselves on the first day of each and every month, instead of May Day celebrations and auguries and bonfires, as Blastaris says (Chapter 3 Verse 5); just as in olden times sanctification used to be secured by means of precious bits of wood from the Holy Cross, but also with a litany of the first day of August for the purpose of warding off the illnesses which occur then for the most part because of the hot weather, as is related by St. Gregory of Thessalonica (Homily on the first day of August), and by the manuscript Synaxarist. I mean for them to make the sanctification that is called the lesser sanctification, and not that which is called the greater sanctification.

For this minor sanctification can be carried out on the first day of every month, and not only so, but also on the occasion of every illness and need. The major sanctification, on the other hand, is performed but twice a year, as a rule: once on the evening of the eve of the Lights which sanctification is given in the type of the baptism of John, according to Paisius of Gaza in his solution of certain questions. For this reason it is also performed humbly. The other time is that which coincides with the day proper to the Lights, which sanctification is given in the type of the baptism of the Lord according to the same Paisius. For this reason it is performed with open display and a fitting escort.

LINKS or Topical Index

79. AUSPICATION.

Auspication, according to Theodoret, is a process wherein one foretells what is going to occur by observing the flight or the various cries of birds and especially of ravens, from which (word) indeed the name is derived (in Greek, that is to say, the corresponding Greek term is derived from the noun oionos, meaning a raven or vulture). In auspication are included also those who believe that there are good and bad coincidences (or concomitant circumstances), or interrogations good and bad, or good and bad omens, and other such things, which ought to be eliminated from Christians, on the ground that they provoke God's wrath upon them.

80. VENTRILOQUIST

By the term ventriloquists are designated those persons who utter words from their belly and tell Satanic myths and divinations. Seers are those who by cutting up the entrails of animals divine the future, whence also the term hepatoscopy has been applied to this process. And, in general, all ventriloquists are called *enteromanteis* i.e., haruspices) in Greek, according to Photios and Theodoret.

LINKS or Topical_Index

81. PASCHA - HOW IT WAS CELEBRATED IN MOSCOW

Let Christians of these days learn from the present Canon what sort of holy life was led by those persons on these holy days of the Resurrection, and what sort of disorderly life, or of irregular life, they themselves are now living on the other hand, and let them correct themselves by refraining from amusements, dances, games, songs, and other such absurdities that they commit. I have been told that in Moscow the Christians go from one church to another on every day in this week and hold litanies, lest they find time to engage in some other impropriety. That is what ought to be done also in the case of our own Christians, to prevent them from deviating into disorders and improprieties. Another very holy custom is known to many which prevails in Moscow, that is, that wherein the more reverent husbands refrain from sleeping with their wives throughout New Week, and in consequence neither are weddings are held during that period. This is a most holy custom in truth that our own Christians should imitate. For, as we have said, this entire week is counted as a single day of Pascha devoted to the name of the Lord. See also Canon IV of St. Nicephoros that is in the preface.

82. DESTRUCTION OF HOLY BOOKS

Hence it becomes evident how blameworthy those are who cut holy books of parchment, in order to provide themselves with fish bait or in order to pack tobacco in them, or any other stuff; or who cut the saints and in general the ornaments contained in the books, or throw them into the furnace to burn up, or write barbarous and depraved remarks in their margins. Nor in general ought anyone to write anything at all in holy books, even though what is written is for the purpose of correcting or interpreting the words in the book, except only if the book belongs to the writer or he does this with the permission of the owner of the book. For these entire things amount to deterioration and impairment of the books, which is condemned to excommunication by the present Canon.

LINKS or Topical_Index

83. CHURCH BOOKS NOT TO BE TREATED ABUSIVELY

Nevertheless, even then one ought not to use such holy books in fontanelles, or in other dishonorable and shameful services; neither ought one to give them to others who are going to use them in similar services. But, instead, one ought either to burn them, or to throw them away, or better to bury them in an untrodden spot somewhere, in order that things containing holy words may not be profaned. For that saying of Isaias fits this particular situation most admirably, to wit:

"And it shall come to pass in that day, that, His resting-place (i.e., of Christ the God) shall be an honorable one" (Isaias. 11:10). I say these things because in the time of this Synod, books, most of which were of parchment, could become completely illegible as a result the written characters in them becoming worn out and undecipherable. But in books of today, which are of paper, the written or printed characters will remain legible no matter how old they grow, wherefore they ought not to be treated dishonorably or abusively.

LINKS or Topical_Index

84. LAYMEN NOT TO COMMUNE WITHIN SANCTUARY

Note that, according to the Ecclesiastical History of Theodoret (Book V, Chapter 17), notwithstanding the fact that the believer Emperor Theodosios was

absolved by St. Ambrose of guilt due to the foul murder he had caused, yet, in spite of this, when he offered the gifts to God inside the Sanctuary and expected to commune there, St. Ambrose would not let him in, telling him that “the inner sanctuary, O Emperor, is accessible to priests alone”; and he was ordered to stay out of the Bema. Thereafter even when the Emperor went to Constantinople, he offered the gifts to God inside the Holy Bema, but immediately stepped outside, and did not go back in to commune, according to custom. For, says Theodoret, after offering the gifts at the holy table, he at once went out, the most faithful emperor thus showing by his example that emperors who have committed foul murders ought not to commune inside the Bema. See also Nicephoros Callistus, Book XII, Chapter 41. Hence let priests and confessors be induced to see to it that the unlawful custom prevailing in many places be cut out – the custom, I mean, of letting laymen come into the holy Bema, which, failing to distinguish between priests and laymen, causes the latter to incur the penalty which befell King Ahaz, who, though a layman, undertook to perform the functions of those

LINKS or Topical_Index

in Holy Orders. For they too, in such a case, are in a way usurping the functions of priests by entering the place allotted to priests. But if it is unlawful for laymen even to enter the Bema, how much more unlawful must be that which some ignorant priests do in having laymen or Readers prepare the holy elements in the holy prothesis on Great and Holy Thursday inside the Bema! So, for the love of God, let them cease doing this, lest they incur deposition from their holy order. Symeon of Thessalonica, on the other hand, says (Chapter 143) that an emperor may commune within the Bema only at the time when he is being anointed as emperor, after the deacons, and not at the Holy Table, but at a credence table placed beside it and having an antimension laid upon it.

85. WOMEN SHOULD BE SILENT

That is why divine Chrysostom also says: “Woman taught once (i.e., Adam in Paradise) and destroyed everything. For this reason let her not teach.” And again: “For so silent must she remain,” he says, “that not merely as regarding temporal, but also even as regarding spiritual matters she must not speak a word in church. That is an ornament, that is modesty; that can adorn her far more than clothes” (Sermon 9 on I Timothy, page 283 of Volume IV).

86. CYLISTRA

The cylistra, according to Balsamon, appears to have been a device employed by those teaching law when they were disputing as to which one of them should get such or such a pupil. For when something they rolled in this device would happen to roll one way or another it would be a sign that the teacher thus indicated was to get the pupil in question. Accordingly, it may be said in general that the cylistra was something on the order of the device called a lottery.

LINKS or Topical_Index

87. ORTHODOX NEVER TO BE MARRIED TO LATINS (ROMAN CATHOLICS)

Let those bishops fear the penalty of the present Synod who are in the island provinces and all those regions where there are Latins; and by no means and on no account whatsoever let them allow a Latin man to marry an Orthodox woman, or a Latin woman to take an Orthodox man to husband. For what communion can there be of the Orthodox party with the heretic? But if it should so happen in any way that without their cognizance such unlawful marriages are actually contracted, let them at once proceed to separate them, in accordance with this Canon, unless the Latin-minded person is baptized in a strictly Orthodox manner. But if both parties were of the heresy of the Latins to begin with, and one party afterwards takes to Orthodoxy, their children must all be brought as Orthodox Christians, in accordance with civil laws; and see Footnote to Canon XIV of the 4th Ecumenical Synod Synod.

LINKS or Topical_Index

88. HONOR DUE THE CROSS AND ALL HOLY THINGS

In connection with what is here said, concerning the Cross the divine Chrysostom says: “let us hang it (*sc*. the Cross) over our bed instead of a sword; let us inscribe it upon our door instead of a bolt or a bar; let us surround our house with it instead of a wall” (page 881 of Volume V). Hence it may be said that the Christians of today, whether men or women, young or old, great or small, instead of any other charm or talisman ought to carry a cross upon them, either wooden or gold or silver or brass, hanging round their neck, as the Christians of olden times used to carry one round their neck.

For St. Orestes, one of the five martyrs, by wearing a gold cross round his neck came to be recognized as a Christian by the Greeks; and Pancratios of Tauromeneia used to give a cedar cross to everyone he baptized to wear upon his person. St. Meletios the Confessor, in his discourse on the Morals of the Italians, says that the Latins used to have the custom of marking a cross upon the ground and kissing it, and then stamping it out. As for us, however, not only must we not do this at all, but we must also honor the cross that is printed in books or even written upon letters and written documents of any kind, together with the divine names of Christ, and of the Panagia (or All-holy Virgin), or of the Saints, which are written in letters, by avoiding the use of these letters and documents in connection with dishonorable or base purposes, and instead burning them or throwing them somewhere where they will not be trodden upon, after tearing out these holy names, in order that we may keep from sinning gravely by profaning things that are holy. See also in the Footnotes to Canon XCI of Basil, and the Footnote to Canon LXVIII of the present 6th Ecumenical Synod.

LINKS **or** **Topical_Index**

89. **ANTI-CHRISTIAN ACT OF THE POPE OF ROME**

From the decree of the present Canon let the two-horned Pope of Rome learn how anti-Christian an act he is doing by imprinting *under his foot* the vivifying Cross and giving it to his visitors to kiss. For in this way he is treading upon the victorious trophy of our salvation, which not only Orthodox emperors wore upon their head and took greater pride in it than in their imperial diadems, but even the Calvinists themselves, though having discarded every trace of the Saints, keep in their churches on a high place and with respect bow down to it in adoration. What am I saying, emperors and Calvinists, why, even the Turks themselves who were captured during the reign of Mauritius had a Cross marked upon their forehead, as is narrated by both Theophanes and Simocates (Book V, Chapter 70); and when asked why they had it, they answered that because a deadly plague once fell upon their land, the Christians advised them to be marked with the Cross, after doing which they regained their health, and that they then became accustomed to printing the cross upon themselves. Concerning the Cross St. Gregory the Theologian says against Julian: “He resorts to the Cross, and the ancient remedy, and with this he signs himself against fears, and makes the one pursued a helper; (and the following still worse things) the seal has prevailed; the demons are defeated, the fears are dissolved.”

He says these things about Julian the Apostate, who, when he found himself with wizards, and demons were gathered together, made his Cross, and the demons instantly dispersed, and he himself was freed from his fear.

LINKS **or** **Topical_Index**

In his Homily 54 on St. Matthew, Chrysostom says: “Like a halo, thus do we carry about the Cross of Christ. And this is not strange, seeing that everything is accomplished for us through the Cross, whether it be that we have been nourished with that mystic food, or have been ordained to office, or have done anything else whatsoever, this symbol of victory presents itself to us.”

90. EARLY CHRISTIAN LOVE FEASTS

Christians began the custom of holding love-feasts in the church in Apostolic times. When they were going to commune, especially on the Lord’s Day, the richer ones used to bring bread and wine to church, and after partaking of the divine Mysteries, as Zonaras says, and as St. Chrysostom does too in his 27th Homily on the First Epistle to the Corinthians, they would invite the poorer ones, and all of them would sit down and eat. But since the Corinthians spoiled this order, anti each of the richer tines would eat his own meal alone, and would not give anything to the poor, things tame to such a pass that one man (a poor man, that is to say) would go hungry, while another man would get drunk (a rich man, that is to say), divine St.Paul on this account, in the eleventh chapter of his First Epistle to the Corinthians censures them both because in so doing they were scorning the Church of God, and because they were disgracing and shaming in a way the poor people who had nothing to eat at such common banquets. Premising these words of the Apostle, St. Basil the Great (in his “Epitomized Definitions”) concludes from this that one must not eat the common supper in a church. This is said in agreement with Canon XXVIII of Laodicea, that is to say, and with this Canon LXXIV of the 6th Ecumenical Synod. Note that the Lord’s supper, which Paul mentions in speaking of these common suppers of the Corinthians was mistaken by St. Paul the Great for the Divine Supper of the Mysteries (ibidem) and also byCanon XLVIII of Carthage. St. Chrysostom, on the other hand, thought them to he the one common to all and held in imitation of the Lord, who confided and consigned the Mysteries to all His disciples without exception.

See also Eustratios Argentes concerning the Lord’s Supper, page 308.

But the Lord's suppers mentioned in the present Canon were thus called because the Divine Liturgy was celebrated at them for the most part on the Lord's days. In connection with praises bestowed upon the Lord's suppers by Constantine, Eusebius says that they were called thus after the Lord, to whom they were dedicated: "holy temples are to be dedicated to the one king of all God, who is indeed also the Lord of all. Hence what has been dedicated is deemed worthy of the appellation of the Lord, as not having acquired its title from human beings but from the Lord of all Himself: on which account they have been accorded the name of Lord's suppers." Note that these feasts called agapi, and these common banquets were called in some cases Birthday Suppers, held in memory of martyrs; in other cases Wedding Suppers, held in celebration of nuptials; and others were called Funeral Suppers, held at the burial of the dead (page 8 of the Book on Religious Toleration).

LINKS or Topical Index

91. ON MIXING THE THEATRICAL WITH THE HOLY

That is why divine Chrysostom (Hom. on "I saw the Lord sitting on a throne," page 120, V) strenuously prohibits theatrical singing, dances of gesticulators, and prolonged cries and yells, and disorderly intonations. For in interpreting that passage in the Psalms saying "Serve the Lord in fear" (Psalm 2:11), he severely censures those who mingle the secular gestures of theaters with spiritual songs, and who admix therewith theatrical postures and meaningless intonations (such as are nowadays the trills and quavers and other meaningless utterances); and he says that these things are natural, not to those engaged in glorifying God, but to those playing, and mingling the sports of demons with angelic doxology. By means of many arguments he teaches that we ought to offer up doxologies to God with fear and a contrite heart, in order that they may be welcome, like fragrant incense. What Meletius Pegas, a very learned man, says in his third discourse concerning Christianity is in truth to be praised and deserving of all admiration; "Precisely, therefore, as modesty and symmetry of music is attractive, it is adapted to render hearts more robust, modesty drawing the soul up from the body.

For harmony is most agreeable to the spirit, having as it does an intermediate nature partaking of the crassness of the body, combined with the immateriality of the spirit. Thus again excessive music, pursuing what is sweet beyond moderation fails to excite pleasure, but, on the contrary, tends to enervate . . . for it is on this account that only the human voice finds acceptance in the Church, on the ground that it is inherent in nature and without artificiality, whereas the percussions and afflations produced by instruments are sent packing by the divine Fathers on the ground that they are too artificial." Yet some of the musicians of today are striving to put these things back into the Church with their instrumental songs. The trills and quavers that are now being chanted do not appear to be old, but, on the contrary, modernistic, in view of the fact in the songs ascribed to John Damascene and other musicians of olden times such meaningless words and prolongations; they appear to have come into existence about the time of John Koukouzelos. But the prolongations which the Chanters of today are chanting in the vigils, being double and often triple the standard length are in truth nauseating and become offensive to reverent listeners. Wherefore we beseech canonical Chanters to chant their songs more quickly, in order that their songs may at the same time be more tuneful, and in order to leave time for reading to be done; accordingly, the canons may be chanted more slowly, in which is rooted all the soulful (or psychical) fruit of the vigil. Some say, however, that these meaningless trills were introduced into the Church with a view to attracting the simple laity by means of their pleasant effect on the ear.

92. PSALMODY, PRAYERS, VIGILS

Just as is now usually done in connection with the vigils, and especially those held on the Holy Mountain, and just as used to be done, as St. Basil (in his letter to the clergy of the church in Neocaesarea) mentions in writing: "The customs now prevailing in all the churches of God are consonant and consistent. For among us the laity commences morning prayer in the nighttime . . . . lastly leaving off prayers they turn to psalmody, and, being now divided into two, they chant to one another alternately."

Afterwards again: "Having allowed one to commence the song, the rest of them maintaining the balance; and thus in variety of psalmody they divide up the night, praying in between." But note that psalmody differs from prayer, since

psalmody is done with singing, whereas prayer is done without singing. And that among the ancients psalmody was done in connection with the psaltery of David. That is why there are found old psalters all provided with musical notes. But today the contrary is done, and our prayer is the psalter read aloud, not sung (except for the first three psalms and the Polyeleos or Most Merciful), whereas our psalmody consists of the troparia alluding to the new grace. Our God-bearing Fathers, however, the so-called Neptics, call praying by mouth and spoken words psalmody, and praying done by means of the mind alone prayer.

93. Instead of the word perfumes (which in Greek is aromata), others have the word edibles (which in Greek is bromata), as Zonaras has interpreted it too.

LINKS or Topical_Index

94. TEMPLE OF GOD (generally called Church**) AND ITS GROUNDS NOT TO BE USED FOR MONEY MAKING**

St. Basil the Great (Definitions in Extenso, No. 40) in addition discountenances sales and purchases carried on in the churches of the Martyrs and Saints during their festivals saying that Christians have no other reason for congregating in temples and the grounds of temples than to pray, and to recall the resistance and struggle unto death which the Saints showed for the sake of piety, and in order to afford themselves an incentive to a like display of zeal, and not, in order to make their festival and temple a market and a lot of merchandise. He adds this observation too, that God is made so sorely wroth by those who buy and sell things in temples, or in the yard surrounding temples, that Jesus Christ, who was always and everywhere meek arid humble-hearted, yet lifted up a scourge to strike those alone who were buying and selling in the temple, because their merchandise was converting the house of prayer into a den of robbers and thieves. And note that the Lord called the sellers and merchants in general robbers and thieves on account on the injustice and mendacity they practice in their bartering.

95. NUDITY OR SEMI-NUDITY BEFORE OTHERS

Bishop Philo (page 163 of the first volume of the Octoechos) says that "even the Jews will not bathe with their fathers, to avoid seeing the nakedness of their father, as did Ham that of Noah. Hence by consequence, neither ought the children of Christians bathe together with their fathers. St. Diadochos, the bishop of Photica, says (in Chapter 52 of his Philokalia, page 216) that it is a noble and

sensible thing for one to abstain from the baths, and especially in the case of those who wish to become united with the beauty of sobriety – which is the same thing as saying those in Holy Orders and monks who have vowed virginity; for that hedonic moisture of the bath enervates and emasculates the body, and the nudity involved in bathing recalls that inglorious nakedness which marked Adam after the disobedience. And, generally speaking, baths afford no other good besides carnal pleasures and improper imaginings, unless one is bathing on account of a necessity created by sickness.

96. EVERY THURSDAY WAS A DAY OF INSTRUCTION

Note that some persons have taken the Thursday mentioned here by the Canon to be only Great Thursday, on which it was the custom for catechumens who were going to be baptized on the evening of Great Saturday to recite the dogmas of the faith that they learned by heart to their catechists. These persons were induced to take this view by the preceding Canon XLV of the same Synod in Laodicea, where it is speaking of those who were being baptized on Great and Holy Saturday. To me, however, the above sense of the Canon appears to be better, because not only on Great Thursday, but on every Thursday in general of the week which happened to come after the time they were enrolled in the list of those being enlightened they had to say the lessons of the other days of the week, in order to avoid forgetting them. That it was not one week but many weeks that intervened until the time came for baptism is plainly evident from the liturgy of the ones being enlightened, which begins with Wednesday of the mid-fast week of the Fast.

LINKS or Topical_Index

97. MANY ICONS VIOLATE ORTHODOX PIETY RE ICONS

Hence artists making icons ought not to depict the Theotokos on the occasion of the feast of Christmas at the Nativity of Christ, to be lying upon a bed and apparently exhausted by the pain; but, on the other hand, neither ought the words “Epilochia of the Theotokos” (meaning the Puerperium) to be even so much as mentioned in print in the Menaion on the second day after Christmas but only the words “Synaxis of the Theotokos.” For according to St. Gregory of Nyssa, who is in agreement on this point with this Synod, the birth of Christ alone occurred without any comingling of childbed; accordingly, the term childbed and synonyms thereof cannot properly be applied to the incorrupt and fully conserved body of the Virgin who never had any experience of matrimony whatsoever.

For certain women, on the other hand, to be depicted as washing Christ in a basin, as is to be seen in many icons representing the Nativity of Christ, is absurd, an absolute impropriety, and the invention of carnal men; for this reason it ought by all means be discarded. Since, however, it is a fact that the divine melodists and hymnographers and song-writers often call the childbirth of the Theotokos a *locheia* in Greek (for which we substitute in English the inept word childbed), let this term be applied catachrestically to her childbed-less childbirth as a painless childbed and be taken in the sense of being used to avoid calling it a simple childbirth. (Note of Translator Certain thoughts cannot be expressed adequately due to the lack of English words corresponding to the highly specific terms of the Greek, an adequate translation of this part of the book is impossible. It would seem, however, that the English term "Nativity" might well enough be substituted for the Greek term "locheia" (*of or connected with childbirth*) in this case.)

LINKS or Topical Index

98. TRISAGION HYMN CAME DIRECTLY FROM HEAVEN

The Church received the Trisagion Hymn from God. For Theophanes records the historical fact that, an earthquake having occurred in Constantinople, the civilians becoming frightened, went out into the plain and conducted mass supplication (in which they were ,joined by Emperor Theodosios the Little and Proclus the patriarch of Con,. both of them barefoot, according to Glycas). Then in the course of a single day it carne to pass that a child was snatched up bodily into the air and heard a divine voice which told him to tell the bishop and the laity to conduct their supplication with the following words, *"Holy is God, Holy and Mighty, Holy and Immortal, have mercy upon us."* Nicephoros asserts that the particular place where the child was elevated was named Divine Elevation, but now it is called Psomatheia (with the accent of the second a). Thenceforth, therefore, the Emperor ordered that this hymn should be chanted everywhere in the Greek tongue. Hence it was too that even of old St. Sabbas the Great permitted the Armenian Christians to chant their service in the Armenian language, except for the Trisagion, which they were permitted to chant not in Armenian, but only in Greek. Accordingly, even to this day the Latins in the litany of their sepultural ceremony chant the Trisagion in Greek, and not in Latin, out of respect for it was the language, which God uttered. And

note, according to Dositheos in the *Dodecabiblus*, page 342, that this wonder occurred even before the time of Peter Fullo. For thereafter Fullo was in the reign of Emperor Zeno, but not even before the Fourth Ecumenical Synod was there any separate division of Theopaschites. This Trisagion hymn is composed of three elements, viz., Holy, Holy, Holy; it is taken from the Hymn of the Seraphim, just as Isaias the prophet heard it.

The part consisting of the words God, Mighty, Immortal is taken from that Psalm of David wherein he says: “My soul hath thirsted for God, for the strong, the living God” (Psalm 42:2), in which the word “strong” stands for the same Greek word as is here rendered “Mighty,” while the word “living” is equivalent to the word “Immortal.” The expression “have mercy upon us” is borrowed from the thirty-third chapter of Isaias, and from Psalm 122; and it is a petition and a supplication. This hymn, in fact, relates to the Holy Trinity. For the words “Holy is God” have reference to the Father, who is the God-generating source of the divinity of the Son and of the Spirit. The words “Holy and Mighty” denote the Son, who is also mighty, and a power, and an arm of the Father, and the one through whom everything was made that ever was made. The word “immortal,” on the other hand, denotes the Holy Spirit, which is called the Giver of Life. The words “have mercy upon us,” being construed in the singular (i.e., You have mercy upon us) signifies the single Lordship and Godhood of the three Persons. But insane Peter Fullo by adding thereto the words “who was crucified for our sake” not only virtually crucifies the Father and the Holy Spirit along with the Son, as St. John Damascene says (in Book III, Chapter 57), but even insinuates a fourth person into the Trinity, and places the Son of God separately and the crucified Christ separately, apart from each other, according to Balsamon. See also the theological exposition and interpretation of the Trisagion in Dositheos (ibid.) and in Damascene (Discourse concerning the Trisagion; and Book of Orthodox., Chapter 3).

LINKS or Topical Index

99. SILENCES THE PAPISTS - EVEN POPE ADRIAN ACCEPTED IT

This Canon is mentioned also by George Cedrenus. Hence the Papists are also silenced on this score who are persistent in traducing and misrepresenting the Canons of the Synod and saying that no historian has mentioned them.

Even Pope Adrian accepts this one in writing to Tarasius. Note that according to this Canon painters ought not to depict, either in the Cross of Christ or in any other holy icons the four animals alone, which prefigured in the old law the four Evangelists, but, instead, greatly preferring the truth, let them depict the four Evangelists with respect to the human character.

I said the four animals alone because if the four Evangelists are painted with a human character, and together with them the animals which pre- figured them are also depicted, this, it seems to me, would involve no sin. This canon of the Sixth Ecumenical Synod is mentioned also the Seventh Ecumenical Synod. in its sixth act and in its fourth; and also by Adrian in his first letter to Tarasius; and through the reading of this Canon Elias, the Priest of the Church of the Blachernae, though formerly an iconoclast (or iconomach), was corrected (page 789 of the Collection of the Synods. See also in the Prologue of this same Synod.) That explains also why the Seventh Ecumenical Synod. (Letter to Alexandria, page 905 of the second volume) says for the Maiden Theotokos to be painted rather as a girl (i.e., as a damsel), and not as an ark and a rod and candlestick and all the other things that used to be types of her. If, however; all roundabout the Theotokos there be depicted also the things that served to prefigure her, I do not think it would involve any sin.

LINKS or Topical_Index

100. HOLY COMMUNION NOT TO BE GIVEN TO DECEASED

Zonaras says that although the expression “the dying” does not in strict accuracy mean the dead, but those who approaching their death and in the process of dying, and are not yet actually dead, yet in spite of this the following words of the Canon interpret the words as implying that this must be understood instead of “those who have died and who are actually dead.” That is why in other codices instead of “dying” it is written “who have died.” For even though a person be at the point of death, breathing his last gasps, the divine Mysteries ought to be administered, according to Canon XIII of the 1st Ecumenical Synod and the historical account of St. Dionysios contained therein.

LINKS or Topical_Index

BODIES MUST NOT BE BURIED INSIDE THE CHURCH BUILDING

Note also the important fact that not even inside of a church ought one to bury dead persons, and that those who do so are greatly sinning. For St. Gregory Dialogus (pages10 and 49 of Evergetinus) relates that "a nun who was temperate and continent in respect of shameful pleasures, yet unable to stay temperate in respect of untimely words, was once buried inside the church. And what a wonder! That same night the man who was guarding the church as watchman saw by revelation that some persons had brought this nun in front of the holy Bema, and that they sawed her apart in the middle through the waist, and that they threw one half of her into the fire, and it was burning up, while the other half remained as it was. The next morning he narrated this strange vision to the Christians who happened to be present. The same Saint relates in addition to this story that since Patricius Valerianus, who was living in those times, had died in the city called Briza, the Bishop of that city took money from his relatives and gave them a space inside the church in which to bury the corpse of Valerianus, who had lived badly into old age. Then, the next night the holy martyr Faustinus, to whose name the church had been dedicated when it was built, appeared to its prosmonarius and watchman, and said to him: "Go and tell the Bishop to throw that stinking corpse out of my church. But if he won't do this, he is going to die within thirty days." The prosmonarius was afraid to announce the vision to the Bishop; accordingly, the saint reappeared and told him the same things again. But he got scared again, and did not make the matter known to the Bishop. Hence, when the thirtieth day arrived, the Bishop, who was in sound health, lay down in the evening to sleep, when, *mirabile dicta*! he rose no more, but died a sudden death.

Hear this, O Bishops, hear this, O Priests, hear this, all you Christians in general, who allow the bodies of the dead to be buried inside the holy churches; and most especially those of you who reside in the islands, where that God-hated and damnable custom prevails, and learn what sort of condemnation and sentence the souls of those who have died are bound to receive from God (as St. Gregory himself avers) because of the fact that they are buried inside the church, and the same fate awaits also the relatives of the dead, who want to have them

buried there, and the Prelates and Priests, who permit them to be buried there. You think that you are conferring a benefit upon the dead when you bury them in the church; and you don't know that on this very account you are causing them to suffer dread punishment. For if that nun who was merely overcome by untimely words, and slowly so at that, was sawn apart and burned in fire because she got buried inside the church, what fate, it is to be wondered, awaits those who have sinned both in words and in deeds and who, after death, have afterwards been buried in the churches?

For the love of God, holy Prelates, prevent this dire evil from befalling your Christians, and order them to construct the tombs of the dead outside of the churches. What a great evil! they on the one hand offer incenses and fragrances in order that God may be propitiated in these, in order that the church may be filled with sweet odors, and the Christians attending it may be favored with whiffs of incense, while they themselves, on the other hand, are burying there the stinking corpses of their dead, from the stench of which even God Himself turns away, and the whole church is stunk up, and the Christians have to hold their noses, and they flee from the church as though from fire, and oftentimes they anathematize the buried.

And can there be found any greater show of ignorance and absurd impropriety than this? Canon XCVII of the Sixth Ecumenical Synod commands that nobody shall remain even when alive in the "*catechumena*" of the churches. How much more ought the dead not remain in the church, teeming as they are with fetor and stench! Hence it is that John of Citrus expressly says that bodies of dead persons are not to be buried inside a church after it has been dedicated. Balsamon also said the same thing. (Reply 38, page 382 of the *Corpus Juris Graecoromanus)*.

LINKS or Topical_Index

Then, again, St. Ephraim in his last will and Covenant adjures persons not to bury him inside a church, saying: "I adjure you not to let me be placed in a house of God, or underneath an altar, or in any other spot in the temple of God, for it does not become or befit a rotten worm and stinking body to be buried in a temple and sanctuary of the Lord. Whoever may dare do this, may he never see the heavenly altar! nor may he be deemed worthy to visit a temple in the kingdom of heaven!" Let us shudder with horror, brethren, and let us tremble

with terror. For if a God-bearing man like St. Ephrem did not judge himself worthy to be buried inside a church how much more must sinners be accounted unworthy to be buried inside a church! Woe and alas for those who do this! In like manner ought those persons to be canonized (i.e., canonically penalized) who refuse to go to that church where some relative of theirs has been buried. What are you doing, O unthinking man Don't you know that by what you are doing in not going to the church you are incurring the enmity of God and of His Saints? And are you fighting with them because your relative died? And who are you to be warring with God, who arranges everything to the best advantage, both life and death?

LINKS or Topical_Index

In addition, take those women, or men, who go to the tombs of their relatives to weep over them, as if they had no hope that they will be resurrected, they too ought to be canonized by spirituals and be forbidden to do so. For they are so wanting in knowledge that they cannot even understand that the death of Orthodox Christians is not a death, but merely a sleep, from which they are to awake on the day of resurrection. This exceedingly barbarian and wrong custom prevails even to this day in Moldavia-Walachia, in which provinces are often found wise and sensible leaders and rulers and prelates, and they are well aware of this depraved and harmful wrong custom.

101. IF BAPTISM IS NOT KNOWN, THEN THEY MUST BE BAPTIZED

As the minutesof the Synod held in Carthage state. Or because they were found thrown into the street or left at the door of churches, as happens in the case of illegitimate children, and there is no knowing whether they were ever baptized.

102. DAUGHTERS OR SLAVES MUST BE FREED IF FATHER OR MASTER WANTS TO MAKE THEM PROSTOTUTES

That is why Book LX of the Basilica, Title XXXVIII, Chapter 1 commands that a daughter be freed from the control exercised over her by her father, and a slave girl be freed from the control exercised over her by her master, if her father or her master, respectively, tries to make prostitutes of them. If, however, the girls themselves do not want to be freed from such control, they are to be exiled, and their property, if they have any, is to be confiscated.

Then, again, the second chapter likewise punishes whoremasters, if they are taxable, with exile, but if they are soldiers, it punishes them with confiscation of whatever property they own. Photios, in Title XIII, Chapter 21, says that the term whoremaster is also applicable to any husband who knows that his wife is whoring, but keeps silent, according to Book XXIV of the Basilica, Title II, Chapter 14.

103. DIFFERENT PENALTIES FOR ADULTERERS AND FORNICATORS

I said "by concession" because the seven years are the penalty provided for fornicators, and not adulterers, according to Canon LIX of Basil. Consequently those covered by the present Canon are penalized only as fornicators, and not as adulterers. But inasmuch seven years is the penalty provided for adultery in Canon XX of Ancyra, these offenders are not being penalized by concession. For it's as adulterers, and not as fornicators, that they are being canonized. See also the Footnote to Canon XXII of Basil.

104. SOME FACTS ABOUT ADULTERY AND REMARRIAGE

I said that the husband can marry a second time if without his committing adultery, the wife deserts her husband and takes another. If, however, the wife merely deserts wife the husband without fact of adultery and does not take another man as husband, but remains as she is, then her husband is not allowed to take another woman as wife; but, instead, both parties ought either to remain single or become reconciled and reunite again in accordance with Canon CXIII of Carthage.

LINKS **or** **Topical_Index**

105. HOW THE GREAT HOLY WEEK OUGHT TO BE KEPT

That is why divine Epiphanios in agreement with this Canon says: "All peoples pass the six days before Pascha with the eating of plain food, by which expression I mean bread and salt and water being partaken of them towards evening."

106. CESSATION OF FASTING ON PASCHA

The cessation of fasting which the Canon mentions ought to take place after midnight Balsamon says that in those days the Christians of old had a different custom of doing it in a different way, which way is nowadays completely disused. Others say that by the expression "cease their fast" (or, in Greek, "*aponestizesthai*" is meant the eating of cheese, eggs, and Pascha foods in general, this being inferred from Chapter 19 of Book V of the Apostolic Injunctions.

Yet, whether this be true or what was said before, Christians after midnight must first listen to the whole of the of the Resurrection and wait until Divine Liturgy has ended, and thereafter finish fasting and begin eating the Pascha feast with cheerfulness and joyfulness. For the Apostolic Injunctions say (ibid.): "On this account, when the Lord is risen, you too must offer your sacrifice, concerning which He commanded you through us by saying, *'this do in remembrance of me'* (Luke 22:19); and thereupon cease fasting and partake of good cheer."

Here you can see that they say that first the Divine Liturgy must be celebrated, and afterwards the celebration of Pascha must commence. Hence it is to be observed that those persons deserve to be condemned, and are indeed inordinate belly-slaves and gluttons, who the moment they hear the cry "Christ is risen!" at once, having eggs and cheese they have brought with them in their pockets or bosoms, begin stuffing them into their mouth. Accordingly, let them take pains to correct this impropriety here and now and henceforth. But parents, too, ought. not to allow their children to become guilty of any similar disorderly conduct.

107. CONCERNING THE GREAT DAY OF THE RESURRECTION

For it is for this reason too that on the Lord's Day we are wont to say that the Lord is risen, since according to Blastaris (Eta, Chapter 3) and Chrysanthus of Jerusalem (in his Geography) the day commences, among ecclesiastics, with the seventh hour of night and ends with the sixth hour of the next night. Accordingly anything that occurs in the interval during the twenty-four hours of this period, appears and is said to occur in that (perhaps one) day.

But note here that in the day of Resurrection it used to be the custom to kiss one another twice: once in the morning, in the Royal Palace, and particularly in churches, while the "Day of Resurrection" was being chanted, at the end of the morning; and again in the evening, thereafter, in the great church of St. Sophia, when the kissing was done together with the Emperor and all the magistrates of the empire, as is historically recorded by Curopalates, who says: "The Emperor sits on the throne wearing the broadsword of the Grand Domesticus, and as all the magistrates come in each, even to the least of them and last of them, kiss first of all the right foot (owing to the imperial character of the kingdom), then the right hand (because the Emperor has been anointed of the Lord and is the Defender of the Church, as Symeon of Thessalonica comments), and after that his right cheek (because "king and soldier, rich man and poor man, are all equal in Christ").

For this reason many persons ignorantly call this second kiss the Second Resurrection.

LINKS or Topical_Index

As concerns the red eggs eaten at the time of the Resurrection, many persons say many things that are destitute of verification. In solving certain questions for the Emperor of Russia, a learned man named Gazes Paisius, says that when the Jews exclaimed *"His blood be upon us and upon our children"* (Matthew 27:25). everything they had in their houses at once turned red, and consequently even the eggs. Hence in remembrance of this miracle we too dye our eggs red at Pascha on the occasion of the Resurrection then being celebrated. This miracle, he says, has come down to us through a tradition of old.

108. THE CHURCH HAD GENUFLECTIONS EXCEPT SATURDAY AND THE LORD'S DAY

When and by whom way this Evangelical, Apostolic , and Patristic custom of genuflection abolished from our Eastern Orthodox Church? We cannot say with accuracy. We conclude, however, as a matter of guesswork or conjecture, that this custom was abolished after the schism, perhaps as a result of some of our own excessively zealous adherents being inclined to oppose the customs of the Western Church, and consequently also this canonical custom. In verification of this conclusion of ours, see our Meletios Pegas, at the end of his third book

concerning Christianity where he mentions genuflections (on page 240 of the Bucharest edition). For even the so called papalethra – or, more plainly speaking, the stephanos worn by clerics on their head – in vogue among the Westerners, though a canonical custom, was abolished by our officials; and see Canon XXI of the present Synod. Though even continuous communion of the mysteries as practiced by the Latins is canonical, we abolished. See also the preface or preamble to the Tome of Love. And other canonical customs suffered the same fate. In saying genuflection, however, I do not mean what are commonly called metanoea, but that which we practice when kneeling to pray.

LINKS or Topical_Index

109. ABORTION -- SEVERE CIVIL PENALTY

Emperors Leo and Constantine, in their Ecloge of Laws (Title XXVIII) say that if a woman should become pregnant in consequence of fornication shall enter into a secret plot or design against her belly, with a view to aborting the child, shall be beaten and exiled.

110. WIFE OF SOLDIER WHO REMARRIES

That is why King David too took back his wife Melchol who had contracted a second marriage with Phaltiel, after pardoning both of them, because according to Theodoret, Saul harried them into marriage and Melchol took that second husband against her will (II Samuel 3:14). Note also that in case the wife of the returned soldier, if she does not want him, is in no way or manner pardoned and allowed to keep the second man, since both she and he are called adulterers.

111. ADULTERY, SOME IMPORTANT FINE POINTS

That is why Nicetas of Heracleia says: “If a man departs from his wife for another land and there acquires a concubine, and his wife waits three years with fortitude for him (to return), and he fails to come back, her husband himself shall be separated from his concubine, but not also from his wife; his wife, on the other hand, cannot take another husband, but must remain as she is. For she is free to contract a second marriage only when her husband dies, according to the Apostle (page 310 of the orpus *Juris Graecoromani*), and while he is alive. The Novella of Leo decrees that if one party of a matrimonial couple be enslaved, the party who remains free cannot remarry. But if he should remarry, he has a right to recover the party who has been enslaved when she is liberated (from bondage), and to dissolve the (second) marriage.

112. NO DIVORCE IF HUSBAND IS AT WAR UNTIL

In agreement with the present Canon Justinian Novella 117, contained in Title VII of Book XXVIII of the Basilica (in Photios, Title XIII, Chapter 3), saying: "If a soldier or scholarian or foederatus or anyone else under arms is on a campaign and at war no matter for how many years, his wife must wait for him to return even though she has received no letters from him. But if she be told that he has died, she shall not get married unless she herself or her parents inquire of the Exarchs and Chartularies and of the Tribune of that battalion to which her husband belonged, who shall affirm in writing with the Gospels as witnesses that her husband actually died; then, after receiving the letter from them shall not get married for a year thereafter. If, on the other hand, she does not get married in this manner, she shall be punished as an adulteress herself, and the man who takes her shall likewise be punished as an adulterer; and they shall pay ten pounds of gold to the soldier who was her real husband when he returns from war; and he has a right, if he so desire, to take his own wife back again."

113. CONCERNING SECOND MARRIAGES

Blastaris says that these Fathers decreed that those women should be entitled to a pardon for a second marriage who are ready to let their second husband go and who do not insist on adhering to the sin of the second marriage committed unwittingly. Not, however, that those who refuse to do so shall be pardoned, who do not care to divorce their second husbands (Gamma, Chapter 5).

LINKS or Topical_Index

114. OATHS SHOULD NOT BE TAKEN BY CHRISTIANS

That is why divine Chrysostom, in opposition to those who want to have oaths taken, says (Homily 8 on statutes): "Well then (you tell me), what is one to do when it in necessary to swear (take oath)?" And he replies: "Wherever there is a transgression of the law, there can be no necessity. And is it possible (you ask me) for one not to swear at all? What do you say?" He answers: "God commanded, and you ask whether it is possible to keep His commandment. It is more impossible not to keep His commandment than to keep it." And again he says (Catechism I for those about to be enlightened (by baptism)): "I wish to eradicate an evil of long standing which has been a custom. I want to eradicate, I mean, not only wicked and false oaths, but also the good and true oaths. But, you tell me, so and so is a virtuous man, a man in Holy Orders, a temperate, pious

man who swore an oath. Well, if you want to, you may tell me that St. Peter or St. Paul or an angel from heaven was the one who took an oath. For even those who are supposed to have taken an oath are supposed to be so great, I myself will not stand abashed at their greatness.

Because the law which forbids every oath in general and which I will read to you is not Peter or of Paul or of angels, or in general of fellow servants, but of God Himself who is the king of all, When royal letters are read, servants ought to remain silent, no matter how high officials they may be. For if you are going to assert that Christ Himself commanded us to take oaths, or that Christ Himself does not chastise those who take oaths, show me where He says this, and I will be persuaded. But if Christ is so insistent in forbidding us to take oaths, and is so careful to provide against the taking of oaths entirely as to class the man who takes an oath with the Evil One, since He says *"for whatever is more than these comes from the Evil One"* (Matthew 5:37), what is the idea of your referring to such or such a man? For God will not judge a person who takes an oath because some fellow servant before him took an oath as a result of indolence, but, instead, He will condemn him because he transgressed the express command of His law. 'I commanded,' He will tell the person in the judgment day; 'you ought to have obeyed my command, and not bring forward the example of this man or that, and be looking at the transgressions of others its though they were something to whet one's appetite for more.'" And further below he goes on to say: "Though the transgressor of the law concerning oaths were ten thousand times wonderful and great, he would have to expiate this transgression without fail by paying the penalty due for it, since God is not a respecter of persons." Hence it is that St. Basil the Great in regard to the penalties, which he provides, excommunicates men for a week in case they swear any other oath than yea, yea and nay, nay; whereas he excommunicates women for two weeks if they happen to take any such oath. But even Chrysostom himself (Homily 15 on Statues, and 17 on the Gospel of St. Matthew) canonizes anyone that swears the vain oaths to which the majority of men are accustomed by obliging him not to eat his supper, but to go to sleep without supper if he will be corrected. But if he will not be corrected, he is to be cut off from Holy Communion and from the Church, like fornicators, adulterers and murderers. The same Chrysostom (Homily 5 and 14 and 15 on Statues, kind see discourse 28 concerning an oath) condemns to the same penalties also those who perjure themselves suet those who force them or compel them to perjure themselves, or

to take oaths. These things being as stated, let Balsamon (in his interpretation of Canon XXIX of Basil), as well as those following him, be ashamed and keep their mouth shut, instead of saying that it is a lawful thing for good and true oaths to be taken, for one thing because the imperial laws permit oaths to be taken, and for another thing because for one not to swear at all is only for the perfect, but for one to swear is for the imperfect, and it is consequently impossible for the commandments to be kept by all men. As respects the first allegation, we reply what we have previously said in various places, viz., that emperors and kings often fail to make laws for the best, according to Chrysostom, and that, according to the emperors and kings themselves, all laws that conflict with the divine law ought to be annulled, and especially those which are opposed to the divine Scriptures and the Gospels.

As respects the second allegation, we reply that all commandments, and consequently that concerning oaths, must be kept by all human beings. For this reason on the one hand the Lord commanded the Apostles to teach the faithful to keep not some of the commandments, and to ignore others, but to keep all commandments without exception that He Himself gave them; and that anyone who violated or ignored even one of the least of His commandments will be called least in the kingdom of heaven. On the other hand St. Basil the Great (Preamble to Definitions *in Extenso*) says that it is a great piece of arrogance for us to become judges of God the Legislator, and to approve some of his laws as good, but to frown upon others as bad, at a time when He himself has commanded us to keep all His commandments. For if all of them were not necessary for our salvation, it would not have been written, nor would it have been commanded, that all of them must be kept. We know that in the Old Covenant true and lawful oaths were permitted (Deuteronomy 6:13; Psalm 63:11; Jeremias 4:2; and alibi). Yes, they were permitted; but they were not required by legislation.

Permission is one thing, and legislation is quite another. They were permitted on account of the imperfectness and infancy of the Jews for the sake of keeping them free from idolatry. The divine Gospel, with firm decisiveness, not only does not permit anyone to take an oath in the name of God, but not even on his own head, by commanding that unless our justice shall exceed that of the Scribes and Pharisees, we shall by no means enter the kingdom of heaven (Matthew 5:20).

For one must not swear by any of the creatures, since in such a case the oath would be one involving the Creator, according to St. Chrysostom.

The expression, on the other hand, *"Yea, by your own boasting,"* or *"I adjure you by the Lord,"* and whatever else St. Paul says in connection with the name of God by way of affirmation, these are figures of a semblance to oaths, but not a veritable oath, as St. Chrysostom says. (It may be that St. Paul is saying these things, first as a result of great necessity and compulsion, and secondly, by no means because of anything human, or anything in any way growing out of this world, but to avoid imperiling the faith, and in general by way of upholding God and things divine, and as a matter of economy, and not of exactness and of legislation.) If anyone should swear by God let us suppose, for all the tens of thousands of pounds of gold in the world, he would be conflicting with and violating the third commandment of the Decalogue, which decrees that no one shall take the name of God in vain; for the whole world, and everything that is in the world, is vain because it is paltry and perishable. Knowing this fact from an innate law of consciousness that is common to all men, that man by the name of Clinias who was a disciple of Pythagoras, and a heathen, and was in a position to avoid the loss of three talents by taking a true oath, did not, however, take an oath, but, instead, paid the talents, as St. Basil the Great bears witness as respecting this very fact. Note, moreover, that while the civil laws after an oath has been investigated, that is, has been examined and proved false, then proceeds to chastise the perjurers, the holy Canons, on the other hand, in dealing with those perjurers whose oath has been scrutinized, assigns to the places of penitents, but as for those whose oath has not been investigated and proven, they merely exclude them from Communion, and not from the Church and from praying along with the faithful. See the 18th Chapter of Title XIII of the *Nomicon* of Photios, and the comments of Balsamon in connection therewith, but in particular and above all Armenopoulos, Book I, Title 7.

It should be borne in mind, too, that an oath taken on the holy Gospel is taken on the God Himself whom it represents and who speaks through it. I wish to add also that which Athanasios the Great says with respect to the third commandment of the Decalogue: "If one is at all worthy to pronounce the name of God, of course he is trustworthy and credible and deserves to be believed even without an oath. For anyone that is capable as to what is greater, is capable also as to what is

lesser. But if, on the other hand, he does not deserve to be believed without an oath, then neither is he worthy to pronounce the name of God."

And note how this great Father in two words proves that it is a matter of superfluity for an oath to be taken in any case. That explains why the civil laws themselves do not require trustworthy witnesses to take an oath. Moreover the 7th Ecumenical Synod in its Sixth Act says: "Let us not accustom the mouth to swearing, but let us listen to the Lord's voice saying *'But I say unto you, swear not at all.'*" (Matthew 5::34.) And see the Footnote to Apostolic Canon LXXV. In addition to all that has been said, Chrysostom adds this brief and remarkable observation: "If you believe that the man is truthful, do not compel hire to take an oath; but if you know that he is a liar, do not compel him to commit perjury." (Sermon 15 on Statues, page 566 of volume VI). See also in Sermon 14 on statues how vehemently he prohibits oaths.) But do please note also the Novella of Basil the Macedonian, Leo, and Constantine (page 135 in Book II of the *Corpus Juris Graecoromani*) who explicitly prohibit anyone from taking an oath and who assert that swearing is prohibited by the divine Gospel and the Scriptures, and furthermore that the turns and cases of this world being nothing but vanity, in accordance with Solomon's statement, it is plain that whenever anyone swears in connection therewith by the name of God, he is taking this name in vain, as we too have declared.

115. In other manuscripts: "those calling themselves Cathari and Catharioteri."

116. In outer manuscripts: "aristi"

117. In other manuscripts: "and coming."

118. MANES THE PERSIANS

Manes the Persian, having served as a slave for a long time, received the appellation of Scythian, according to Theodore (Hairesei Cacomyth, Book I, Chapter 26). He was also called Cubricius, according to Epiphanius (Hairesei 66). His name was later changed to Manicaeus by his followers; and he disseminated the bad teaching of Basileides and of Marcion in the third century, according to St. Augustine (Concerning Heresies, Chapter 46). He used to say, besides other assertions, that after death the souls of men enter birds and cattle and reptiles, according to Theodore (ibid.).

119. VALENTIANS

Valentinus used to say, in the second century, that after assuming an ethereal body, Christ passed through the Virgin like as if through a tube, without taking anything from Her (Tertillian, Book against Valentinians, Chapter 15). The Valentinians denied the resurrection of bodies, thus ignoring the Old Covenant, and in reading the prophets they rehashed some myths in their interpretations of them and uttered some other impious drivel, according to the Anonymous Interpreter of the Canons.

120. MARCIONISTS

Marcion was a disciple of a man named Cerdon, who served as a disciple of Basileides and Satorinus, who were followers of Simon the Sorcerer, according to Tertillian (book concerning the flesh of Christ). When this man Marcion once asked St. Polycarp whether he knew who he was, the saint answered that he knew him quite well to be the first-begotten son of the Devil (Iron. Book III, cg. 3). He used to say that there were three principles. The first one was the invisible God; the second was the visible God and creator of the world; and the third was the Devil. He was wont to baptize not with a single immersion, but with three immersions, allowing even women to baptize. According to Canon XLVII of Basil he abhorred marriage and wine; he used to say that creation was wicked, and called God the creator of evils. He appeared during the second century.

121. NESTORIANS

Concerning these heretics we have said enough in the Preface to the Third Ecumenical Synod.

122. SEVERIANS

Concerning these heretics see the Preface to the Fourth Ecumenical Synod.

123. ENCRATITES

They were called Encratites because they practiced “encrateia” or what is called in English vegeterianism, and did not eat of any animate thing. They rejected marriage like Marcion and did not drink wine, according to Balsamon. The leader of their heresy was Tatian, a disciple of St. Justin, according to Theodoret.

They celebrated the Mysteries with water alone, like the Aquarians, according to Epiphanius (Hairesei 47). See also Canon LXXXVI of Basil.

124. SACCOPHORI

They were called Saccophori because they wore sacks and thereby pretended to extreme temperance (or "encrateia") and a rough-and-hard life.

125. APOTACTITES

They were called Apotactites because they renounced (Greek apotasso) their appetites and did not eat anything that the Encratites did not eat.

126. CONCERNING THE VARIOUS RELATED HERESIES

Note that this same Canon is mentioned by Balsamon in his Reply 29, and he quotes it as follows: "And the Manicheans too and the Valentinians, and the Marcionists and those from similar heresies, we receive as Greeks (as impious persons, that is to say). But as for the Nestorians, they must give us certificates and anathematize their heresy and Nestorius and the other things." If anyone wonders why this Synod mentioned here this Canon of the 2nd Ecumenical Synod, which was issued against the Arians and the Macedonians who were then rampant but who at the time of this 6th Ecumenical Synod had disappeared almost entirely, we reply that this Synod found it necessary to renew the Canon of the 2nd Ecumenical Synod, perhaps on account of the remaining vestiges of the above heretics, but mainly because of the Monotheletes, who had increased to a large number in its days. They are alluded to in accordance with the figure of silent omission in those words, which it mentions, to wit: "and those who entertain their beliefs." For the heresy of the Monotheletes was a scion and offshoot of the heresy of the Monophysites. For it is obvious that those who hold that there is a single will inhering in Christ would also by consequence believe that He had but one nature. For if according to the former He had but one nature, He necessarily had according to the latter but a single will. In order, therefore, to define how these heretics of its own days ought to be baptized, this Synod found it necessary to renew the Canon of the 2nd Ecumenical Synod and to refrain from promulgating another of its own, out of deference to the 2nd Ecumenical Synod.

LINKS or Topical_Index

EVERYONE ENTERING ORTHODOXY SHOULD BE BAPTIZED

As for you, my dear reader, if you want to learn that the baptism of all heretics in general is impious and blasphemous and has no community with that of the Orthodox, read Chapter 9 of Book VII of Eusebius; and there you will learn that a person who has been baptized by heretics, but who has later seen how the Orthodox are baptized, wept and could not be solaced but fell at the feet of Dionysios of Alexandria, begging him to baptize him in the Orthodox baptism and saying that the baptism which he had received was replete with blasphemies and had no community with the Orthodox.

So, then, get it into your head and understand from this that both heretics and Latins, when they join the Orthodox Eastern Church, ought of their own accord and on their own account to seek to be baptized, and not have to be urged to do so by the Orthodox.

127. CUTTING HAIR AND SHAVING THE BEARD

LINKS or Topical_Index

Those too incur the excommunication of this Canon according to Zonaras, who do not put a razor to their head at all, nor cut the hair of their head, but let it grow long, enough to reach to the belt like that of women, and those who bleach their hair so as to make it blond or golden, or who twist it up and tie it on spills in order to make it curly; or who put wigs or "rats" on their head. This excommunication is incurred also by those who shave off their heard in order to make their face smooth and handsome after such treatment, and not to have it curly, or in order to appear at all times like beardless young men; and those who singe the hair of their beard with a red-hot tile so as to remove any that is longer than the rest, or more crooked; or who use tweezers to pluck out the superfluous hairs on their face, in order to become tender and appear handsome; or who dye their beard, in order not to appear to be old men.

Those women who use rouge and paint on their face, in order to look pretty, and in this way to attract men displaying them their Satanic love, incur this same excommunication also. Oh, and how the miserable women have the hardihood to dishonor the image, which God gave them with their wicked beatifications! Ah! how is God to recognize them and tell whether they are His own creatures and images, at a time when they are wearing another face, which is devilish, and another image, which is that of Satan? Hence it is that St. Gregory the Theologian says the following in his epic verses:

LINKS or Topical_Index

"Build yourselves not towers of spurious tresses
On your head, women,
While petting soft necks of rocks invisible;
Nor apply shameful paint to God's image,
So as to be wearing masks, and not faces.

Lest God requite you for such things
When He has come to resent them.
Who? Whence is the Creator?

Away, get you away from me, strange female!
I did not paint you a bitch,

But created an image of myself.
How is it that I have an idol, a
Specter instead of a friend?"

And the poor wretches do not know that by what they are doing they are managing only to make themselves like that hag and whore called Jezebel (II Kings 9:30), and. are themselves becoming new and second Jezebels, because she too used to paint her face in order to please the eyes of men, just as is written: *"And when Jehu was come to Jezreel, Jezebel heard of him; and she painted her face, and attired her head, and peeped through the window"* (ibid.).

The present Ecumenical Synod excommunicates all men and all women who do such things. And is these things are forbidden to be done by the laity in general, how much more they are forbidden to clerics and those in Holy Orders, who ought by their speech and by their conduct, and by the outward decency and plainness of their garments, and of their hair, and of their beard, to teach the laity not to be body-lovers and exquisite, but soul-lovers, and virtue-lovers.

LINKS or Topical_Index

BISHOPS, PRIESTS AND DEACONS MUST BE BEARDED

Note that the present Canon censures the priests of the Latins who shave off their moustache and their beard and who look like very young men and handsome bridegrooms and have the face of women. For God forbids men of the laity in general to shave their beard, by saying: *"You shall not mar the appearance of your bearded chin"* (Leviticus 19:27). But He specially forbids those in Holy Orders to shave their beard, by saying to Moses to tell the sons of Aaron, or, in other words, the priests, not to shave the skin of their bearded chin (Leviticus 21:5, Not only did He forbid this in words, but He even appeared to Daniel with whiskers and beard as the Ancient of Days (Daniel 7:9); and the Son of God wore a beard while he was alive in the flesh. And our Forefathers and Patriarchs and Prophets and Apostles all wore beards, as is plainly evident from the most ancient pictures of them wherein they are painted with beards. But, more to the point, even the saints in Italy, like St. Ambrose, the father of monks Benedict, Gregory Dialogus, and the rest, all had beards, as they appear in their pictures painted in the church of St. Mark in Venice.

Why, even the judgment of right reason decides the shaving of the beard to be improper. For the beard is the difference which in respect of appearance distinguishes a woman from a man. That is why a certain philosopher when asked why he grew a beard and whiskers, replied that as often as he stroked his beard and whiskers he felt that he was a man, and not a woman. Those men who shave their beard are not possessors of a manly face, but of a womanly face. Hence it was that Epiphanios blamed the Massalians for cutting off their beard, which is the visage peculiar to man as distinguished from woman.

LINKS or Topical_Index

BEARDS ARE THE CORRECT APPEARANCE FOR A CHRISTIAN MAN

The Apostles in their Injunctions, Book I, Chapter 3 command that no one shall destroy the hair of his beard, and change the natural visage of the man into one that is unnatural. "For," says he, "God the Creator made this to be becoming to women, but deemed it to be out of harmony with men." The innovation of shaving the beard ensued in the Roman Church a little before Leo IX. Gregory VII even resorted to force in order to make bishops and clerics shave off their beard. What a most ugly and most disgusting sight it is to see the successor of St. Peter close-shaven, as the Greeks say, like a "fine bridegroom," with this difference, however, that he wears a stole and a pallium, and sits in the chief seat among a large number of other men like him in a council called the college of cardinals, while he himself is styled the Pope. Yet bearded Popes did not become extinct after insane Gregory, a witness to this fact being Pope Gelasius growing a beard, as is stated in his biography. See the *Dodecabiblus of Dositheos*, pages 776-8. Meletios the Confessor (subject 7, concerning unleavened wafers) states that the king arrested a certain Pope by the name of Peter on account of his lascivious acts and one half of his beard was shaven off as a mark of dishonor. According to another authority, in other temples too there were princes, even on the clerical list, who had a beard, as in Leipzig they are to be seen painted after Martin Luther in the church called St. Paul's and that called St. Thomas's. I saw the same things also in Bardislabia.

LINKS or Topical_Index

128. TAKING REFUGE IN A TEMPLE

St. Nicephoros says, in his Canon III, that if anyone should happen to remain for a short time, say for twenty-four hours, in the narthex of a church building of necessity, he is not to be condemned; but if he should stay there for a long time, let him be ousted from there, and let the temple be restored to its rights, to the condition, that is to say, of not being turned into a common and plain house. The imperial laws command further that whoever should seize by dint of exercise of overpowering force and authority any person that has taken refuge in the church should be flogged and have his head of hair shorn off, and afterwards be exiled.
]

The bishops and *ecdici* (or officers) are in duty bound, however, to record the names of refugees, and the reasons why they sought an asylum, and to divulge these to the civil authorities in order that the latter may institute the proper proceedings.

129. ENGAGED WOMAN NOT TO BE TOUCHED BY ANY OTHER

In agreement with this Canon Chapter 2 of Title LVIII of Book LX of the Basilica, as well as the third Theme of Chapter 12 and Title XXXVII of the same Book LX, prescribes that anyone that takes to wife a woman engaged to another man is to be judged as an adulterer. See Chapter 11 of the doctrine concerning marriage contracts,

130. SACRIFICE OF ANY ANIMAL TO GOD IS FORBIDDEN

Hence Bishops ought to apply very severe penalties to prevent Christians from participating in what are called in the Turkish language *kurbans*, which are in vogue today and which are a renewal of the sacrifices offered by the Greeks and the Jews. For just as those people believed that they were propitiating God with the blood and slaughter of sheep and other animals, so too do these deluded and foolish persons think that they are propitiating God by means of the slaughter and sacrifice of their kurbans. And for this reason it is to be seen that these kurbanists do not buy any sheep slaughtered by others and ready at hand, but insist upon slaughtering them themselves, and lighting candles upon their horns, and incensing them with incense, and roasting them whole, and laying them out, freshly roasted and still exhaling the odor of roast meat, before the holy icons. They dedicate the skin of the animal to the temple or Monastery. To their relatives and friends, some of them offer portions when they return from the celebration, in order that they are sanctified by it.

Oh, what a Greek type delusion, and what a Jewish superstition! And the deluded and erring creatures do not realize that what God wants is mercy, and not sacrifice; and that the only sacrifice that is acceptable to Him is not the meat of sheep and calves, but a contrite frame of mind and a humbled heart, as divine David chants in his Psalms. Read concerning this the book of St. Campanias, Chapter 57. Though it is true that Nicetas the chartophylax and the bishop of

Thessalonica (page 350 of the *Corpus Juris Graccoromani*) say that it is not reprehensible for Christians to offer the breasts and skins, of lambs, outside of the church, or doves and pigeons at commemoration services to the priests; yet, on the other hand, they themselves assert that this is not to be reprehended only if such things are offered by way of perquisites to the priests, and not in the way of sacrifices, and as a matter of so many and such egregious superstitions, as we have said above, on account of which such sacrifices ought to be done away with entirely.

131. COMMUNION WAS ONCE RECEIVED IN THE HANDS

The manner in which laymen in those days used to take the Holy Bread in their hands is more clearly described by Cyril of Jerusalem (Catech. Mystag. 5), who says: "When you approach the Mysteries, do not hold out the palms of your hands, nor spread your fingers apart, but, placing the left hand underneath, and the right hand on top, as though it were about to welcome an emperor or king, and forming a hollow in the palm of it, take the body of Christ in this way, at the same time pronouncing an "Amen!" in acknowledgment thereof. But after you have received it, do not fail to sanctify your eyes by touching it cautiously, and thus partake of it, taking care not to drop any pearl (i.e., precious particle) of it," etc.

LINKS or Topical_Index

CHRYSOSTOM DID NOT INVENT THE TONGS OR SPOON FOR COMMUNION

Note, however, that the present Canon contradicts those who assert that divine Chrysostom invented the tongs. For the custom of taking the Holy Bread in the hands obtained among Christians after Chrysostom, at least four hundred years, as becomes plain also from the present Synod and from John Damascene, who describes this custom (concerning the Orthodox faith, Book IV, Chapter 14).

But then again St. Chrysostom himself also describes and tells about this custom in many of his discourses and sermons (Commentary on Psalm XLIX; Discourse 26 on the Seraphim; Sermon 21 on Statues; see also his biography by Metaphrastes). One ought, however, to know that in the Western Church women were not wont to receive or take the Holy Bread in their naked hands, but, instead, spreading out some white oraria – that is, small white napkins – they

would thus receive the Holy Bread (Note of Translator. The authors of this work call it “bread” here either by courtesy or by oversight, and in the same way they accord it the epithet “holy.” It is, in point of fact, not bread at all, in the Greek sense of the term, because it is an unleavened substitute; consequently, neither is it holy.), as is decreed by the local Synod held in the city of Antisiodorus, in its Canon XXXVI; and St. Augustine also gives instructions about it in his Discourse 252). That little napkin is called a dominical, which word means in Latin “the Lord’s.” The name is due to the fact they used to take it to church with them on the Lord’s Days in order to receive the body of Christ. The cause which led to the invention of the tongs was the fact some men, either feigning to be Christians, or being heretics, or superstitious, when taking the Holy Bread in their hands, either let it drop or hid it, or used it in magic or other wicked devices. Hence, through the invention of the tongs, by which the Holy Communion could be administered directly into the mouth of the recipient, every cause and reason and excuse for such flouting of the mystery was obviated. See also Eustratios, in his discourse concerning the administration of the mystery, pages 301-2). But some other persons have conjectured also another reason that is more plausible, viz., convenience, or facilitation of administration, because in olden times nearly every church had also its deacon. Hence, in accordance with the Apostolic tradition, the priest would give the Divine Body, while the deacon, standing near, with the holy cup, would serve out the divine blood. But owing to the fact that deacons later became scarce and disappeared from most churches, as we can also see for ourselves by actual experience, where they are lacking, and especially in the villages and in the poor churches, and there ensued a difficulty which made it hard for the same priest to administer them separately, each by itself, in a very economical and expeditious manner, the tongs were invented, in order that, after the union was effected, he might administer them easily, and especially to infants.

132. In other manuscripts it says “stayed.”

133. In other manuscripts it says “give him more.”

134. LISTENING TO THOUGHTS DURING CONFESSION, IF NOT ORDAINED

By the word "custom" is meant the term of years and the various penalties, with which the Canons customarily and for the most part take sinners to task and bring them to their senses, or sober them up, whether they be laymen or clergymen. By "accuracy," on the other hand, is meant the eventuality whereby sinners add to these years and penalties a hatred of sin, and a painful feeling in the heart, and tears, and bodily hardships, and other benefactions. For little correction can be expected to result from the years and penalties alone. Both these requirements, accuracy and custom, are recommended by the same Canons of the Fathers, and especially by Canon XII of the 1st Ecumenical Synod, q.v. The fact that every confessor must be actively invested with Holy Orders, and must not have been deposed for open crimes, nor have resigned for secret ones, is attested also by Symeon of Thessalonica, who says (Reply 11): "The man who receives thoughts must also pronounce blessings, and utter a prayer for pardon, and officiate as a minister, and administer communion to those confessing their misdeeds, and intercede in behalf of the repentant." And John of Cirtus expressly says in some reply (extant in manuscript) that: "whoever voluntarily or involuntarily has resigned from Holy Orders cannot receive thoughts. Any priests who without permission of their bishop receive thoughts and confess, they, according to the above-mentioned Symeon (in the same Reply), so far as sinfulness is concerned, are close to the man who, though unholy, performs the functions of Holy Orders. According to Balsamon (interpretation of Canon VII of Carthage) Michael the Patriarch said that these men ought to be deposed just as those are deposed who perform any act outside their own parish, and like transgressors of the Canons. Men unholy and monks ought not to confess, nor nuns. For this is contrary to the Canons.

That is why Balsamon (Reply 32) says that if an unholy abbot of a Monastery cannot receive thoughts, even though he be given permission by his bishop, how much more this holds in the case of an abbess and nun, even though her virtuousness outshine the sun!

Nicephoros the chartophylax, too, say: “monks who are not priests, and who receive thoughts, should be appraised that they are doing this uncanonically, or, without undergoing the penalties prescribed by the Canons” (page 342, *Corpus Juris Graecoramani*). See also the Footnote to Apostolic Canon XXXIX. The above-mentioned Symeon adds (in Reply 11) that if there should happen to arise any great necessity and there should be present neither a bishop nor a confessor, a plain monk may receive thoughts, but thereafter he must reveal them either to the bishop or to the one having permission and the ministry of spiritual paternity.

CONCERNING THE HOLY SEVENTH ECUMENICAL SYNOD
PROLOGUE

LINKS or Topical_Index

The Holy and Ecumenical Seventh Synod was held in Nicaea, Bithynia, and the second to convene in that city, during the reign of Constantine and his mother Irene, A.D.783[1]. Of the Fathers attending it, 350 were Orthodox[2] but seventeen others joined it who had formerly been iconomachs, but who repented and were accepted by it. So that in all there were 367. Outstanding and distinguished ones among them were Tarasios the Patriarch of Constantinople, Peter the Archpriest of Rome, and Peter, he too another priest and the abbot of the monastery of St. Sabbas in Rome, all of them acting as representatives of Pope Adrian Syncellus and hieromonk and John the hieromonach[3] filling the places of Apostolic thrones, or, more explicitly, acting instead of Apollinaris of Alexandria[4] Theodoret of Antioch, and Elias of Jerusalem.[5] The monks also exercised great influence in this Synod, seeing that there were 136 of them present as archimandrites of monasteries.

LINKS or Topical_Index

This Synod was assembled against the impious iconomachs who used to disparage the Christians. The Synod anathematized them, and especially Anastasios, Constantine, and Nicetas, the pseudo-patriarchs who held office during the time of the iconomachs, on the ground that they not only refused to kiss and bow down in adoration before the holy icons, but they even called them idols[6] and burned them up, and trod them underfoot, and dragged them about in the streets, and in every way treated them insultingly and contemptuously. After abrogating (Act 6) the falsely so-called definition of the pseudo-synod held in the reign of Constantine Copronymus in Blachernae, with deacons Epiphanios and John reading it; and after proclaiming St. Germanos, and John Damascene, and George Cyprios Orthodox and Saints, it issued a definition in its Act 7 worded as follows:

"We define the rule with all accuracy and diligence, in a manner not unlike that befitting the shape of the precious and vivifying Cross, that the venerable and holy icons, painted or mosaic, or made of any other suitable material, be placed in the holy churches of God upon holy vessels and vestments, walls and panels, houses and streets, both of our Lord and God and Savior Jesus Christ, and of our undefiled Maiden the Holy Theotokos and also of the precious Angel[7] and of all Saints. For the more frequently and oftener they are continually seen in pictorial representation, the more those beholding are reminded and led to visualize anew the memory of the originals which they represent and for whom moreover they also beget a yearning in the soul of the persons beholding the icons. Accordingly, such persons are prompted not only to kiss these and to pay them honorary adoration, what is more important, they are imbued with the true faith which is reflected in our worship which is due to God alone and which befits only the divine nature (worship is defined by St. Basil the Great as being an intense and continual and undistracted culture respecting the object worshiped: see his Epitomized Definitions, page 850). But this worship must be paid in the way suggested by the form of the precious and vivifying Cross, and the Holy Gospels, and the rest of holy institutions, d the offering of wafts of incense, and the display of beams of light to be done for the purpose of honoring them, just as it used to be custom to do among the ancients by way of manifesting piety. For any honor paid to the icon redounds upon the original[8] and whoever bows down in adoration before the icon, is at the same time bowing down in adoration to the substance (or hypostasis) of the one therein painted.[9] for thus the doctrine of our Holy Fathers, it was the tradition of the universal Church. The 7th Ecumenical Synod is recognized by the Canon of Holy Wisdom and all interpreters of the Canon. The proceedings of this 7th Ecumenical Synod are found in Volume 11 of the Synods, page 719.

THE HOLY AND ECUMENICAL SEVENTH SYNOD THE TWENTY-TWO CANONS

LINKS or Topical Index

CANON I

For those who have been allotted a clerical dignity, the representations of canonical ordinances amount to testimonies and directions. Gladly accepting these, we sing to the Lord God with David, the spokesman of God, the following words: "I have delighted in the way of your testimonies as much as in all wealth," and Your testimonies which You have commanded witness justice . . . Your testimonies are justice forever: give me understanding, and I shall live" (Psalms 119:14, 138 and 144). And if forever the prophetic voice commands us to keep the testimonies of God, and to live in them, it is plain that they remain unwavering and rigid. For Moses, too, the beholder of God says so in the following words: "To them there is nothing to add, and from them there is nothing to remove" (Deuteronomy 12:32). And the divine Apostle Peter, exulting in them, cries: "which things the angels would like to peep into" (I Peter 1:12). And Paul says: "Though we, or an angel from heaven, should preach to you any gospel other than that which you have received, let him be anathema" (Gal. 1:8). Seeing that these things are so and are attested to us, and rejoicing at them "as one that finds great spoil" (Psalm 119:162), we welcome and embrace the divine Canons, arid we corroborate the entire and rigid fiat of them that have been set forth by the renowned Apostles, who were and are trumpets of the Spirit, and those both of the six Holy Ecumenical Synods and of the ones assembled regionally for the purpose of setting forth such edicts, and of those of our Holy Fathers. For all those men, having been guided by the light dawning out of the same Spirit, prescribed rules that are to our best interest.

Accordingly, we too anathematize whomsoever they consign to anathema; and we too depose whomever they consign to deposition; and we too excommunicate whoever they consign to excommunication; and we likewise subject to a penalty anyone whom they make liable to a penalty.

For "Let your conduct be free from avarice; being content with such things as are at hand" (Hebrews 13:5), explicitly cries the divine apostle Paul, who ascended into the third heaven and heard unspeakable words. (II Corinthians 12:2-4)

(Canon I of the 4th Ecumenical Synod;
Canon II of the 6th Ecumenical Synod.)

Interpretation

The divine Canons are testimonies[10] so far as concerns those in Holy Orders in that they attest and reveal to them how they ought to conduct themselves both publicly and privately. They are directions in that when they observe them they direct and steer their life. Joyfully accepting these Canons through the present Canon, this Synod offers up those prophetic words of David as a song to God which run as follows in paraphrase: *"I have rejoiced, O Lord, in your testimonies just as I should rejoice if I owned all the wealth of the world. And you have commanded me to keep your testimonies forever, wherewith be pleased to make me wise, and I shall live in them."* And if this utterance of the prophet's commands us to keep the testimonies of God forever, and to live in them, it is manifest that they themselves are permanent and rigid (for, according to Zonaras, the Greek word for "unwavering" denotes the weak and fragile branch of a fig-tree; unwavering things, therefore, are things that are solid and unmovable). That is the reason, too, why Moses says that no one is to add anything to the words of the Law, or to take anything out of them. The Coryphaeus of Apostles, St. Peter, exulting in them, says that the angels would like to look into those things, viz. which the apostles preaching the gospel in a spirit of God have revealed to us.

And St. Paul anathematizes anyone, even though he is an angel that preaches anything as gospel that lies outside of what has been handed down and delivered as the faith. For this reason, rejoicing in the divine Canons just as soldiers rejoice when they happen to find a great amount of booty on their vanquished enemies, as David says, we too joyfully embrace them, and corroborate them, and confirm them all, including those set forth by the holy apostles, as well as those of the six ecumenical synods and of the regional synods, and those of the individual

Fathers; anathematizing those whom they anathematize; deposing those whom they depose; and excommunicating those whom they excommunicate – and, generally speaking, disciplining those whom they discipline. For, just as those who are not of an avaricious disposition are content with whatever money they have at hand, as St. Paul says, so too do we refrain from adding or removing anything. But, on the contrary, content ourselves with the Canons[11] that have been enacted by the Holy Fathers. See also Canon I of the 4th Ecumenical Synod, and what has been said in the beginning of this book in the Prologue to the Canons.

CANON II

Since as a matter of fact we are binding ourselves to God by chanting: "I will meditate in your rights; I will not forget your words" (Psalm 119:16), it befits all Christians to keep this for their own salvation, but more eminently so those invested with a clerical dignity. Hence we decree that anyone who is about to be promoted to the rank of bishop shall by all means know the psalter, in order that he may be able to admonish all the clergy about him to become initiated; and that he be scrupulously examined by the metropolitan as to whether he is cheerfully willing to read searchingly and not cursorily the Holy Canons and the Holy Gospel, the book of the divine Apostle, and all the divine Scripture, and in accordance with the divine commandments to hold intercourse with and teach the laity about him. For the essentiality of our prelacy is the words taught by God, or, at any rate, the true science of the divine Scriptures, just as great Dionysios declared. But if he should be in doubt, and not care to do and teach thus, he must not be ordained. For God has said prophetically: "Because you have rejected knowledge I will also reject you from functioning as my priest"

(Canon XXIV of Carthage.)

Interpretation

While all Christian laymen ought to meditate in the rights of God, and not forget His words, just as they chant and promise every day with the prophet, this is eminently so in the case of those in Holy Orders. For this reason the present Canon decrees that anyone who intends to become a bishop must without fail be acquainted with the thoughts in the psalter, in order to teach his laity from there so that they may learn them too.

Likewise any such person must be examined by the metropolitan scrupulously as to whether he is cheerfully willing to read, not superficially and as to the words alone, but with regard to depth and with understanding of the thoughts, the Holy Canons; which we have enumerated above, the Holy Gospel, the Apostle, and all the divine Scripture, and not only to know these, but also to conduct himself both publicly and privately just as they prescribe, and o teach his fold in accordance with them. For, as Dionysios the Areopagite[12] declares, the essence and structure of the ecclesiastical is the words taught by God, or, more precisely speaking, the true comprehension and exact knowledge of the divine Scriptures. If not, and he is in doubt, and is not minded to do these things himself, and to teach others too, let him not be made a bishop; for God says through the prophet Hosea (in paraphrase): *"Since you have spurned knowledge of my laws, I too will spurn you as my priest."*

LINKS or Topical Index

Concord

In agreement with the present Canon, Canon XXIV of Carthage expresses the following decree: that those who intend to ordain a bishop, or a clergyman, must first teach him the Canons of the Holy Synods, in order that, by acting in accordance with the definitions and canons of the Fathers, they who are to be ordained may not repent later, as transgressors of them.[13] For this reason, too, God commands the one who has become a ruler of the people not only to read the book of Deuteronomy throughout his life, in order to learn from there to fear the Lord, and to keep all His commandments, but He even makes it necessary for him to copy it himself with his own hand.

"And it shall be, when he sits upon the throne of his kingdom, that he shall write himself a copy of this Deuteronomy in a book obtained from the priests who are Levites" (Deuteronomy 17:18). And the reason why He commands him to copy it himself is that a person who merely reads it easily forgets the thoughts that are read, whereas a person who also writes it impresses the thoughts upon his memory, because he takes time and leisure to think about each particular one of them, and until he has comprehended a sentence well he takes care not to write another: thus does Philo Judaeus interpret the matter.

And if God compels secular rulers to do this, much more does He the ecclesiastical prelates who are the shepherds of his people.”

LINKS **or** **Topical_Index**

CANON III

Every appointment of a bishop, or of a priest, or of a deacon made by (civil) rulers shall remain void in accordance with the Canon which says: “If any bishop comes into possession of a church by employing secular rulers, let him he deposed, and let him be excommunicated. And all those who communicate with him too.” For it befits anyone who is going to be promoted to a bishopric to be appointed by bishops, as was decreed by the Holy Fathers assembled in Nicaea, in the Canon saying: “It is most fitting that a bishop should be installed by all those in his province. But if such a thing is difficult either because of the urgency of circumstances, or because of the distance to be traveled, at least three should meet together somewhere and by their votes combined with those of the ones absent and joining in the lection by letter they should carry out the ordination thereafter. But as for the ratification of the proceedings, let it be entrusted in each province to the Metropolitan.”

(Apostolic Canons. I, II, XXX, LXI;
Canon IV of the 1st Ecumenical Synod;
Canons V, XIII of Laodicea; Canon LIX of Carthage; Canon VII of Timothy.)

Interpretation

The present Canon is composed of Apostolic Synod XXX and Canon IV of the 1st Ecumenical Synod. Since we have already explained these Canons, see the interpretation of them there, in order to spare us from repeating the same things about them here. The only thing in this Canon that is not found there, is that every appointment or election of a bishop, or of a priest, or of a deacon that is made by authority and power of civil rulers shall remain void and invalid; and that bishops are to be elected by bishops, in accordance with a process previously described; that is to say, on the other hind, that the fact that both priests and deacons are elected is made plain indeed by the present Canon, concerning which see the Footnote to Apostolic Canon II;

as for the fact, moreover, that Christians ought to vote subsequently after the bishops for those about to be admitted to Holy Orders, this is made plain in the Interpretation of Apostolic Canon LXI. See also Apostolic Canon I and II, and the Footnote to Canon V of Laodicea

CANON IV

The preacher of the truth Paul, the divine Apostle, as if laying dozens a Canon to the priests of the Ephesians, but rather to every clerical aggregate, spoke openly and aboveboard as follows: "I have coveted no one's silver, or gold, or apparel. I have shown you in all things that by thus laboring you ought to assist the weak, and remember that . . . It is more, blissful to give than to receive" (Acts 20:33, 35). Wherefore we too, having become pupils and disciples of His, decree that no bishop shall devise or think of ways of making shameful profits, alleging lame excuses such as are offered in the case of sins in general, to the effect that bishops, or clergymen, or monks serving under him demand gold, or silver, or any other commodity. For the Apostle says: "The unjust shall not inherit the kingdom of God" (I Corinthians 6:9), and "children ought not to lay up treasure for their parents, but parents for their children" (1I Corinthians 12:14). If, therefore, on account of any demand for gold or for any other commodity, or on account of any idiosyncrasy[14], anyone be found to be excluding from the Liturgy and excommunicating anyone among the clergymen under him, or shutting a venerable temple, to prevent liturgies of God from being conducted therein, venting his rage upon insentient objects, he himself is in reality insentient,, and will becomes subject to self-torture. and "his mischief shall return upon his own. head" (Psalm 7:16), as transgressor of a commandment of God, and of the Apostolic Ordinances. For Peter, the coryphaean summit of the Apostles, also commands: "Tend the flock of God which is among you, not with coercion, but voluntarily after the manner of God. Not for the sake of shameful gain, but willingly. Not as lording it over the charges allotted to you, but as having become models for the flock. And when the chief Shepherd shall appear in person, you shall receive the reward of an unfading crown of glory"

(I Peter 5:2-4).

Interpretation

Because great St. Paul both by word and by deed commanded the bishops of the Ephesians, and through them all bishops subsequent thereto, not to desire silver, or gold, or clothes, but by labor of their own hands to assist the weak and needy, and to bear in mind that it is more blissful to give than to receive[15], therefore the present Canon commands that no bishop shall seek to extort gold or silver or anything else of value, with a view to shameful gain from bishops, or clergymen, or monks that are subject to his jurisdiction, since any such demand is unjust and unrighteous, but "the unjust shall not inherit the kingdom of God, according to the Apostle; and since children are not obliged to amass treasure to give to their parents, but, on the contrary, parents ought to give to their children. So any bishop who is found suspending or excommunicating any priest or clergyman, or closing a church in order to obtain money or on account of any other personal animus, let him suffer what he is doing, to wit, let him be suspended, and let him be excommunicated, if he is a bishop by his Metropolitan, or if he is a Metropolitan by his Patriarch. For the Coryphaeus of Apostles St. Peter gives the following orders to bishops: "Tend and feed the flock of God, overseeing them not with coercion and tyranny, but voluntarily and after the manner of God; not for the sake of dishonest gain, but with cheerful willingness; not as domineering over the clergy, but as furnishing examples to the flocks, in order that when the chief shepherd Christ becomes manifest in His second appearance, you may receive from Him the reward of an unfading crown of glory.(1 Peter 5: 2-5). Read also Apostolic Canon XXIX.

LINKS or Topical Index

CANON V

It is a deadly sin when any sinners remain incorrigible. But what is worse than this happens if they insist upon rising up against piety and truth, preferring Mammon to obedience to God, and failing to cling fast to His canonical ordinances. Among those persons God is not the Lord, unless by any chance then be humbled and again become sober enough to see their own mistake.

For it rather befits them to approach God, and with a contrite heart to ask for remission of this particular sin, and for pardon, instead of pluming themselves on their lawless behavior. For "the Lord is close to them that are contrite of heart" (Psalm 34:18). As for those, boasting that by giving gold they have obtained some rank in the Church and trusting to this wicked custom, which is alien. to God and alienates men from God, and from every Holy Order; and as a result thereof with an impudent face and unbridled mouth dishonoring by reproachful words those who have been elected and installed through virtuousness of life by the Holy Spirit, without the giving of any money, those who have been doing this at first, are to receive the lowest rank in their own battalion. But if they insist and persist, they are to be corrected by means of a penalty. If, on the other hand, anyone ever should appear to have done this with a view to ordination, let him suffer in accordance with the Apostolic Canon which says: "If any bishop, or priest, or deacon gain possession of this dignity by means of money, let both him and the one who ordained him be deposed, and exscinded, or cut off, altogether from communion, as was Simon the sorcerer by me, Peter." Likewise also in accordance with the second Canon of the devout Fathers assembled in Chalcedon, which says:

"If any bishop ordain anyone for money, and make merchandise of the unvendible grace, and perform the ordination of a Bishop, Auxiliary Bishop, Priest, Deacon, or anyone on the roll of the Clergy, with a view to gain; or nominate any Steward, Ecdicus, or Paramonarius, or anyone else that belongs to the canon, for money, with the object of making a shameful gain for himself let him who is found guilty of having undertaken. this stand in peril of his office; and let him who has been thus ordained have no benefit from such traffic in ordinations or nominations, but, on the contrary, let him be without any claim upon the dignity or job which he has thus obtained by means of money. If, in fact, anyone even appear as a middleman or factor or intermediary for such shameful and illicit deals, let him too, if he be a clergyman, forfeit his office; but if he be a layman or a monk, let him be anathematized."

(Apostolic Canon XXIX; Canon II of the 4th Ecumenical Synod; John 1:16.)

Interpretation

Some persons who intended to get themselves enrolled in the clergy of a certain church, offered money to it of their own free will with a God loving frame of mind, not in order to get the clerical office therewith, but as devoting or consecrating the money to God, according to Balsamon. But later, boasting of giving the money, and preferring mammon and wealth to the Holy canons, they sought and asked for chief seats (Matthew 23:6) , and shamelessly and brazenly reproached those clergymen who, being elected by the Holy Spirit, on account of their virtuous conduct in life, ere enrolled in the clergy without giving any money. So for this reason the present Canon commands that those who boast of this money and reproach the others because they gave none be reduced to the lowest rank of the clergymen of the same order.

But if they persist in this any further, they are to be corrected by the chief priest with a suitable and more severe penalty. Referring to the passage in the Epistle of St. John, these Fathers call the incorrigible boasting of such clergymen[16] about money a deadly sin; and they call their shameless and insolent treatment of the other clergymen a worse than deadly sin, and assert that among those men the God is no Lord, in accordance with the Bible; while, on the other hand, they call their giving of money lawless, not in itself – for it was good at first and God-loving – but on account of the later boasting of the givers and their brazen shamelessness. So take care not to take this gift of money for ordination, since this Canon appears to consist of two parts. The first part forbids them to give money, not to be ordained, for this comes in later but to get themselves enrolled in the parish of a certain church, and afterwards to wax insolent and to hold the poor and reverent clergymen in contempt: so it is this kind of giving that it forbids as lawless. Then it goes on to present the second part, by saying that if they should offer such money for ordination they must be deposed, in accordance with Canons already issued. But this Canon adds that whoever should give money to be ordained a clergyman or a priest is to receive the penalties provided by Apostolic Canon XXIX and Canon II of the 4th Ecumenical Synod, both of which are quoted verbatim: and see the Interpretation of them there.

CANON VI

Since there actually is a Canon which says canonical discussions must be held twice a year in each province through an assembly of Bishops, but on account of the inconvenience and the lack of means of traveling those who were called upon to assemble lead to face, the devout Fathers at the Sixth Ecumenical Synod decreed that one assembly be held each, year, by all means and ore any pretext, and wrong things be corrected: therefore we renew this latter Canon. Accordingly, if any (civil) ruler be found attempting to prevent this, let him be excommunicated. If, on the other hand, any one of the Metropolitans should fail to see that this is done, except in case of necessity and violence, or some reasonable excuse, he is to be liable to the penalties.

When a Synod has been convoked -in regard to canonical arid evangelical mutters, the Bishops assembled must engage in meditation, and careful consideration. of how the divine and vivifying commandments of God are to be kept. For "in keeping them there is great reward" (Psalm 19:11); and seeing that "the commandment is a lamp; and the law is a light and reproof with instruction in the way of life" (Proverbs 6:23), and "the commandment of the Lord shines afar, illuminating the eyes" (Psalm 19:8). But no Metropolitan shall have any right to demand a beast or other possession among the chattels which a, Bishop takes along with him. But if he be proved to have done so, he shall pay back the value of it fourfold.

(Apostolic Canon XXXVII; Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod)

Interpretation

The present Canon renews Canon VIII of the 6th Ecumenical Synod, which decrees that inasmuch as two Synods of bishops cannot be held each year in regard to ecclesiastical canonical questions, as the Canons prescribe – Apostolic Canon XXXVII, that is to say, Canon V of the 1st Ecumenical Synod, and Canon XIX of the 4th Ecumenical Synod – owing to the difficulty of traveling, one Synod must be held by all means every year, in order to correct incidental mistakes. But this Canon adds that any one among the (civil) rulers that tries to prevent the holding of such a Synod is to be excommunicated; and that any Metropolitan that is remiss in regard to this (unless it be prevented by reason of some necessity or logical reason), he shall become liable to penalties. But since the object of holding a Synod is to investigate whether the canonical rules are being observed, relating, say, to excommunications, administrations of ecclesiastical affairs, and other matters, as well as evangelical decrees, therefore the bishops assembled must see to it that the vivifying commandments of the Gospel are kept by their laities, because for the keeping of them a great reward is given, according to David; and because, furthermore, the commandment and law of God are a lamp and a light, and a way of life, according to the author of the Book of Proverbs. But no Metropolitan has any permission to demand of any bishop of his any animal or any other thing that he may have with him: but if he should nevertheless do so, he must pay the bishop the fourfold amount of its value. See also Apostolic Canon XXXVII.

LINKS or Topical_Index

CANON VII

Paul the divine Apostle said: "Some men's sins are plainly evident, . . . whereas those of other men follow inferentially" (I Timothy 5:24). Sins, therefore, being committed in advance, other sins follow them. Thus the impious heresy of accusers of the Christians was followed by other acts of impiety. For precisely as they removed the face in the venerable icons from the Church, they have also abandoned certain. other customs which must he renewed, and in, accordance with both the written and the unwritten law they must thus prevail. As to any venerable temples, therefore that have been consecrated without holy relics of Martyrs, we decree that in them there shall be made a deposit of relics

together with the usual prayer. Let anyone, then, that consecrates a temple without holy relics be deposed, on the ground that he has transgressed ecclesiastical traditions.

(Canon XCI of Carthage.)

Interpretation

St. Basil the Great interpreted this apostolic saying otherwise, but the present Synod has taken it more naively, since it says that the previous sins one commits are followed by other sins, just as happened in the case of the iconomachs who used to accuse the Christians and who, just as they deprived the Church of the holy icons, also flouted some other things of the Church and cast them out, which things must be renewed in order that both the written legislation and the unwritten tradition[17] may prevail. So all the divine temples that have been consecrated by them without relics of martyrs are to have such relics deposited in them, while at the same time he prayer is said which relates thereto in the ceremony of dedication.[18] As for any prelate that consecrates a temple hereafter without relics of Holy Martyrs, let him be deposed as a transgressor of ecclesiastical traditions.

LINKS or Topical_Index

Concord

Canon XCI of Carthage decrees that those sacrificial altars in which there is treasured no body or relics of martyrs are to be wrecked or disapproved.

LINKS or Topical_Index

CANON VIII

Inasmuch as some persons who have been misled by their inferences from the religion of the Jews have seen fit to sneer at Christ our God, while pretending to be Christians, but secretly and clandestinely keeping the Sabbath and doing other Jewish acts, we decree that these persons shall, not be admitted to communion, nor to prayer, nor to church, but shall be Jews openly in accordance with their religion; and that neither shall their children be baptized, nor shall they buy or acquire a slave.

But if any one of them should be converted as a matter of sincere faith, and confess with all his heart, triumphantly repudiating their customs and affairs, with a view to censure and correction of others, we decree that he shall be accepted and his children shall be baptized, and that the latter shall be persuaded to hold themselves aloof from Jewish peculiarities. If, on the other hand, the case is not thus, they are not to be accepted under any other circumstances whatever.

Interpretation

The present Canon decrees that no one is to join in communion or prayer with, or even admit into church, those Jews who only hypocritically have become Christians and have joined the Orthodox faith, but secretly deny and mock Christ our God, while keeping the Sabbath and outer Jewish customs (or, more explicitly, circumcising their sons, deeming anyone unclean that takes hold of a corpse or leper, and other similar vagaries); but, on the contrary, such persons are to be Jews as they were before, and no one shall baptize their children nor let them buy a slave or acquire one by exchange or gift or in any other fashion. But if any Jew should be actually converted in good and guileless faith and with all his heart confess the orthodoxy of Christians, openly disparaging the religion of the Jews, in order that other Jews may be reproved and corrected, we ought to accept such a person, and baptize his children, ordering them persuasively to abstain from Jewish superstitions. But as for those who do not become. converted in such a manner, we must not admit them on any account whatever.[19]

Concord

In agreement with the present Canon Chapter 44 of Title I of Book I of the Basilica decrees that if any Jew accused of any crime or owing a debt should on account thereof pretend that he has became willing to be a Christian, he is not to be accepted thus until he has paid his debt or has been acquitted of the crimes of which he has been accused. Likewise Chapter 47 of the same Title and Book decrees that no Jew shall have a slave who is a Christian, nor circumcise anyone who is being catechized; neither shall any other heretic have a slave who is a Christian, but the moment he acquires him, the slave shall become free. Read also the Footnote to Canon II of the 1st Ecumenical Synod).

CANON IX

All adolescent adornments and maniacal bacchanalia, the false writings that have been brought forth against the venerable icons, must be turned in to the Bishopric of Constantinople to be put away together with the rest of heretical books. If, on the other hand, anyone should be found hiding these, if he be a Bishop, a Priest, or a Deacon., let him be deposed; but if he be a layman or a, monk, let him be excommunicated.

(Apostolic Canon LX; Canons II and LXIII of the 6th Ecumenical Synod; Canon LI of Laodicea.)

Interpretation

The present Canon decrees that all the false writings which the iconomachists composed against the holy icons and which are flimsy as children's toys, and as insane as the raving and mad bacchantes – those women who used to dance drunken at the festival of the tutelar of intoxication Dionysios – all those writings, I say, must be surrendered to the Patriarchate of Constantinople, to be put together with the other books by heretics – in such a place, that is to say, that no one will ever be able to take them from there with a view to reading them. As for anyone who should hide them, with a view to reading them himself or providing them for others to read, if he be a bishop, a priest, or a deacon, let him be deposed; but, if he is a layman or a monk, let him be excommunicated. See also Apostolic Canon LX.

CANON X

Inasmuch as some, of the Clergymen, flouting the canonical ordinance and leaving their own parish, run off into another parish, and for the most part into this God-guarded and imperial city, and become attached to civil magistrates, conducting services in their oratories, it is therefore not allowable to receive these persons in any house or church without the permission of their own bishop and of that of Constantinople. If anyone should do so persistently, let him be deposed. As for any of the Priests who do this notwithstanding what has been said in the foregoing, it is not for them to undertake secular and mundane cares, as they are forbidden to do so by the divine Canons. But if anyone be caught red-handed in the employ of the so-called magnates (meizoteri), let him be dismissed, or let him be deposed.

To come at once to the point, therefore, let him keep re-reading the divine Scriptures with the object of teaching children and servants and slaves. For it was to this that he was called when Holy Orders fell to his lot.

(Apostolic Canons XV, LXXXI, LXXXIII;
Canons III, V, X, XXIII of the Fourth Ecumenical Synod;
Canon XI of the 1st-&-2nd Synod;
Canons XVIII, LXIII, XCVIII of Carthage;
Canons XV, XVI of the 1st Ecumenical Synod;
Canon XVII, XVIII of the 6th Ecumenical Synod;
Canon III of Antioch; Canons XV, XVI, XIX of Sardica.)

Interpretation

The present Canon forbids two unlawful things in the same paragraph: the action of clergymen in going from city to city, and especially to Constantinople; and that of their applying to civil magistrates and officiating in their prayer-houses without the permission both of their own bishop, from whom they have gone away, and of the Patriarch, into whose parish they have resorted, as both are contrary to the prescription of the divine Canons. So it commands that any clergyman is to be deposed if without permission of the above he comes to Constantinople, or officiates in oratories, and persists in doing so. Clergymen, on the other hand, who have been admitted with their permission must not undertake secular cares, but rather let them teach the children and slaves and servants of Christians. If any clergyman should engage in superintending the latifundia (estates) of civil magistrates (as this same thing is decreed in Canon XI of the 1st-&-2nd Synod) , the superintendent s of which used to be called meizoteri (i.e., magnates), perhaps owing to their superintending the largest and most profitable estates, either let him leave this employment or, if he will not leave it, let him be deposed. See also Apostolic Canons VI and XV.

CANON XI

All of us being obliged to keep the divine Canons, we ought to maintain by all means inviolable the one saying that there should be Stewards in every church. Accordingly if each Metropolitan appoints a Steward in his church., it is well and good; but if not the Bishop of Constantinople is given permission to appoint a Steward in the same church ex officio. Like permission is given also to Metropolitans if the Bishops under them do not care to appoint Stewards in their own churches. The same rule is to be observed also in the case of Monasteries.

(Apostolic Canons XXXVIII, XLI;
Canon XXVI of the 4th Ecumenical Synod;
Canon XII of the 7th Ecumenical Synod;
Canon VII of the 1st & 2nd Synod;
Canon XV of Ancyra; Canon VII of Gangra;
Canons XXIV, XXV of Antioch;
Canons XXXIV, XLI of Carthage;
Canon X of Theophilos; Canon II of Cyril.)

Interpretation

Inasmuch as Canon XXVI of the 4th Ecumenical Synod commands that every church shall have a steward to manage its affairs with permission and approval of the bishop therefore the present Canon, while confirming that one adds that if any Metropolitan appoints a steward of his own accord, it will be all right; but if he fail to do so, the Patriarch of Constantinople has authority to appoint a steward for that same Metropolis and for other ones too, which are subject to him, that is to say. Likewise in case bishops fail to appoint a steward for their bishoprics their Metropolitan is to be allowed to appoint them.

This same thing is to be done also in the case of monasteries that have no steward – that is to say, stewards are to be appointed for them by their abbot, or, if he will not do this, by the bishop, or if he will not appoint one in this event by the Metropolitan, or if even the Metropolitan neglects to take care of the matter, by the Patriarch. See also Apostolic Canon XXXVIII.

CANON XII

If any Bishop or any Abbot be found disposing of productive property of the bishopric or monastery respectively into the hands of lay rulers, or of any other person, the transfer is to be invalid and void, in accordance with the Apostolic Canon saying: "Let the Bishop have the care of all ecclesiastical matters and let him manage then in the understanding that God is overseeing and supervising. Let him not be allowed to appropriate anything from there or to give God's things to his relatives. If they be indigent, let him provide for them as indigents, but let him not trade off things of the Church[20] under pretext." If it be alleged as an excuse that the property is actually a liability involving a loss or overall expertise and that the fields are not rendering any profit or benefit even so the place must not be sold or let out to the civil rulers of the region, but to Clergymen or to farmers (i.e., husbandmen). But if by employing some cunning rascality, a. civil ruler should buy the fields from a Clergyman or a farmer, even so let the, sale be invalid and void, and let the property be restored to the Bishopric, or to the Monastery, as the case may be, and let the Bishop, or the Abbot, respectively, who does this be driven out – the Bishop out of the Bishopric, and the Abbot out of the Monastery – on the ground that they are plundering wrongfully what they did not gather together.

(Apostolic Canons XXXVIII, XLI;
Canon XXVI of the 4th Ecumenical Synod;
Canon XI of the 7th Ecumenical Synod;
Canon VII of the lst-&-2nd Synod;
Canon XV of Ancyra; Canon VII of Gangra;
Canons XXIV, XXV of Antioch; Canons XXXIV, XLI of Carthage;
Canon X of Theophilos; Canon II of Cyril.)

Interpretation

By the phrase “productive property” is meant all those things that produce an income, and especially real estate: such as arable fields, vineyards, olive groves, etc. So as concerning these things the present Canon decrees that if anyone who should alienate them, as bishop from the bishopric, or an abbot from a monastery, and turn them over to civil rulers, either by sale or by exchange, any such transfer is to remain invalid and of no effect, and the things are to revert to the bishopric ox monastery, as the case may be, just as Apostolic Canon XXXVIII decrees, which the present Canon quotes verbatim and in full. But if it should happen that the bishop or abbot alleges that such or such a field, or vineyard, is not producing any income or profit, but rather a loss, let them sell it, not to civil rulers and autocrats, but to clergymen or farmers[21], men, that is to say, who are humble and paltry. But if by employing some villainy they should first have given them to the latter with the object of letting them be taken from them later by a civil ruler, this sale is to be invalid and void, while the bishop who has sold the property in such a manner is to be ousted from the bishopric, and any abbot who has done so is to he ousted from the monastery, because they have wrongfully dissipated and lost the property which had been rightfully gathered together and consecrated by others. See also the Interpretation of Apostolic Canon XXXVIII.

CANON XIII

LINKS **or** **Topical_Index**

In view of the fact that an account of the disaster attending our sins certain charitable institutions have been pillaged by men, including both bishoprics and monasteries, and have been made into common resorts; if those who now have possession of them are willing to return them, in order that they may be restored to their pristine condition, it is well and good: but if not, in case those men who now have them in their possession are on the clerical list we command that they be deposed or if they be monks or laymen, that they be excommunicated, on the ground that they stand condemned by the Father, and by the Son and by the Holy Spirit; and let them be relegated to where “their worm, shall not die, neither shall their fire be quenched” (Isaias (66:24; Mark 9:14, 46. 48), since they are opposed to the Lord’s utterance saying: “Make not my Father’s house a house of merchandise” (John 2:16).

(Canons IV, XXIV of the 4th Ecumenical Synod;
Canon XLIX of the 6th Ecumenical Synod;
Canons XII, XIX: of' the 7th Ecumenical Synod;
Canon I of the 1st-&-2nd Synod; Canon II of Cyril.)

Interpretation

In the time of the iconomachists besides other evils that occurred, they ousted many prelates on account of the holy icons from their bishoprics and Metropolis', and many monks were ousted from their monasteries. These institutions being left in a state of desolation certain secular persons snatched hold of them and converted them into secular habitations. So for this reason the present Canon commands that in case those holding possession of these bishoprics and monasteries are willing to give them back, in order that they may be restored again as bishoprics and monasteries to their former condition, it is all right. But if they are unwilling, in case they are clerics let them be deposed, but in case they are monks or laymen let them be excommunicated, as persons condemned on this account by the Holy Trinity; and let them be relegated to that region where *"their worm does not die, and their fire is not quenched,",* recording to the utterance of Isaiah and of the Gospel, since they are opposing the words of the Lord which say, *"Do not make the house of my Father a house of merchandise,"* etc. Read also Canons IV and XXIV of the 4th Ecumenical Synod.

LINKS or Topical_Index

CANON XIV

It is perfectly plain to everybody that order reigns in the Church, and that it is pleasing to God for the transactions of the Priesthood to be maintained with rigorousness. Since, then, we behold some persons receiving the tonsure of the Clergy from infancy and without imposition of hands, and reading from the pulpit at the synaxis, but doing so in an uncanonical fashion, we forbid the doing of this from now on. The same rule is to be observed also with reference to Monks. As for the appointment of a Reader by imposition of hands, each Abbot is given permission to do this but only in his own Monastery, provided that imposition of hands has been laid upon that very same Abbot himself by a Bishop to enable him to have the presidency of an Abbot – that is to say, more plainly speaking, if he is a Priest (or Priest).

[LINKS](#) or [Topical_Index](#)

Likewise also in accordance with the ancient custom, Auxiliary Bishops may only with the permission of the Bishop appoint Readers (with imposition, of hands).

(Canon XXXIII of the 6th Ecumenical Synod;
CanonXXII of Carthage.)

Interpretation

Since some persons have been consecrated from infancy to God, and have donned garments befitting clerics, and have also received the tonsure at the hands of their own parents, in accordance with a certain custom, on the pretext that they have been and are, allegedly, consecrated, and these same children on coming to age have had the temerity to read the divine books to the laity (perhaps trusting to that tonsure received in their infancy), without having had the requisite imposition of hands and without having received the requisite seal and tonsure of a Reader from a Bishop; therefore the present Canon commands that such a thing be not done, on the ground that it is disorderly and uncanonical. Not only are laymen forbidden to act as Readers without a bishop's seal, but so are monks too. But it is permissible for the abbot of a monastery, provided he is a priest and has been made an abbot by imposition of the hands of a prelate, to ordain Readers, but only in his own monastery, and not elsewhere.

[LINKS](#) or [Topical_Index](#)

Likewise even Auxiliary Bishops (Chorepiscopi) are permitted to ordain Readers in accordance with an ancient custom,[22] respecting which see also the Footnote to Canon VIII of the First Ecumenical Synod). Read also Canon XXXIII of the 6th Ecumenical Synod.

CANON XV

From now on let no Clergyman be attached to two churches. For this is a mark of commerce and of greediness for profits, and is alien to ecclesiastical usage. For we have been told by the voice of the Lord Himself that "no one can serve two masters; for either he will hate the one and love the other, or else he will cling to the one, anal despise the other" (Matthew 6:24).

Each person, therefore, in accordance with the Apostolic utterance, wherever he happens to be, ought to stay there and serve in one church. For things done on account of greediness for profits in connection with ecclesiastical matters are alien to God's institutes. To supply the needs of this life there are various occupations. Let anyone, therefore, who so wishes gain the needs of the body from them. For the Apostle has said, "these hands have ministered unto my needs, and unto those of them who were with me" (Acts 20:84). Accordingly, what is said here is to be applied in this God-protected city; but in small towns outside of it, for want of men, let there be concessions.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons X. XX. XXIII of the 4th Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canons X, XV of the 7th Ecumenical Synod; Canon III of Antioch;
Canons XV, XVI, XIX of Sardica; Canons LXIII, XCVIII of Carthage;
Matthew 6:24; I Corinthians 7:20; Acts 20:64.)

Interpretation

The present Canon prohibits the enrolling of any clergyman in the clergy of two churches situated either in the same city or in two cities, because this is being done for the sake of shameful profits, in order, that is to say, that the clergyman so enrolled may gain the emoluments of both churches; but what is done for the sake of shameful profits is foreign both to God and to ecclesiastics. For the Lord says that nobody can serve two, masters; for either he will hate and despise one of them, or he will love and embrace the other. Also St. Paul commands that everybody stay in the place where God has called him. If these clergymen allege as an excuse that they cannot get along with the emoluments of the one church, why, behold, there are many kinds of manual work in the world that are more decent; accordingly, let them work with their hands to obtain the needs of the body. For even St. Paul obtained his needs and the needs of those with him by the work of his own hands, as he himself says. So for a clergyman to be attached to two churches, in this imperial city at any rate, is not to be tolerated because of the great number of clerics already in it; but as for the villages and towns outside of it, let it be allowed to be done on account of the scarcity of priests and clerics. See also Apostolic Canon XV.

CANON XVI

Every luxury and adornment of the body is alien to the clerical order. Bishops or clergymen, therefore, who adorn themselves with splendid and conspicuous clothes need to be corrected; but if they insist upon it, they must be condemned with a penalty. Likewise as regards those who anoint themselves with perfumes. But inasmuch as a root of bitterness growing up, the heresy of Christianocategori (i.e., accusers of Christians), has become a pestilence, and those who have joined it not only have deemed iconic representations in paintings to be an abomination, but have even rejected every form of reverence, being inclined to loathe those who live decently and piously, and that which has been written has been fulfilled in them, viz., "Piety is an abomination to a sinner" (Sirach 1:28). *If, therefore, persons are found laughing at those clothed in cheap and decent vestments, let them be corrected with a penalty. Forever since the days of old every priestly man has contented himself with moderate and decent vestments. Basil the Great says that everything that is worn not because of any genuine need or necessity, but instead for adornment incurs the discredit of being ostantatious, But neither did they put on any garments made of silk fabrics and embroidered with various designs; nor did any of them add any differently colored appendages to the edges of their vestments. For they had been told by the Speaker of God's language that those who wear soft raiment are in the houses of king*

(Canon XXVII of the 6th Ecumenical Synod; Canons XII, XXI of Gangra.)

Interpretation

The present Canon decrees that bishops and clerics who wear splendid clothes, as well as those who anoint themselves with perfumes, ought to correct this impropriety, since every embellishment and adornment of the human body is foreign to those in Holy Orders. But if they insist on doing so and will not correct themselves, let them be canonized with a suitable penalty.

Moreover, the iconomachists, besides rejecting holy icons, rejected also everything making for decency in the matter of clothing, and were wont to laugh at those wearing cheap or paltry garments (that is why they were wont to call monks “darkies,” that is to say, wearers of dark colored clothes, making fun of the decency of the monkish habit, according to Metaphrastes in his Life of Stephen the Younger); accordingly, I say, let these men be corrected with a penalty, for ever since the beginning men in Holy Orders have been wearing humble clothes. Hence St. Basil the Great (see his Epitomized Def. 49) describes as ostentation[23] every piece of clothing that is not designed to meet some need of the body, but only for embellishment or beautification; and they were not accustomed to wear garments embroidered with silk (for silkworms are called in Greek seres after the Seres, or Chinese, who used to cultivate these worms, and from there they were carried to other regions); nor did they attach to the edges of their garments pieces of a different color from that of their garments[24]. For they had heard from the utterance of the Lord that those wearing soft clothes are found in palaces, and not in bishoprics and churches. See also Canon XXVII of the 6th Ecumenical Synod.

CANON XVII

Some of the monks, after leaving their monasteries, having become imbued with a yearning to rule and with a loathsomeness to obey, undertake to build prayer-houses without having the things necessary to finish them. If, therefore, anyone shall undertake to do this, let him be prevented by the local bishop. But if he has the necessary things for their completion, let him carry out his plans. The same rule is to be observed also as regards laymen and clerics.

(Canon IV of the 4th Ecumenical Synod;
Canon XXI of the 7th Ecumenical Synod;
Canon I of the 1st-&-2nd Synod.)

Interpretation

Seeing that some ambitious monks inclined to rule and not to obey others, having left their monasteries, attempt to build prayer-houses without having the expenses required to complete them, therefore the present Canon commands that the bishop prevent from engaging is such an enterprise. But if they have sufficient capital for this end and the accomplishment of their object, let them undertake the work. This same rule applies also to laymen or clerics if they undertake to build oratories[25]. See also Canon IV of the 4th Ecumenical Synod, and Canon XXI of the present Synod.

CANON XVIII

Be unoffending even to outsiders, says the Apostle (I Corinthians 10:32). But for women to be dwelling in bishoprics, or in monasteries, is a cause for everyone's taking offense. If, therefore, anyone be caught in possession of a female slave or of a free woman in a bishopric, or in a monastery, for the performance of any service, or ministration, let him be penalized; and if he persists, let him be deposed. If, on the other hand, it should happen that in the suburbs there are women, and a Bishop, or Abbot, wants to go to there, while the Bishop or Abbot is present, let no woman perform any sort of service whatever for him during that time, but let her keep to herself in a different place until the Bishop takes his departure, to avoid any reproach.

(Canon III of the 1st Ecumenical Synod; Canon V of the 6th Ecumenical Synod; Canon XXII of the 7th Ecumenical Synod; Canon XIX of Ancyra: Canon XLV of Carthage: Canon LXXXIX of Basil).

Interpretation

The present Canon prohibits women from being within bishoprics and monasteries in order to act as servants, since such a thing causes great scandal and brings great discredit upon prelates and monks both among secular Christians and among the heathen. In fact, the Apostle orders us not to give any offense to even Jews and Greeks outside the Church. So if any prelate or abbot should be caught doing this, let him be duly canonized. But if he should persist in doing it and be incorrigible, let him be deposed. If, on the other hand, in the latifundia of a bishopric or of a monastery there should be any women, and the prelate or the abbot should go there to any part of them, as long as these men are there the

women are not to perform any act of service, but are to keep away until they depart, on account of the necessity of avoiding any offense or reproach. See also Canon III of the First Ecumenical Synod.

CANON XIX

Among the headmen of the Church the hatred of avarice has been abated to such an extent that every some of the men and women called reverent, having forgotten the Lord's commandment, have been deceived or misled into allowing the admission for money of those joining the Clerical Order, or the monastic life. The result is that, as Basil the Great says, what is disreputable from the start is to be wholly rejected. For neither is it possible to serve both God and Mammon. If, therefore, anyone be found doing this, in case he is a Bishop, or an Abbot, or anyone in the Priesthood, either let him cease or let him be deposed in accordance with the second Canon of the Holy Synod held in Chalcedon; but if the offender is an Abbess, let her be driven out of the Monastery, and let her be delivered to a different Monastery for subordination. Likewise, too, in the case of an Abbot who lacks ordination as a Priest. As regards property of any kind given by parents to their children by way of dowry or personal belongings that have been donated by donators who acknowledge them to be things consecrated to God, we have decreed that whether they stay or leave, those things are to remain in the monastery, in accordance with his promise, unless his departure has been caused by the Prior.

(Apostolic Canon XXIX; Canon II of the 4th Ecumenical Synod;
Canons XXII, XXIII of the 6th Ecumenical Synod;
Canon XCI of Basil; Epistles of Gennadius and of Tarasius; Matthew 6:24.)

Interpretation

"Headman" is a designation for prelates and priests, and for abbots of monasteries, since they have been appointed to stand at the head of the laymen, both with respect to the right faith and with respect to good works. So the present Canon says that inasmuch as these men have been so overcome by avarice as to take money as an inducement to admit those coming to the Clerical Order or to monastic life; and thus is fulfilled in them the saying of St. Basil the Great to the effect that if the beginning of anything is inefficient and bad, the whole of it thereafter will be inefficient and bad.

If any bishop, or abbot in Holy Orders, or anyone else on the clerical list, does this hereafter, let him either cease or be deposed, in accordance with Canon II of the 4th Ecumenical Synod, which decrees that anyone is to be deposed who in exchange for money should nominate even a *Prosmonarius*[26] But if the person doing this be an abbot not in Holy Orders[27] or an abbess, let them be driven out of their monasteries, and be in other monasteries, in order to render them obedient, as not be worthy of the abbothood and of the right to subordinate others, seeing that they demand money in advance in order to consent to admit those applying as candidates for the position of nun or monk. As for those things (whether they are chattels, that is to say, or real estate of any kind) which a person may possess either as dowry from his parents or as belongings of his own and which he may consecrate to the monastery in which he has decided to take up his abode as a monk, the present Canon decrees that these things are to remain inalienable from the monastery in accordance with the promise or vow of the one who consecrated them, no matter whether he stays in the monastery or departs from it for reasons of his own and of his own free will. But if he should depart from the monastery in consequence of any occasion (such as we shall mention in the Interpretation of the following Canon XXI of this same 7th Ecumenical Synod) due to the abbot, he can take them back.[29]

LINKS or Topical_Index

CANON XX

As from now on we decree that no double monastery is to be made, because this becomes a scandal and offense to many persons. But if certain persons with their relatives choose to renounce the world and to follow a solitary life, the men must retire to a monastery for men, and the women must enter a monastery for women. For it is in this that God approves. As for those that have been double hitherto, let them be maintained, in accordance with the Canon of our Holy Father St. Basil, and in accordance with his injunction let them be so formulated. Let not monks and nuns dwell in a single monastery. For adultery will creep in where there is a chance due to their dwelling together. Let no monk have the liberty to address a nun, or a nun to address a monk, with a view to speaking in private. Let no monk look into a women's monastery, nor let any nun eat with a monk alone.

And when the necessities of life are being conveyed from the men's quarters to those of the nuns, let the abbess of the monastery receive these outside the gates with some aged nun. If it should happen that any nun should want to see a monk who is her relative, let him speak with her briefly and in a few words in the presence of the abbess.[30]

Canons XLVI, XLVII of the 6th Ecumenical Synod;
Canons XVIII, XX, XXII of the 7 Ecumenical Synod)

Interpretation

Zonaras asserts that a double monastery was two neighboring monasteries so near together that voices could be heard from one to the other. Some other authorities, with whom Balsamon agrees, say that it was one and the same monastery, within which men and women lived in the same building, though not strangers to another in respect of the flesh, but relatives of one another. I would say that this second opinion seems nearer the truth, in so far as it is confirmed by the style in the beginning and the context of this Canon. But the injunction, which the Canon cites further below of St. Basil, the Great, concerning double monasteries, proves the first opinion to be most true and incontestable. But whether one takes it this way or that, the present Canon commands that henceforth such double monasteries are not to be made, on the ground that they are causes of scandal. If, nevertheless, certain men and women, who are relatives of one another, wish to become monks or nuns, as the case may be let the men go apart to monasteries for men and let the women go to a monastery exclusively for women; for it is in this way that God is pleased. But as for all monasteries that have survived till now and are double, let them live in accordance with the injunction and legislation of St. Basil the Great, which is as follows, that is to say, monks and nuns are not to be allowed to dwell together in one and the same monastery, because adultery will follow in the wake of this dwelling together. Let no monk have the liberty to speak privately with a nun, or a nun with a monk. Let no monk sleep in a women's monastery, nor let one eat with a nun. And when monks from a monastery are conveying the necessaries of life to the nuns, they are to leave them outside the doors of the monastery, and the abbess with some other aged nun is to take them from there. But if any monk wishes to see a nun who is a relative of his, let him see her, and let him speak a few words to her, with the abbess present, and let him depart quickly.

Concord

The second ordinance of Title I of the Novels also decrees that monks and nuns must not remain together (Photios, Title XI, Chapter 1). Perhaps, too, it may be that even the prophet Zechariah says on this account for the tribes of Israel to mourn, men separately and women separately, hinting by means of the word "mourn" at the mournful life of monks and nuns, and by means of the word "separately" at the fact that men and women cannot live together in one and the same monastery, according to the decree of the present Canon. *"And the land shall mourn, every tribe separately; the tribe of the house of David separately, and their wives apart; . . . and the tribe of the house of Levi separately, and their wives apart"*

(Zacharias 12:12-13)[32]

See also Canons XLVI and XLVII of the 6th Ecumenical Synod.

CANON XXI

A monk or nun must not leave his or her monastery and go away to another. But if this should occur, it is necessary that he or she be afforded a hospitable reception as a guest. But it is not fitting that he or she be entered without the approval of his abbot, or of her abbess, as the case may be.

(Canon IV of the 4th Ecumenical Synod;
Canon XIX of the 7th Ecumenical Synod;
Canons III, IV, V of the 1st-&-2nd Synod;
Canon LXXXVIII of Carthage.)

Interpretation

The present Canon decrees that a monk or nun must not leave that monastery in which he or she, respectively, has been tonsured, and go to another. But if anyone should do this, such a one ought to be received as a guest arid hospitably treated by the Fathers of that strange monastery (or the Mothers of that strange nunnery, as the case may be) for some days (lest as one not accorded a proper welcome he or she be compelled to betake himself or herself to the world and to associate with indifferent persons). Nevertheless, he or she must not be held to be enrolled in the brotherhood or sisterhood there, as the case may be, without the approval and a letter of release from his own abbot (or from her own abbess, if it be a nun).[33]

Concord

Canon IV of the 1st-&-2nd Synod excommunicates any monk who departs from his monastery and goes to another monastery, or to a worldly shelter, and even the person who welcomes and admits him, except only in case the prelate wished to transfer him to a different location, either for improvement of another monastery or for salvation of some family. For in that case the monks and those admitting him are not responsible. Moreover, Canon LXXXVIII of Carthage commands that a stranger must not communicate with a monk unless the laity themselves with that bishop who has admitted him from a monastery belonging to another province and makes him a cleric, or an abbot of his own monastery, and the monk in question, it says, shall be neither a cleric nor an abbot. And Canon IV of the 4th decrees that monks must not leave their monasteries unless they be allowed to do so by the bishop for a necessary need. Canon III of the 1st-&-2nd Synod, on the other hand, excommunicates any abbot who fails to bring back to his monastery his escaped monks.[34]

CANON XXII

For everything to be dedicated to God, and not to be slavishly subject to one's own will, is undoubtedly a great thing in itself. For whether you are eating or you are drinking, the divine Apostle says, you are doing everything for the glory of God. Christ, therefore, our God, in His Gospels has ordered us to cut out the origins of sins. For not only is adultery chastised by Him, but even a mental tendency to attempt adultery is condemned, in that He says: "Whoever looks upon a woman to desire her has already committed adultery with her in his heart" (Matthew 5:28). Taking a cue from this assertion, we ought to purify our thoughts. "All things are permitted, but not all things are edifying" (I Corinthians 10:23), we are taught by an Apostolic utterance. It is therefore indispensable for every man to eat in order to live. Accordingly, for those whose life is one of marriage and children and popular amusement it is proper for men and women to eat in mixed company, though to avoid calumny and reproach they ought to take food merely in order to obtain nourishment, and not for the enjoyment of it, and in absence of theatrical arts, or what may be called Satanic songs, music of harps, and whorish contortions of the body.

For upon such as participate in these things the prophetic curse descends speaking as follows: "Woe unto them who drink wine with harp and lute, but regard not the work of the Lord, neither have considered the works of his hands comprehendingly" (Isaias 5:12). And if there ever should be such among the Christians, let them correct themselves or be corrected; but if not, let the rules laid down by those before us canonically and promulgated prevail in regard to them. But as for those persons whose life is quiet and monotonous, he who has joined hands with the Lord God "ought to bear the yoke in solitary, as he sits alone in silence" (Lamentations of Jeremias 3:27-28). But what is more even for those who have chosen a priestly life, it is not at all permissible for them to eat privately in the company of women, unless it be somewhere together with God-bearing[35] and reverent men and women, in order that the banquet itself may lead to some spiritual guidance. And in the case of relatives, too, let him do the same. If, again, during a journey a monk or a priestly man should happen to be in want of what he needs, and as a matter of necessity wishes to put up somewhere, be it at an inn or in so one's home, he is to have the right to do this, on the ground of the exigency.[36]

LINKS or Topical Index

FOOTNOTES TO
THE SEVENTH ECUMENICAL SYNOD

1. WHEN THE SYNOD WAS HELD

Spyridon Milias, in his Collection of the Synods, vol. II, says that this Synod was held in the year 783. Others say in the year 788. The most accurate chronologist however, say that it was held in the above-mentioned year.

2. ATTENDED BY 367 HOLY FATHERS

Epiphanios, the Deacon of Catana, in the eparchy of Sicily, attending as the legate of Thomas, the archbishop of the island of Sardinia, in his wonderful encomiastic speech (page 890 of the second volume of the Synodal Records) says that that was the number of Fathers attending it. Psellus says so too. Photios says that there were 367, in his letter to Michael the King of Bulgaria. The same number is recorded in the Menologion of Emperor Basil.

3.These legates, according to Theophanes became the Metropolitan of Thessalonica and the Patriarch of Alexandria, respectively.

4. Photios calls him Apollinarios; but the report of an anonymous writer concerning the seven Synods calls him Politianus, with whom Ignatius, a modern author, agrees.

5. HAGARENES PREVENTED MANY FATHERS FROM ATTENDING

These Patriarchs were unable at that time to attend the Synod in person because of the incursion of the Hagarenes. For the Patriarch of Jerusalem (whom Dositheos calls Theodore, I know not why) had been exiled by them a thousand miles away from Jerusalem. The Christians in Alexandria and Antioch suffered worse woes, and consequently their Patriarchs suffered along with them (Dositheos, page 631 of the *Dodecabiblus*).

LINKS or Topical_Index

6. ICONS AND STATUES – THE DIFFERENCE

An idol is one thing a statue is another thing, and an icon is a different thing. For an idol differs from an icon in that the icon is a likeness of a true thing and its original, whereas the idol is an image of a false and nonexistent thing, and is not the likeness of an original, according to Origen and Theodoret – just as were the idols of the false and nonexistent gods of the Greeks. We call those images that embody the whole figure statues and carved or sculptured figures in general.

As for this kind of images, namely, the statues, the Orthodox Catholic Church not only does not adore them, but she does not even manufacture them, for many reasons:

1) because in its present definition this Synod says for images to be produced with paints (or colors), with mosaic or tesselated work, and with any other suitable material (which means with gold and silver and other metals, as Theodosios the bishop of Amorion says in Act 4 of the same Synod) upon the holy utensils, and robes, including sheets and cloths; upon walls and boards, and houses and streets. It did not mention a word about construction of a statue. Rather it may be said that this definition of this Synod is antagonistic to statues;

2) because neither the letters written by patriarchs in their correspondence with one another, and to emperors, nor the letters of Pope Gregory to Germanos and of Pope Adrian to the present Synod, nor the speeches and orations which the bishops and monks made in connection with all the eight Acts of the present Synod said anything at all about statues or sculptured figures.

But also the Synods held by the iconomachs, and especially that held in Blachernae in the reign of Copronymus, in writing against the holy icons, mention oil paintings and portraits, but never statues or sculptured figures, which, if they existed, could not have been passed over in silence by the iconomachs, but, on the contrary, they would have been written against with a view to imputing greater blame to the Orthodox;

3) because although the woman with an issue of blood made a bronze statue of Christ in memory of and by way of giving thanks for the miracle and the benefaction which it had conferred upon her; and she set it up in the Panead at the feet of which there sprang up a plant, or herb, which cured various ailments; and, as some say, that statue was smashed to pieces by the Emperor Maximinus, before Constantine the Great, and the bronze was seized by him; or else, Julian the Apostate seized it, and put in its place the statue of Jupiter, as an anonymous writer says. Though, I say, the woman who had an issue of blood did make this statue (which the Christians took into the Church and honored; and people went to see it out of a yearning for the original of it, as Philostorgus the Arian historically records), yet, as a matter of fact, that work of the woman who had an issue of blood was a concession from God, who, for goodness' sake accepted it, making allowances for the imperfect knowledge of the woman who set it up; and because that was an embodiment and mark not of the grace of the Gospel, but of the old Law, as Pope Gregory II says in writing to St. Germanos (for the old Law had the two Cherubim, which were gold statues and sculptured figures containing all the body of the angelic powers, according to ch.38 of Exodus, which Cherubim, according to an unknown expositor, had the face of a calf, and adored the Ark of the Covenant (here called the Ark of the Testimony, and by this adoration separated the Israelites from the idolatry of the Egyptians, who used to adore the calf. For the Jews learned from this that if a calf adored the Ark, it followed that the Egyptian, were wrong in adoring it as a god.)

Not only the old Law, but also the custom of the Greeks fostered the erection of statues and sculptured figures, as St. Germanos writes in a letter to Thomas of Claudiopolis which is to be found in Act t of the present Synod, and which says: "It being obvious that the; Savior leveled His own grace to condescension with the faith of the woman, and showed what has been made evident to us above, namely, that it is not that what is performed is in general the object, but that it is the aim of the one performing it that is being reduced to experience . . ."

And again: "We do not say this, so that we may find an excuse for exercising the art of making bronze pillars, but merely in order to make it plain that the Lord did not discard the national custom at this point, but, instead, availed Himself of

it to exhibit therein for a considerable length of time the wonder-working and miracle-working efficiency of His own benevolence; on which account it is not devout to disparage the custom of a somewhat more pious nature which has prevailed among us.” You see here three things us plainly as day, to wit:

1) that the erection of the statue of Christ was moral, and that the Lord accepted it as a matter of compromise with the times;

2) that statues ought not to be manufactured;

3) and that it is more pious and more decent for the venerable images to be depicted, not by means of statues, but by means of colors in paintings. For the same saint said above by way of anticipation that in historically recording the facts concerning the statues, he historically recounts the fact that the icons of the Apostles Peter and Paul, painted in colors, were still extant . . .

LINKS or Topical_Index

Canon LXXXII of the 6th Ecumenical Synod, moreover, says that we ought to prefer the grace of the Gospel to the legal form, and ought to set up the human character, or figure, of Christ in icons instead of the olden lamb even in oil paintings.

So that from all that has been said it is proved that the Westerners are acting contrary to the definition of this Holy and Ecumenical Seventh Synod, and contrary to the tradition of the Church in making statues and sculptured figures and plaster of Paris replicas, and setting them up in their churches. We said herein above those representations which embody the whole of that which they represent are called statues and sculptured work and plaster of Paris figures in general, whereas those representations which do not embody the whole of the person or other object which they are intended to represent, but at most merely exhibit them in relief, projecting, that is to say, here and there above the level and surface of the background, are not called statues or sculptured work or plaster of Paris figures or any such name, but, instead, they are called holy icons (or, if they are not holy, simply pictures). Such are those which are to be found engraved or

stamped or otherwise delineated upon the holy vessels, on divine Gospels, and other holy books, on precious crosses, of silver and gold, according to Dositheos (page 656 of the *Dodecabiblus*); to the same class are assigned also images cast in wax and more or less in relief, that is to say, projecting at various points above and receding at other points below the plane surface of the image, concerning which divine Chrysostom (in his Discourse wherein he argues that one and the same Lawgiver is the author of both the Old and the New Covenant; and in Discourse 307 on the venture of priests, the origin of which is to be found in the Gospel of the kingdom of Christ) says the following: "I myself have loved the images cast in wax as a matter of piety. For I beheld an angel in an image driving back hoards of barbarians. I saw barbarian troops being trodden underfoot, and the words of David coming true, wherein he says: "'*Lord, in your city you will do their image havoc*'" (page 852 of the second volume of the Synodal Records, in Act 6 of the 7th Ecumenical Synod; and page 647 of the Sixth Volume of Chrysostom). Oecumenius, too, accepts and approves this kind of image that is cast in wax in the manner above described (in his commentary on the Epistle to the Hebrews). Hence, in writing to Symeon the bishop of Bostra, Anastasios the Patriarch of Antioch says: "though, as a matter of fact, an image in nothing else than a piece of wood and colors mixed and mingled with wax" (page 845 of the second volume of the Synodal Records). In the same class with these images are placed also the images that are carved in wooden crosses (crucifixes) and medallions. They, too, likewise are wrought in relief and project above the plane of the level surface, and do not compromise the whole body of the person or thing represented.

LINKSorTopical_Index

The reason and cause why statues are not adored or venerated (aside from the legal observation and custom noted herein above) seem to me to be the fact that when they are handled and it is noticed that the whole body and all the members of the person or thing represented are contained in them and that they not only reveal the whole surface of it in three dimensions, but can even be felt in space, instead of merely appearing as such to the eye alone, they no longer appear to be, nor have they any longer any right to be called, icons or pictures, but, on the contrary, they are sheer replications of the originals.

Some persons, though, assert or opine that the reason why the Church rejected or did away with statues was in order to avoid entirely any likeness to idols. For the idols were statues of massive sculpture, capable of being felt on all sides with the hand and fingers.

7. ICONIC DEPICTION OF ANGELS – CONCERNING THEIR "BODILESS" BODIES

Hence, in Act 5 of the present Synod, after the reading of the speech delivered by John of Thessalonica, wherein he pointed out that angels ought to be depicted (in icons) as they have many times been sensually seen by many men and women with the veritable shape of their own bodies, Tarasius replied that this Father had pointed out how angels ought to be painted, since they are circumscribable and therefore capable of being described, and since they appeared to many men and women like human beings. The Synod agreed to what Tarasius said in his opinion of the matter. But certain modern theologians explain that the bodies naturally belonging to angels are those bodies which are transitory, or better, extemporaneous, and which they assume in order to make themselves visible to human beings, such bodies having been developed out of ectoplasm, or an airy essence.

The said John, on the other hand, in the same Act 5, says that the reason why angels can be depicted in icons is that they really possess exiguous, or extremely tenuous, bodies, and he cites as witnesses to this fact St. Basil the Great, St. Athanasios the Great, and divine Methodios. "For, according to them," says he, "even angels are possessed of a tenuous body, and are not utterly and altogether incorporeal like God."

LINKS or Topical_Index

For St. Basil the Great actually does say in the sixth chapter of his discourses concerning the Holy Spirit, concerning Angels: "Wherefore they are also in space, and become visible and in the veritable shape of their own bodies proper they actually appear and become visible to the eyes of worthy men and women," And divine St. Hilary asserts that whatever has been built (or created) must needs also possess a body (Chapter the Gospel according to St. Matthew).

Besides, even Origen took the Angels to be possessed of a tenuous body (Concerning Principles and Origins, Book I, Chapter and Book II); and Tertullian, too, in many places, and especially in his discourse concerning the body of Christ (Chapter 6), and St. Justin, and Clement of Alexandria (otherwise known as Clement Stromateus), in his Book III of Stromata, and Athenagoras in his Apology, and Cyprian (concerning the dress of virgins), and St. Ambrose (in his book concerning Noah and the Ark), and Eusebius (Book V concerning Evang. Prep.), and Sulpicious Severus (concerning Ecclesiastical History), and Lactantius (Book II of the Institutes), and St. Augustine, all avow the same truth. But in addition to all these authorities Macarius the Great also testifies to the same truth. And see Chapter (67 of Symeon Metaphrastes, on page 720 of his work entitled *Philokalia*.

8. **ICONS: CONCERNING THE IMPORTANCE OF THEIR VENERATION**

This dictum is one delivered by St. Basil the Great, as the same Synod in its Act 6 says, and as does St. Basil himself in Chapter 18 concerning the Holy Spirit. St. Athanasios also says: "Whosoever pays adoration to the icon, is thereby paying adoration also to the King." Likewise St. Chrysostom: "Do you not know that if you insult the picture, or icon, of the King, that you are transferring the insult to the original of the merit?" (page 859, of the second volume of the Synodal Records). Nevertheless, this honor is paid to the original in a different way, and to the icon in a different way (according to Blastaris): to the former by way of worship; to the latter relatively.

LINKS or Topical_Index

9. **ICON: A VALUABLE IN DEPTH DISCOURSE**

The word icon is derived from the Greek eoikenai, meaning to "look like," or, in other words, it is so called because of the fact that it presents a likeness to the eye that recalls the original. But in Greek the word icon means simply a picture of any kind whatsoever, and is by no means confined to the pictures of divine personages, or of persons at all, for that matter, being commonly used by the Greeks in a general way with reference to pictures hung on walls as well as illustrations printed in books, etc.

Accordingly, in Greek, one may use it in the sense of "natural image," as is in fact every natural son in relation to his natural father (that is why divine St. Basil, in his assertion above respecting honor due to an icon in the case of a "natural image" took that of the Son and Logos in relation to God the Father).

LINKS or Topical_Index

Another kind of "icon," or picture, is that which may be called the imitative and artistic, such as is that which is painted with oil colors or other suitable materials, and, indeed, it is this kind that we are discussing here. But a natural picture differs with respect to and in respect of its hypostasis from the cause of it, i.e., from the one who produced or begot it, seeing that father and son are two hypostases; it does not, however, differ with respect to and in respect of its nature, seeing that they are but one in so far as respects the nature of humanity. An artistic picture, on the contrary, with respect to and in respect of its essence differs from the original, because the original is an animate and living human being, whereas his picture (or icon) is inanimate and lifeless matter.

That is why the Seventh Ecumenical Synod said in its Act 6 (page 836 of the second volume of the Synodal Records) that: "An icon (or picture) is not like the original with respect to and in respect of essence, but with respect to and in respect of *hypostasis*, or, more explicitly speaking, in point of imitation of the hypostasis, it is one with the original (i.e., it is of the same hypostasis as the original). For the hypostasis of the picture (or icon) and that of the original (or person whom it represents) is one and the same, as is proved by the fact that the original can be seen in the picture (or icon), while, on the other hand, the picture (or icon) subsists in the original, precisely as does a shadow in the body it portrays, and cannot possibly be separated from there: and as is further proved by the fact that it is the hypostasis, and not the nature, that is depicted or portrayed in the picture (or icon). And as is further proved by the fact that in every icon (or picture) there is inscribed, not the name of the nature of the hypostasis, or, for instance, such words as "This is the picture of a human being" simply, but the name of the hypostasis, or, for instance, words stating that it is a picture of Christ, or of John, and so on. Wherefore the present Synod, in its Act 6, page 836, *ibidem*, asserts that an icon or picture resemble the original only in point of name and in point of position of the members therein portrayed.

There is, however, also a third kind of picture (or icon), which is called a figurative or symbolic picture. Thus, for instance, the mysteries of the grace of the Gospel and of the truth of the Gospel were originals, while the pictures thereof are the symbols consisting of the old Law and the Prophets.

This is proven by the fact that in the glorifying part of the vespers of the Lord's Day of Orthodoxy it is asserted that the grace of the Gospel, and the Church herself, prescribed beforehand the type, or form, of the Tabernacle of the Testimony. Because the former, being the original and causeless, pre-existed prior to the type, or form, of the Tabernacle; whereas, on the other hand, its type, or form, arose later and subsequently to the grace, though not with respect to time, but because of the fact that any picture is an effect (in that it is not the cause of itself, but is caused by, or is the effect of, that which it represents).

And again the things in the future age are the originals whereof the pictures are the mysteries of the grace of the Gospel. That is why divine St. Paul said that having a shadow the Law did not furnish a veritable picture of the facts, where by "picture" he meant the grace, and by "facts" the facts of the future age. In like fashion and with equal aptness St. Basil the Great, in his Canon XCI, said that the Lord's Day is a picture of the future age.

Hence some Fathers called the divine Eucharist after the sanctification an antitype of the Body and Blood of the Lord, comparing it with the facts to be revealed openly and impressively in the future age, though at present it is covered up and hidden underneath the accidents of the bread and wine, as St. Maximus explains.)

LINKS or Topical_Index

In the case of holy icons adoration and salutation (commonly called kissing) are one and the same thing. For, in the ancient Greek language, the main verb kyno (in the compound verb proskyno, meaning to adore) means "to embrace and kiss." The preposition pros indicates an intensification of the meaning "embrace and kiss" and implies longing and yearning.

Hence, in order to express the full meaning of the Greek word in English we should have to employ some such circumlocution as "to embrace and kiss longingly and yearningly." That is why the present Synod, in its Act 7, said "in all respects to accept and recognize the venerable icons, and to adore them, or, more explicitly speaking, to embrace and kiss them." Both notions, or what amounts to saying the same thing, is expressed in its above definition by the words "and to bestow upon these an embrace and kiss and honorary adoration."

Translator's Note: *The following clarification may be helpful as there is limited understanding among English speaking people of a most important Greek word "latreia" which in religious use means "the veneration that can be offered to God alone, excluding anything or anyone else." It is often poorly translated as "serve or service" which does not convey its meaning. In this text the word worship is used to denote the Greek "latreia". I believe that, because the English language has no word for this, Orthodox scholars could introduce and use the word "latreia" in its various forms, when discussing the worship exclusively due to the Godhead. First we say we worship God. Then we worship your holy icon, how is this to be understood? I offer that we venerate the holy icon, ascending to God mentally. We can offer worship (latreia) to the Body and Blood of the Lord, as He is God as well as man. Also, I would like to point out that in some modern Greek secular amorous songs are distorting the meaning of this wonderful word which belongs exclusively to God.*

LINKS or Topical_Index

But the word adoration may be taken in a broader sense, in which case it denotes every honor and prostration and homage that is done to holy icons, as St. John Damascene said in his discourse concerning icons. Most especially to be noted is that fact that what is distinguished as "worshiping adoration" (Herein the various forms of the verb "worship" are used to denote the Greek word "*latreia*", which word means that form of reverence which can only be given to the Godhead, and the Son of God) is a quite different matter from that which is termed irrelative adoration and that which is termed relative adoration. Worshiping adoration is rendered only to God and to Christ Himself, and to the

bread and wine which are transessentiated into the Body and Blood of Christ in the ceremony of the Divine Eucharist. For whoever pays adoration to Christ, according to Blastaris, is at the same time and together therewith paying adoration to the Father and the Holy Spirit, the one nature in the Trinity; and whoever pays adoration to Christ is paying adoration to Him as a God and Lord Paramount for His own sake, and not for the sake of anyone else, according to the Synod, or local Synod, held in the year 1084 during the patriarchate of Nicholas and the reign of Alexius Comnenus (page 981 of the second volume of the Synodal Records).

Since the word worship (*latreia*) properly denotes slavery, according to St. Augustine (Chapter 45, concerning the true religion) and implies faith as a hope for our salvation. But we do not adore the holy icon of Christ worshipfully, in identically the same manner and spirit, that is to say, the image, or icon, with the one imaged or iconized. Nor do we worship the holy icons as gods, or as God, as the iconomachs accuse us of doing. For this is something altogether alien to the tradition of the Church. That is why this Synod said in its definition: "Accordingly, such persons are prompted not only to kiss these and to pay them honorary adoration, but, what is more important, they are imbued with the true faith which is reflected in our worship which is due to God alone and which befits only the divine nature." And God Himself has said: "You shall adore the Lord your God, and him alone shall you worship *(latreuseis)*" (Deuteronomy 6:13; cf. Matthew 4:10 and Luke 4:8). In all the aforementioned quotations the same word is used.

You see that He let adoration be paid also to others, but did not allow worship (*latreia*) to anyone else except Himself. Just as Anastasios of Theoupolis interpreted this passage in a most excellent manner. If the word worship is said of anyone else, it is taken in an accidental sense, and not in its proper sense; accordingly, in such a case it means merely honor. Just as is the case in that which is said in a certain troparion with reference to St. Basil:

“O Basil, you wise worshiper (*latreis*) of the Theotokos.” (For this reason also the adoration which is rendered at the Divine Mysteries after the transessentiation, since it is of the “worshiping” kind, ought to be carried out differently from that adoration which is paid to them before the transessentiation, with slavish and complete prostration).

As for irrelative adoration, that is what is done when one adores merely the one represented by the picture, in the picture, and not also both the picture and the one therein pictured. But this kind of adoration is not paid to holy icons. Because in this way there may be a lot of other pictures unadored, since they are only kept in mind and conceived as memories of certain persons or things (in this sense of the word, in fact, all creatures can be conceived to be pictures of their Creator). Relative adoration, on the other hand, standing midway between worshiping adoration and irrelative adoration, is that which is paid to the holy icons. It is called relative because of the fact that in this case the picture itself is not called such in itself (or by itself) and absolutely, but with respect (or in relation) to something else and relatively. For a picture is the picture of that which is pictured, or represented by it. Hence, on account of this relation and reference which it bears to that which is pictured, with respect to the likeness, that is to say, of the hypostasis, and with respect to the name in the inscription inscribed upon it, it is honored and adored conjointly with the one who is pictured, with a single act of adoration, true enough, yet equivocally and relatively, and not this in all respects and in identically the same respect, as Theodore the Studite (called by some “Theodore of Studium”) says in his letter to St. Athanasios.

For, as we have said, we adore the person represented in the picture by paying Him worshiping adoration as Christ but we adore His picture, or icon, relatively on account of its reference to Him. Likewise as for the Saints and their relics, we adore them as servants and slaves of Christ with servile adoration, that is to say, with slavish adoration, or adoration befitting a slave (as adorer), and not a freeman, on account of familiarity or association with Christ.

But as for their pictures, or icons, we adore these only relatively, on account of the reference which they bear to the persons themselves whom they are intended to represent to the eye, by reason of the likeness of their hypostasis, and by reason of the name inscribed upon them, or the title bestowed upon them, just as the above Synod held during the patriarchate of Nicholas decreed. Likewise, as for the Theotokos herself, we adore her with most servile honor, as Most Holy Mother of God; while, on the other hand, as regards her icon, we accord it relative adoration (and see Dositheos page 655 of the *Dodecabiblus)*.

LINKS or Topical_Index

Note, however, that although it is said in Act 4 of the present Synod (page 780 of the 2nd Volume of the Synodal Records) that the precious icons are equivalent to the Gospel and to the precious Cross, in that all these things are adored with relative adoration, that is to say, yet, in spite of this, in order of adoration, the Holy Gospel is the first to be adored (perhaps, as St. Chrysostom says, because the things said by the Saints are pictures of their souls: page 852 of Volume II of the Synodal Records; Act 6 of the 7th Ecumenical Synod; and consequently because even the words of the Holy Gospel are pictures of the soul and heart of the Lord – on which account they are entitled to first place); then comes the Cross; then the picture of Christ, the picture of the Theotokos, and following these the pictures of the Saints, as is made plain in the same Act, page 779, from the speech delivered by St. Maximus, and generally speaking, the order of adoration of their pictures follows the order of the originals and of their merit, or worthiness to be honored.

ICONS SHOULD NOT BE ANOINTED, SPRINKLED OR BLESSED FOR FORTY DAYS AS THIS IS A PAPAL CUSTOM

The holy icons are not adored on account of the material but on account of the likeness that they possess to the ones pictured by them. Hence the Fathers of the present Synod in some addresses said that when the wood forming the shape of the Cross in crucifixes becomes decomposed it is to be burned; and when the paint and outlines of the pictures in the icons become utterly effaced – i.e., so as to be no longer recognizable – the wooden board left is burned as useless wood. Some persons, however, bury such icons out of reverence.

It is not necessary to anoint the holy icons with Myron (or chrism), nor to have them sanctified by the bishop with special prayers: because we do not adore the holy icons because they are anointed or have had prayers said over them, but irrespectively, as soon as we lay eyes on a holy icon, without pausing to examine into the possibility of its having been anointed or having had a special prayer said over it, we at once proceed to pay adoration to it both on account of the name of the Saint and on account of the likeness it bears to the original.

That is why in Act 6 of the present Synod, the Synod of the iconomachs in the reign of Copronymus disparaged the holy icons by asserting that the name of the pictures neither has any holy prayer sanctifying it, in order that from what is common it might be transferred to what is holy, but that, on the contrary, it (*sc*. the picture) remains common and without honor (i.e., not entitled to honor), just as the painter made it.

LINKSorTopical_Index

THERE ARE NO SPECIAL PRAYERS SAID OVER ICONS

To these allegations the Holy Seventh Ecumenical Synod replied through Deacon Epiphanies, by asserting that it did not say that any special prayer is said over the icons, but said that like many other holy objects they were incapable of receiving (benefit from) any special prayer, but, on the contrary from their very name they are replete with grace and sanctity, in the same way that the shape of the vivifying Cross is, which is entitled to veneration and adoration among us in spite of the fact that it is made without having any special prayer said over it; and we believe that with its shape alone we acquire sanctity, and with the adoration which we pay to it, and the marking of it upon our forehead, and the seal of it which is made in the air with the finger (note that in days of old the sign of the Cross was not made with three fingers, as it is today, but with one finger alone, which fact is stated by St. Chrysostom in one of his discourses; and see concerning this the Footnote to Canon XCI of Basil) in the hope of chasing away the demons.

LINKS or Topical Index

MANY THINGS ARE REVERED WITHOUT SPECIAL PRAYERS

Likewise, in the same way that we have many holy vessels, and kiss and embrace them fondly, and hope to receive sanctity from them, in spite of the fact that they have not had any special prayers said over them, so and in like manner by fondly kissing and embracing and paying honorary adoration to a holy icon that has not had special prayers said over it we partake of sanctity, and are anagogically lifted up and carried back to the honor of the original through the name of the icon. But if the iconomachs cannot assert that the holy vessels are dishonorable and common because of their not having had any special prayers said over them for the purpose of sanctifying them, but are just as the weaver, the painter, and the goldsmith finished them, yet they regard there as holy and precious; in the same way they ought to regard the venerable icons as holy and precious and holy even though they have not had any special prayers said over them to sanctify them (page 844 of Volume II of the Synodal Records). The holy icons do not need any special prayer or any application of myrrh, because, according to Dositheos (page 658 of the *Dodecabiblus*) it is only the Papists (or Roman Catholics) that perpetrate the iniquity of qualifying pictures with certain prayers and devotions. For they boast that the Pope manufactures pictures from pure wax, holy oil, and water of sanctification, and that he reads marvelous prayers over them, and that because of these special features these pictures perform miracles (just as they falsely state that Leo III sent such a picture to King Charles of France, and he reverenced it; and that Pope Urban sent another picture to John Paleologos, and this one was honored with a litany in the Church).

LINKS or Topical Index

PRIESTS BLESSING ICONS WITH HOLY WATER IS A PAPAL AFFAIR

Do you see that the prayer which is read over holy icons is a Papal affair, and not Orthodox; and that it is a modern affair, and not an ancient one? For this reason no such prayer can be found anywhere in the ancient manuscript Euchologia. In fact, we have noticed that this prayer is not even found in Euchologia printed only a hundred years ago! It becomes evident that holy icons do not need any special prayer or application of myrrh, because the pictures

painted on the walls of churches, and in their naves and in their aisles, and in general in streets and on doors, and on the holy vessels, are never anointed with myrrh and never any special prayer said over them, and yet, in spite of this, adoration is paid to them relatively and honorably by all on account of the likeness they bear to the originals. That is why the erudite Bishop of Campania Sir Theophilos the Saint did not conceal this truth, but stated in the book which he has just recently produced that the holy icons do not need any anointing with myrrh nor any special prayer by a bishop.

WE DO INDEED PORTRAY THE FATHER AS HE APPEARED

We must note that since the present Synod in the letter it is sending to the church of the Alexandrians pronounces blissful those who know and admit and recognize, and consequently also depict in icons and honor the visions and theophanies of the Prophets, just as God Himself formed these and impressed them upon their mind, but anathematizes on the contrary those who refuse to accept and admit the pictorial representations of such visions before the Incarnation of the divine Logos (page 905 of Volume II of the Synodal Records) it is to be inferred that even the beginningless Father ought to have His picture painted just as He appeared to Daniel the prophet as the Ancient of Days.

Even though it be admitted as a fact that Pope Gregory in his letter to Leo the Isaurian (page 712 of the second volume of the Synodal Records) says that we do not blazon the Father of our Lord Jesus Christ, yet it must be noted that he said this not simply, but in the sense that we do not paint Him in accordance with the divine nature; since it is impossible, he says, to blazon or paint God’s nature. That is what the present Synod is doing, and the entire Catholic Church; and not that we do not paint Him as He appeared to the Prophet. For if we did not paint Him at all or portray Him in any manner at all to the eye, why should we be painting the Father as well as the Holy Spirit in the shape of Angels, of young men, just as they appeared to Abraham? Besides even if it be supposed that Gregory does say this, yet the opinion of a single Ecumenical Synod attended and represented by a large number of individual men is to be preferred to the opinion of a single individual man.

Then again, if it be considered that even the Holy Spirit ought to be painted in the shape of a dove, just as it actually appeared, we say that, in view of the fact that a certain Persian by the name of Xenaeas used to assert, among other things, that it is a matter of infantile knowledge (i.e., that it is a piece of infantile mentality or an act of childishness) for the Holy Spirit to be painted in a picture just as It appeared in the semblance of a dove, whereas, on the other hand, the Holy and Ecumenical Seventh Synod (Act 5, page 819 of the second volume of the Synodal Records) anathematized him along with other iconomachs from this it may be concluded as a logical inference that according to the Seventh Ecumenical Synod, It ought to be painted or depicted in icons and other pictures in the shape of a dove, as It appeared. This same view is confirmed also by Dositheos (page 655 of the *Dodecabiblus*). Plato the very learned Archbishop of Moscow notes in connection with the second commandment of the Decalogue in his Orthodox Catechism that one must not think one picture holier than another, nor expect more from one picture than from another, or place greater trust in one than in another. Dositheos, on the other hand, says (page 658 of the *Dodecabiblus*) that the holy icons perform miracles either because they have been painted by a certain Saint (but this view is not admitted by the majority of persons), or on account of some other cause (perhaps on account of the reverent state of mind of the persons paying it adoration) and divine economy; and that so far as concerns the fact that the Orthodox Christians are wont to engrave the frames of holy icons, or to hollow out the gold or silver that is in the icon, and thereunto to insert parts of precious wood, that is, wood taken from the original cross on which Christ was crucified, or of holy relics, and to honor them conjointly and on a par with the icons, that is not prohibited.

LINKS or Topical_Index

We ought to pay adoration to the holy icons with trembling, and ought to believe that the divine grace actually attends upon them, which imparts sanctity to us, according to Blastaris. But we ought to become worthy of the privilege of paying adoration to the holy icons, by keeping our five senses pure and clean, and thus acquire the right to pay adoration to them, according to Act 6 of this 7th Ecumenical Synod. As for those who only have the holy icons in order to enjoy the contemplation of them, and not in order to embrace and kiss them fondly, are half villains and specious liars, according to its Act 6.

There are some six points or favoring circumstances to justify the practice of painting and paying adoration to holy icons:

a. the fact that they adorn and decorate the temples (i.e., Church buildings);

b. the fact that they teach letters to those who do not know these, prophecies of Prophets, and struggles of Devout (i.e., devout monks), and exploits of Martyrs, the sufferings and miracles of Christ, according to St. Nilus, in Act 4 of the 7th Ecumenical Synod.

c. the fact that they remind lettered persons of things they may have forgotten. Hence the icons are called books of the learned and of the unlearned, as Dialogue says in his book to Secundus;

d. the fact that they increase the longing of Christians who see them; wherefore the Synodal declared that persons who behold them are led to elevate their minds to remembrance and longing directed towards their originals;

e. the fact that they incite beholders to imitate the works of Saints, according to St. Nilus, and St. Basil the Great in his Encomium of Gordius, and this 7th Ecumenical Synod.

f. because they incite those beholding them to invoke, with faith and hope, on the one hand God as a Savior, and the Saints, on the other hand, as intercessors in communication with God, "in order that through their intercession He might be prevailed upon to grant them all requests for salvation."

The iconomachs comprised not only those who became such in the immediate times of the iconomach emperors, but also the Arians previously, and all the Monophysites subsequently, and nowadays all the Luthero-Calvinists.

From what has been said it is shown that the Latins do wrong in failing to inscribe the names of all Saints upon their images (or icons), since according to the definitions arrived at by the present Synodal and stated in the form of decrees, a picture or icon resembles the original, though it is admittedly sanctified as much by the character as it is by the name of the one depicted. Divine Gregory of Thessalonica declares that the name of Jesus Christ ought to be inscribed even upon the emblazoned crucifixes which are implanted in streets or upon doors or in other places, in order that they may be known from the name to be the Cross on which Christ was crucified, and not either of the crosses on which the robbers were crucified along with Christ. It is also necessary that we add also this to the present Footnote that those who carry the holy icons of certain Saints' feasts and festivals, and go about with them here and there, conducting themselves in a disorderly manner and leaping to and fro, like persons possessed with demons, and who pretend to foretell future events, and who pretend to reveal things hidden, and who make other false prophecies and divinations – those men, I say, ought to be most heavily canonized by the Confessors and holy Bishops, because they are renewing the superstitions of the Greeks and heathens, and they ought to be corrected by the holy and great Church of Christ with stern chastisements.

SOME ERRORS OF ICONOGRAPHERS

As for the fact that the Holy Spirit is to be painted in the shape of a dove, that is proved even by this, to wit, the fact that the Fathers of this Synod admitted the doves hung over baptismal fonts and sacrificial altars to be all right to serve as a type of the Holy Spirit. (Act 5, page 830). As for the assertion made in the Holy Trumpet (in the Encomium of the Three Hierarchs) to the effect that the Father ought not to be depicted in paintings and the like, according to Acts 4, 5 and 6 of the 7th Ecumenical Synod, we have read these particular Acts searchingly, but have found nothing of the kind, except only the statement that the *nature* of the Holy Trinity cannot be exhibited pictorially because of its being formless and invisible.

LINKSor**Topical_Index**

We ought to know, though, that an unpainted crucifix is inferior to an icon of Christ. For St. Nicephoros says (in the ten chapters which he has written about the holy icons, extant in manuscripts) that while on the one hand by the icon of Christ we are paying adoration to Christ Himself, on the other hand by an unpainted crucifix we are not paying adoration to Christ, but to that original Cross on which Christ was crucified. This amounts to an assertion that through the crucifix we are paying adoration to the Cross.

LINKS or Topical_Index

And we add the further observation here that since this Holy and Ecumenical Synod in many places declares that that which the Bible and the Gospel reveal by means of words, the painter represents by means of the icons: on this account painters ought to take great care to familiarize themselves first with what the Bible and the Gospel say, and then paint their icons in accordance with the Gospel and the Bible. Or, if they are not familiar with them, they ought to ask those who are familiar with them and who moreover are well educated, in order to learn what they say, and not go ahead and paint one thing instead of another, and that often contrary to the Gospel and most absurd on the whole. Just as it is, for instance, for them to paint the Lord as a beardless youth teaching in the Mid-Pentecost days, at a time when the Lord was then a full-grown man perfected after baptism. Or to paint Paul the Apostle at the Ascension, and at Pentecost, at a time when St. Paul had not become a disciple of Christ until after the Ascension and after Pentecost, and the stoning of St. Stephen. For them to paint the Resurrection of Christ, not coming out of the sepulcher of Christ, and with the soldiers standing round the tomb and watching, and the Angel sitting on the rock, just as the Gospel says, but painting Christ, on the one hand, as descending into Hades, while Adam and Eve are being held by His hands, and on the other hand the gates and locks of Hades lie crushed to pieces; and with many dark demons lurking thereabouts, and all the fore-fathers and prophets – which things do not constitute a picture of the Resurrection, but a picture of the Lord’s descent into Hades.

LINKS or Topical_Index

The Resurrection and the Descent into Hades are very different things. For in the descent into Hades the Savior's soul had been separated from His body, and it was only His soul that descended into Hades, whereas His body lay dead in the tomb. In the Resurrection, on the other hand, His soul became united again with His body, and that is the Resurrection itself. Also, they ought not to paint in the icon of Pentecost a man underneath the Apostles inscribing "World"(O Kosmos) on him; but, instead, they ought to paint a picture of the prophet, Joel saying: *"I will pour out my Spirit upon all flesh"* (Joel 2:28), as seen in some old pictures. These and similar improprieties are ones which painters of icons are prone to commit as a result of ignorance and of bad use and wont. Accordingly, let these men take pains to rectify them, endeavoring further to become capable and good artists and painters, in order that the icons they paint may resemble the originals, just as this Synod prescribes, and not be something bizarre and unlike.

10. RESPECTABILITY, REVERENCE IS DUE THE CANONS

Note here how respectable and reverend the divine Canons are. For this Holy Synod, by calling them "testimonies" and "justifications," and the like dignifies these very same divine Canons with those titles and names with which the divinely inspired and Holy Bible is dignified.

LINKS or Topical_Index

11. That is why Photios in Title I Chapter 2, says that the third ordinance of Title II of the Novels invests the Canons of the seven Synods and their dogmas with the same authoritativeness as the divine Scriptures.

LINKS or Topical_Index

12. ST. DIONYSIOS FALSELY CALLED PSEUDO-DIONYSIOS

Note that the writings of Dionysios the Areopagite are confirmed as genuine by the present Ecumenical Synod, and those who say that they are spurious or dubious are gagged. For this passage is taken from the first chapter of his ecclesiastical Hierarchy; just as is also that one which is cited in the following Canons IV of the same Synod concerning Peter, which says: "Peter the high head of the Apostles," a phrase of the same Dionysios, taken from the third chapter of his Divine Names.

Both these books, in fact are the ones from which those incorrectly traduce the works of Dionysios draw the material of controversy. Not only this present Synod, but indeed the Sixth Ecumenical Synod confirms the writings of Dionysios, in its Act 6, in what it says concerning the Theandric activity, having taken this word from the saint's fourth letter to Caius.

Yes, indeed, even the Synod held in Rome in the time of Martin against the Monotheletes; and Sophronios in the Synod held in Jerusalem; and Andrew of Crete paraphrases the contents of the third chapter concerning Divine Names which relate to the Dormition of the Theotokos; and divine Maximus comments upon him; and Damascus mentions him in his Book I, Chapter 12, of Dogmatics; and Pope Agatho in his fifteenth letter to Emperor Constantine. If, on the other hand, it be objected that the ancient Saints do not mention the writings of Dionysios, the reply to this is that they do so, according to Coresius; for they wanted to prove their own assertions by testimonies of the Bible alone. And notwithstanding that Peter Lanselius and Corderius, the Jesuits, prove that the assertion of St. Gregory the Theologian in his discourse on the Nativity of Christ that "which has been philosophically expressed, in the finest and most sublime manner, by someone before us," was said with reference to Dionysios the Areopagite's interpretation of the Hymn of the Seraphim, who lived before St. Gregory, and not with reference to St. Athanasios, as Nicetas says: for St. Athanasios was alive when St. Gregory lived, and not before him. We could adduce here the justifications of the controverters, and prove them incorrect, but we have deemed it superfluous, since two Ecumenical (and two regional) Synods, and so many other Saints, are sufficient to counterbalance many myriads of controverters.

13. BISHOPS' OATH ISTO UPHOLD ALL THE CANONS

Novel 123 of Justinian, too, commands that a person intending to become a bishop be taught the divine Scriptures and the Holy Canons for three months; and that anyone who has not been ordained in such a manner be deposed, and that the one who ordained him be suspended; since it is a shameful and illogical thing for one who ought to teach others to be taught by others after his ordination.

But see also (page 44.0 of *Jus Graeco-Romanum*) where after the Creed (or Symbol of Faith) every bishop at the time of his ordination utters also the following commitment: “In addition I accept the Seven Holy and Ecumenical Synods which convened for the purpose of safeguarding the venerable dogmas, solemnly promising to recognize and keep the Canons decreed by them, and all the holy ordinances that have been formulated at various times by our Holy Fathers, accepting all which they accept and rejecting all that they reject.”

14. In other manuscripts it says *“idian empatheian,”* i.e., private animus,

LINKS or Topical_Index

15. CONCERNING "IT IS MORE BLESSED TO GIVE THAN RECEIVE"

As for this saying, St. Paul in the Acts says that the Lord said it. But a certain bishop of Soulce named Euthalius a contemporary of St. Athanasios the Great, asserts that St. Paul took it from the Injunctions of the Apostles. For this saying is found in the third chapter of the fourth book of the Injunctions. But even there it is stated that the Lord said it; and see the preamble to the same Injunctions,

16. SIN UNTO DEATH AND SIN NOT UNTO DEATH

Metrophanes bishop of Smyrna in interpreting the Epistles General says that a sin unto death, concerning which St. John says, *“there is a sin unto death, and there is a sin not unto death,”* (I John 5:16), is every sin that used to be punished by the old Law with the death penalty, as was, for instance, blasphemy against God, willful murder, bestiality, adultery, and the other crimes designated as felonies. A sin not unto death is one that was not punished with the death penalty, like involuntary homicide and other crimes. Anastasios the Sinaite; (Question 54) says that a sin unto death is one committed knowingly, whereas one not unto death is one committed unwittingly. Thus, blasphemy against God is unto death, but so is also any great sin, such as murder, adultery, etc., since these crimes put the soul to death. But the present Synod calls the sin of a person that is incorrigible and impenitent a sin unto death. In agreement with this Synod, Ecumenios too says that a sin unto death is one that is not corrected by a return, such as the sin of Judas, and that of the rancorous, concerning whom it is said that *“the ways of the rancorous lead unto death”* (Proverbs 12:28).

See also the Footnote to the third chapter of instruction for the confessor, which by the grace of Christ has now been reprinted recently (in Greek).

17. As concerns the unwritten traditions see Canons XCI and XCII of Basil.

LINKS or Topical Index

18. MARTYR'S RELICS IN ALTAR NECESSARY HOW ACCOMPLISHED

The relics of martyrs are deposited in the following fashion, according to the ordinance of the old Euchologion. After the ceremony of consecration, or, in other words, of enthroning the temple, the bishop takes three portions of relics of martyrs, and, having put them in a case and having poured Holy Chrism over them, he shuts the case. And if the Holy Table rests upon legs, he conceals the case on the floor underneath the legs that face the east. (Some persons, however, to enhance the solemnity, assert that the case containing the relics of martyrs ought to be placed, not upon the floor, but in one of the legs facing the east, if, that is to say, the portions of the relics are small; but if they are large pieces, they arc concealed in the floor.) If, on the other hand, the Table is supported by a single post or pedestal, the case is to be deposited in the post or pedestal, and upon the latter is then placed the Holy Table.

LINKS or Topical Index

Four things are worthy of note in connection with the present matter of dedication ceremonies. 1) The fact that a prelate in accordance with the ordinance and representation in the Euchologion must perform the dedication ceremonies of every church building. Hence, though in many regions the prelates allow others to perform the dedication ceremonies connected with the consecration of church buildings, as in fact, in Moscow, the prelates allow archimandrites to dedicate divine temples, this, I say, is done in violation of the ordinance in the Euchologion. For everywhere both the Euchologion and Symeon (archbishop) of Thessalonica, whenever they mention the subject of dedication, specify a prelate or bishop, and not a mere priest.

LINKS or Topical Index

As for a small dedication it is neither mentioned in the Euchologion nor known what it is at all in Moscow. It appears to be a later innovation.

2) The fact that the relics that are to be collected as treasure ought to be relics of martyrs, and not of devout persons or of hierarchs. For this reason the practice followed in Moscow is to be praised. For there the relics of martyrs are kept in the archbishopric; and whenever there is need of dedicating any temple, the prelate alone takes them from there, in order to prevent the occurrence of any mistake whereby instead of relics of martyrs, either common relies or other holy relics, and not those of martyrs, might be treasured up as such. Some authors would have also relics of devout martyrs and of holy martyrs, notwithstanding that the Euchologion does not specify these.

3) The fact that these relics of martyrs must be treasured up underneath the Holy Table and not in any other place or part of the temple, in order that that saying may be fulfilled which says: "A divine chorus of Martyrs is the basis of the Church." All those who put them in any other place or part of the building, are sinning abominably.

4) last, the fact that in the case of the dedication of every church building, whether it be a small one or a large one, there must of necessity and indispensably be relics of martyrs treasured up underneath the Holy Table. Hence all prelates who perform great dedications, and all prelates who perform so called small and shorter dedications without relics of martyrs, must be purified, in accordance with the prescription of the present Canon. For it must be noted that the structural and essential difference between dedications of temples is the arrangement by which relics of martyrs are treasured up in them; accordingly, without these no dedication is possible.

LINKS or Topical_Index

CONCERNING THE ANTIMENSIA

Antimensia, on the other hand, because of their possessing a sanctifying power, which is conferred upon them by the consecration of some temple, and the ceremony of prayers said on the occasion of the consecration, and further the seven days holy rite carried out in the Table of the consecrated temple, supply the place of the consecrated Holy Table. For it is on this account, too, that these are given freely wherever there is need of them, and they are not restricted to that parish alone where they were consecrated, just as the Holy Chrism and other holy

things are not restricted, but are placed upon those Tables which have not been consecrated, according to the first Reply of Peter, and according to Manuel Charitopoulos the patriarch (page 239 of *Jus Graeco-Romanum*). For, according to Balsamon, these things are sufficient to serve instead of a consecration, or what is called an enthronement and instead of the opening of the doors, that is to say, of the temple, which is something that occurs whenever the dedication ceremonies of any temple are performed, the doors being thrown wide open and the hymn being chanted which begins with the words *"Lift high the gates, you rulers,"* etc.

Nevertheless, in order to supply the place of a consecrated Table truly and exactly, the sanctification of all the other things is not enough alone to consecrate it, without relics of martyrs being treasured up in it. In the carne way, too, in the case of antimensia used instead of Holy Tables, the sanctifying power residing in them is not sufficient alone on the occasion of the dedication of a temple unless they have relics of martyrs sewed up with them. That is why the ordinance in the Euchologion applying to consecration of antimensia prescribes that these are to be consecrated by means of relics of martyrs.

Besides, even in Moscow antimensia are never used unless they contain holy relics as we said in the Footnote to Canon XXXI of the 6th Ecumenical Synod. Note, however, also this fact that according to John (bishop) of Kitros without the consecration of a new temple there is no other way whatever in which antimensia can be made (page 331 of *Jus Gracco-Romanum*). Symeon of Thessalonica (Chapter 127, page 226) says that if there be need of antimensia, and there has been no consecration, the antimensia are spread over a holy Table, and the formality of their consecration can be utilized (just as the consecration of antimensia, that is to say, is described in the Euchologion with reference to the consecration of a temple). The same author says also that two other pieces of cloth of the size of antimensia must be sewn together with the antimensia: one by way of representing the flesh, as in the Table, in the place of the sheet; the other by way of a table cover, in honor of the fact that it is to serve as a throne of God; in the middle of this scrolls are to be sewn together. Likewise portions of relics are to be sewn together, too, in a small piece of linen cloth; and everything is to be done in them that is done in the divine consecrated Table and in the exact same manner.

The same author adds (*ibidem*) that the formality of this consecration is carried out par excellence by a bishop, but if necessary it may be carried out even by a reverent priest who is experienced at the instance and with the permission of a bishop.

LINKS or Topical Index

Balsamon, furthermore, says that a bishop ought not to officiate in an undedicated temple, but only in one that has been duly dedicated and provided with a throne, so that there will be a throne in it on which he can sit enthroned while reading the Apostle (i.e., the Epistle). But as a certain bishop officiated in such a temple in the time of Luke the patriarch, though others claimed that he should be deposed, patriarch Luke himself ruled that he should be chastised with a different chastisement to be decided upon by the Synod as reasonable. John of Kitros says further, in his Canon IX, that corpses ought not to be buried in the same consecrated church as relics of martyrs. Balsamon also says this same thing in Reply 38 (page 382 of *Jus Graeco-Romanurn*).

LINKS or Topical Index

19.THE WONDER OF THE FREQUENTLY BAPTIZED JEW

Socrates, in the seventh book of his Ecclesiastical History, narrates that a Jew feigning, piety had himself baptized many times as a trade, so that in this way he made a lot of money. But, while going from one heresy to another, at last he came to Paul the bishop of the Novatians in Constaninople, pretending that he wished to really become a Christian and to perfection. So, the necessary water having; been put into the font, when the Jew entered it to be baptized, wonderful to relate! the baptismal foot dried up. Those present marveled at the occurrence, and, after plugging all the holes that afforded some suspicion, they filled the font again. Yet, when the Jew entered it again, the water vanished instantly and completely; and all that were present were amazed. This wonder appears to have occurred either on account of the hypocritical faith in which the capricious Jew had sought to be baptized, and consequently it teaches bishops and priests not to admit a Jew easily into Orthodoxy, but only after a long time and trial; or clue on account of the unlawful multiplication of baptism.

20. It is found worded "things of God" in outer manuscripts.

21. DISPOSAL OF MONASTIC PROPERTIES

The reason why the Canon does not want things of the churches or monasteries to be sold to civil rulers, but only to clergymen or farmers, it seems to me, is this: These things have been consecrated to God, and whatever has been consecrated is also called holy and churchly. In respect then, that they are holy, they ought to be given to priests and men consecrated to God, such as clergymen are; while in respect, on the other hand that they are churchly, they ought to be given to "churchly," or poor, men, such as farmers are. Hence such giving is analogous with the "takers," or recipients just as, on the contrary, were they to be given to civil rulers, the transfer would be altogether unbecoming, both on the score of their not being holy persons, and on the score of their not being poor or "churchly" persons. But perhaps the Canon says that these things may be sold only to farmers and poor persons, in order that the church or monastery, as the case may be, may buy them back from them in case it should hereafter find the means of doing so, which it could not easily do if they were sold to rich persons.

Note, however, that according to law and Blastaris, what is called the "disposal" of anything is the transfer of real or personal property to another owner or landlord that is made either as a gift or as a sale or by implantation or by exchange, or in any other similar way – which amounts to saying, when the property is completely alienated and given to another. What is called "letting out" is what anything is given, not completely and forever, but only for a time to certain persons. Letting out, however, is also improperly called disposal, and conversely, disposal is also improperly called letting out; just as this Canon has taken the terms letting out and disposal in the second sense,. Notwithstanding, though, that present Carton does say that things belonging to churches or monasteries must not be alienated, Novel 120 of Justinian decrees that even fruit-bearing real estate belonging to churches or monasteries may be sold when there happens to be need of giving the proceeds for the liberation of Orthodox captives. See also the Footnotes to Apostolic Canon LXXII and Canon XXIV of the 4th Ecumenical Synod.

LINKS or Topical_Index

22. **HOW ABBOT OF MONASTERY IS TO BE ORDAINED**

Canon VI of St. Nicephoros allows such a Priest-Abbot to ordain also a Sub-deacon. But the divine laws of Orthodox emperors, supplementing the Holy Canons in this regard add directions how an Abbot is to be made. Or, at any rate, they state that a Bishop must not make an Abbot in monasteries according to rank, but must make that one whom either all the monks themselves, or at least the most virtuous ones, choose by confessing on pain of their conscience that they are choosing him not as a matter of friendship or favor, but because they know him to be orthodox and temperate and well fitted to govern the monks and the monasteries well. This same rule is to hold good also in the case of the Abbess of a women's Monastery.

23. CONCERNING OSTENTATION

The word "ostentacious" properly signifies any vain and unseasonable thing. The corresponding Greek noun (perpereia) is derived from the brothers of the Cecropides, who were named Perperi, who labored vainly and unseasonably, while loving worthy persons (according to Dositheos in his *Dodecabiblus*, page 514. That explains why the Apostle said, *"Love is not addicted to ostentation"* (I Corinthians13:4. Note of Translator.– This sentence is badly translated in the A.V. "*charity vaunts not itself,*" while in the R.V. only the word "*charity*" has been corrected to "*love,*" leaving the incorrect "*vaunts not itself*" stand as in the A.V., in proof of the fact that the translators could not understand the Greek word at all and were only guessing at its meaning. The Douay Version of the Roman Catholics is even worse: it says, "*charity deals not perversely.*" I have taken pains to translate the Greek word perperevetai here by its nearest English equivalent simply because it serves to show how ineptly the Scriptures have been translated into English by men unfamiliar with the Greek tongue, which to them is practically a puzzle), or, in other words, it does nothing in vain. Taken in a broader sense, however, the noun perpereia (like the corresponding English noun ostentation) denotes vainglory and pretentiousness.

24. FANCY VARIED COLORED CLOTHING PROHIBITED

For the Bible prohibits the weaving together of different kinds and different colors of threads in one and the same fabric, where it says: *"You shall not wear a garment of various sorts, as of woolen and linen goods together"* (Deuteronomy 22:11), in expounding which divine Isidorus the Pelousiote says that Moses would not let even linen garments be interwoven with purple and scarlet, thus inciting his subjects to philosophy, and banning them every luxury. For by prohibiting the interweaving of wool and linen he precluded the manufacture of garments parti-colored or variegated with interwoven threads of different materials. By not allowing purple and scarlet threads to be woven with linen clothes he prohibited all luxuriousness and adornment of garments. And if God forbids these things to secular Jews, how much more He forbids them to Christians, and especially to His Bishops and Priests! But if these things are forbidden to Bishops and Priests and Clerics, how much more they are forbidden to monks and nuns, all who have renounced the world and all its fantasy. Hence the garments worn by some monks today, which are embellished with more adornment than is to be found even among laymen, are indeed a veritable abomination.

25. **CONCERNING CRAVING FOR HOLY ORDERS OR AUTHORITY**

It is for this reason, too, that St. Basil the Great says (in his Ascetic Ordinance 10) that if any ascetic or caloyer would like to become a cleric and be admitted to Holy Orders, or craves to become an abbot and the protector of others, he is ailing with a diabolical disease and is liable to the charge of Philarchy (i.e., a penchant for ruling others).

26. **SIMONIACS ARE TO BE DRIVEN AWAY**

I found a note to the present Canon (apparently due to Zonaras) asking why Canon II of the 4th Ecumenical Synod decisively decrees that anyone who ordains or nominates a person for money shall be deposed, whereas this Canon says that he must either cease doing so or be deposed. He then proceeds to solve the perplexity, and says that the Canon of the 4th Ecumenical Synod is speaking of those who ordain others for money; this canon, on the other hand, is speaking

not of those who ordain others, but of those who admit others to the clergy,which is tantamount to saying, of those who for money consent to enroll among the clergy of any particular church persons who have already previously been ordained and are clerics, on which account too it has prescribed a lighter penalty. It becomes plain that this solution is correct also from the assertion in the Canon. For it says that if the person doing this is one on the holy list, he is to be deposed, but a priest in general ordains no one a cleric. Note, however, that according to this Canon those coenobiarchs and abbots ought to be driven away from their monasteries who today are trying to possess themselves of money and who admit those persons who apply to them with money, but without money refuse to admit them into the monastery.

LINKS or Topical_Index

27. MONK NOT OF THE CLERGY MAY BECOME ABBOT

From the present Canon it becomes plain that even a monk who is not in Holy Orders may be made the abbot of a monastery, provided he is sensible and prudent and worthy of the abbotship.

LINKS or Topical_Index

28. MONK LEAVING A MONASTERY TAKES NOTHING WITH HIM

For this reason the second ordinance of Title I of the Novels decrees that if a monk leaves one monastery and goes to another, his belongings must remain in the first monastery. And the thirty-eighth ordinance of Title II of Book I of the Code says that those who leave their own monastery are not to take the personal property which they brought there no matter how great the quantity of it may be even though no consecratory document concerning them was made out (Photios, Title XI, Chapter 4). But even real estate that anyone consecrates must remain with the monastery. For even the land which Ananias and Sapphira his wife consecrated to God was real estate. On account however, of the fact that he kept back part of the price for which he sold it, thus becoming guilty of theft, he was condemned to an poignant death (Acts, Chapter 5).

29. He cannot however, recover it by himself, on the ground of its having been consecrated to God, and again consecrate to another monastery.

30. In other manuscripts there is included the addition “and let him depart quickly.”

Topical Index

31. CONCERNING CONVERSATIONS AND CONTACT BETWEEN MONKS AND NUNS

This same Basil the Great in his Definitions in Extenso, No. 33, says that “in the conversations which monks have to have with nuns, the persons who are to hold the conversation ought to be chosen, as well as a suitable time and place; and it is necessary that everything be decent and modest, and above suspicion. So the persons who are to speak together, so far as respects the monks, ought to be the oldest ones and modest, and reverent, and sage enough to ask every question and to give a reply; as respects the nuns, on the other hand, likewise the oldest and most prudent of them ought to be chosen. But when they are conversing two or three monks as well as two or three nuns ought to be together. For two are better than one, and more credible as witnesses. One person representing one side, and one person representing the other side must not hold a conversation alone, both on account of the suspicion that may arise from there, and because neither one is credible as a witness to what was said, or even to corroborate each other. As for any other brethren that may need to converse with any nun, let them not converse with her directly themselves, but only through the medium of the more aged ones; and let chosen monks offer those things which they wish to speak about to those chosen and more aged nuns, and let these in turn tell the things to the sisters with whom they sought communication.

Moreover, even those monks who take the necessities to the nuns and perform services, ought to be tried and tested men and modest and well advanced in age, so as not to rouse any bad suspicion whatever. He decrees this same thing also in his Epitomized Definitions, No. 220.

In his Epitomized Def. No. 281, on the other hand, he decrees that if two monasteries are closely adjacent to each other, and one of them is poor while the other has the means, the one having the means of managing to help the poor one, as having an obligation, ought to lay down or risk its soul in behalf of the other,

in accordance with commandment. But if, nevertheless, it fails to do so, the one which is poor ought to be longsuffering, and, imitating Lazarus, it ought to rejoice in the hope which lies in the future age, on account of this poverty, as the sole comfort and joy remaining available to them. In agreement with what was said above by Basil the Great with reference to the more aged monks who have to render services to the nuns, St. Nicephoros also decrees something. For he says in his Canon. XXII that if a priest-monk-that is to say, a monk-priest, or hieromonk – who is young performs services for nuns, one ought not to partake of the Mysteries from him, in order, as it appears, to be shamed by this and be corrected. And see also the three Canons of John the Faster found later, and the Footnote to the same Canon XXII of Nicephoros.

32. Just as Basil the Great cites this passage in regard to such a matter also in his discourse on Virginity.

33. PARENTS NOT TO REMOVE CHILDREN WHO CHOSE MONASTIC LIFE

The imperial laws also decree the following supplementary provision: that parents may not take those children of theirs away from monasteries who have chosen the monastic life, but must nevertheless bestow upon them whatever legacy belongs to them, even though any cause (blame or accusation) had been incurred by them previous to their becoming monks (or nuns). Read also the testimony of St. Chrysostom in the Footnote to Canon XV of Gangra.

LINKS or Topical_Index

34. MONK CAN DEPART FROM MONASTERY

In view of the fact that the present Canon was set forth and promulgated in an indefinite manner, without exhibiting the reasons on account of which one may depart from his monastery, after doing as much research as we could we discovered the following reasons:

1) a monk may depart from his monastery if the abbot is a heretic, according to Canon XVII of Nicephoros;

2) if women enter the monastery, according to the same Canon of Nicephoros;

3) if worldly children are being taught letters in the monastery; since through these children whatever occurs in the monastery becomes published abroad, according to the same Canon of Nicephoros – add also that it is on account of the scandal arising from there. But Basil the Great (see his Def. in Ext., No. 36) allows a monk to depart from his monastery only for one reason, which is to say, if he has any psychical injury which, he says, he ought first to reveal to those possessing the power or ability to correct it, and if they fail to correct, then he is to separate, no longer as from brethren, but as from strangers. But if any monk on account of the unsettled condition and frivolity of his mind, and not, that is to say, on account of any injury, departs from his monastery, he must either cure this illness and unsettled condition, by persisting in the monastery, or, if he is unwilling to be cured in this manner, he is to be refused admittance to any other monastery.

Another reasonable cause for separation and departure, however, is mentioned by the same Saint: reason and teaching will admit no excuse other than injury of the soul – that is to say, the reason we have mentioned (but if on account of the Lord's commandment another brother goes to another place, these brethren are not separating from each other, but, on the contrary, they are fulfilling an economy). In agreement with divine Basil Canon VI of Nicephoros also decrees that if anyone is injured psychically, he ought to tell about his injury to the prior, and if he fails to correct it, yet the danger is evident, let him depart from the monastery. Even though the abbot places him under bond not to depart, he must pay no attention to this bond, but must depart anyhow. Some authorities also add another reasonable cause for departure, vii., if at any time any obedientiary and coenobite should prove worthy for quietude; for then and in that case he may leave with the permission of the abbot, in order that he may converse with God alone all by himself, in accordance with what John of the Ladder says (in his discourse concerning obedience).

Nevertheless, close attention must be paid to this point, since it is not for every monk that departure and quietude are possible. So much is said for voluntary departure. For against his will and involuntarily even an abbot may be driven from his monastery and shut up in another if he accepts money for admitting

those who intend to betake themselves to a monastic life, according to Canon XIX of the present Synod And one who is tonsured without a sponsor is sent to another monastery, according to Canon II of the 1st-&-2nd Synod; and one who is tonsured without first undergoing three years' trial and test, according to Canon V of the same Synod. And with the object of improvement and correction, a prelate may transfer virtuous monks, according to Canon IV of the same Synod.

35. In other manuscripts it reads "God-fearing," which appears to be more correct.

36. In other manuscripts it says in addition, "Only let it be done with reverence," as Zonaras also interprets it.

LINKS or Topical Index

CONCERNING THE SO-CALLED FIRST - AND - SECOND SYNOD

PROLOGUE

This Synod is given this title by Zonaras, Balsamon, Blastaris, and others. The great and holy First-and-Second Synod, which was held in Constantinople in the all-venerable temple of the Holy Apostles,[1] was assembled in the time of Emperor Michael, the son of Theophilos, and of Bardas Caesar, his uncle on his mother's side, in A.D. 861.[2] It was attended by three hundred and eighteen Fathers, among whom[3] the most distinguished were: Most holy Photios, patriarch of Constantinople, who a been elevated anew to the throne of Constantinople at that time after divine Ignatios had been exiled to Mitylene, by force and power of Caesar Bardas; and the legates, or deputies, of Pope Nicholas, namely, Rodoald of Porto and Zacharias of Anagnoea, who were then in Constantinople on a mission against the iconomachists.[4] The reason why it is called the First-and-Second Synod is, according to Zonaras, Balsamon, Blastaris, and Milias (page 920 of the second volume of the Synodal Records. There was held a first convention of this Synod[5] an after the Orthodox participants engaged in a discussion with the heterodox participants (perhaps these were the remnants that had remained from the iconomachists, as we have said), and the Orthodox members won and the heterodox were defeated, it was decided to keep a written record of everything that had been asserted in the Synod, in order that it might remain certain and sure. But the heretics, being discomfited averse to having these records preserved, lest they be seen to have been defeated, and lest in consequence they be expelled from the Church and the congregation of the faithful, made such a disturbance and fight, even drawing knives and engaging in murderous assaults, that the first convention was dissolved without any definition and result being committed to writing. After some time had passed, a second convention of the same Synod, and again there was a discussion of the Orthodox participants with the heretics concerning the same subjects; and at this meeting the dogmas asserted concerning belief were written up.

Hence, this Synod having on this account been properly and truly but one, it was styled the First-and-Second because of the circumstance of its having held a first and a second convention. At its second convention the present seventeen Canons were promulgated, which are essential to the decorum and regulation of the Church, being corroborated and confirmed by the *Nomocanon of Photios*, by the interpreters of the Canons, and by the whole Church. Note, however, that in some manuscript codices there are thirty Canons bearing an inscription in the name of the present Synod: but we have interpreted only those recognized by the Church and interpreted by the exegetes; as for the others, we have left them out on the ground that the Church does not recognize them The present Synod has been assigned by all commentators a place preceding the other local Synods held previously to this one, either because of its having been a large one and one more numerously attended than were those, or rather because it followed immediately in the wake of Seventh Ecumenical Synod both in respect of the date and in that it was convoked against the same iconomachists as those against whom that one was convoked, and, in a way, this Synod was, in that respect, a continuation or successor of that one.[7]

LINKS or Topical_Index

THE SO-CALLED FIRST-AND-SECOND SYNOD HELD IN THE TEMPLE OF THE HOLY APOSTLES

THE SEVENTEEN CANONS

LINKS or Topical_Index

CANON I

The building of monasteries, which is something so seemly and honorable, and rightly excogitated by our blissful and devout fathers of old, is seen to be done wrongly today. For some men, bestowing the name of monastery on their own property and domain, and promising God to sanctify this, have recorded themselves as owners of the consecrated lands and buildings, and have contrived to devise a way in which to devote them to a divine purpose in name only. For they do not blush to assume the same authority over them after the consecration as they could have exercised before this without overstepping their rights. And so much commercialized has the thing become that many of the lands and buildings consecrated are being sold openly by the consecrators themselves, inspiring beholders with amazement and indignation. And not only have they no regret for what they have done in appropriating to themselves authority over what was dedicated to God once, but they even fearlessly confer it upon others. For these reasons, then, the Holy Synod has decreed that no one shall have a right to build a monastery without the consent and approval of the bishop. With his knowledge and permission, after he has executed the necessary prayer, as was enjoined legislatively by the God-beloved fathers of olden times, they may build a monastery together with all its accessories, recording every thing belonging thereto in a breve and depositing the latter in the archives of the bishopric; the consecrator having no right whatever to make himself an abbot, or anyone else in his stead, without the consent of the bishop. For if one is no longer able to exercise ownership over what

he has given away to some other human being, how can one be conceded the right to appropriate the ownership of what he has sanctified and dedicated to God?

(CanonsIV, XXIV of the 4th Ecumenical Synod;
Canon XLIX of the 6th Ecumenical Synod;
Canons XII, XIII, XVII, XIX of the 7th Ecumenical Synod; Canon II of Cyril.)

Interpretation

In view of the fact that some persons who built monasteries and consecrated their goods to them, again after the consecration not only exercised ownership over them, but even sold them and made others their owners, on this account the present Canon decrees that every monastery shall be built with permission and approval of the local bishop, who is to execute the usual prayer when its foundations are being laid. It is to be recorded, moreover, in a breve[8] or, more plainly speaking, in a small and brief codex, what goes to make up both the newly built monastery itself and all the chattels and real estate that have been dedicated to it either by the one who has built it or by other Christians. And that codex is to be securely kept in the bishopric or metropolis, in order that the one who has dedicated it may not thereafter remove anything from there and take it away. In fact, the founder and dedicator of a monastery is to be so estranged from there that neither he himself can become the abbot of it, nor can he appoint anyone else abbot of it without the approval of the bishop, nor can he appoint anyone else abbot of it on the alleged ground that it belongs to him[9] since if what one gives away to another human being can no longer be reclaimed and taken back, how can one who has dedicated those things once to God take control of them again? For such a person would be considered a sacrilegist and would be liable to stand trial as such and receive the sentence of Ananias and Sapphira.

CANON II

In view of the fact that some men pretend to take up the life of solitude, not in order to become purely servants of God, but in order that in addition to and by virtue of the grave appearance of the habit they may acquire the glory and mien of reverence, and find hence a way of enjoying in abundance the pleasures connected therewith, and, only sacrificing their hair, they spend their time in their own homes, without fulfilling any service or status whatever of monks, the Holy Synod has decreed that no one at all shall assume the monastic habit without the presence of the person to whom he owes allegiance and who is to act as his superior or abbot and to provide for the salvation of his soul, by which is meant a God-beloved man at the head of a monastery and capable of saving a soul that has but recently offered itself to Christ. If anyone be caught tonsuring a person without the presence of the abbot who is to have charge of him, he shall be deposed on the ground that he is disobeying the Canons and offending against monastic decorum, while the one. who has been illogically and irregularly tonsured shall be consigned to whatever allegiance and monastery the local bishop may see fit. For indiscreet and precarious tonsures have both dishonored the monastic habit and caused the name of Christ to be blasphemed.

Interpretation

Some persons, wishing to have the world pay them reverence (or actuated by some ailment or sorrow), become monks hypocritically, but after becoming such, go back and again stay in their homes in the world without observing any monastic formality and canon[10]. So by way of preventing the occurrence of this impropriety the present Canon decrees that no priest or even chief priest shall tonsure a monk without a senior and spiritual sponsor being present who is to undertake the care of his soul's salvation, a man, that is to say, who is beloved of God[11] and at the head of a monastery, and fitted to guide newly-trained and monks to salvation. If nevertheless anyone should do so, let him be deposed as a transgressor of the canons and of monastic decorum, and let the one tonsured without a sponsor be placed in subordination to another monastery, to any other, that is to say, that the bishop may see fit, since faulty and illogically performed

tonsures of monks not only have disgraced the most honorable habit of monks, but lead infidels to blaspheme the name of Christ when they see the monks living so irregularly and indifferently[12], however, that even one who succeeds in becoming a monk without a sponsor and a senior can no longer take off the habit, but, still wearing it, he is merely turned over to another monastery. See also the Footnote to Canon XXI of the Seventh Ecumenical Synod.

CANON III

Even this is wrong when it is done, but what is much worse, when over looked and neglected, has been judged to need correction, in order that anyone who is the head of a monastery shall not fail to seek with great diligence to recover monks ranged under him that have run away, or upon finding them shall not fail to take them back, and to regain them by subjecting the diseased part to proper and suitable medical treatment of the offense, and striving to strengthen it. The Holy Synod has decreed that one failing to do so shall be subject to excommunication. For if a man who has undertaken the protection of irrational animals and woefully neglects his flock is not left unpunished, if any man who has been entrusted with the pastoral rulership of the cattle of Christ suavely and indolently betrays their salvation, he will surely collect punishment for his daring action. But if any monk refuses to come back when called upon to do so, the bishop shall excommunicate him.

(Canon IV of the 4th Ecumenical Synod; Canons XIII, XIX, XXI of the 7th Ecumenical Synod; Canon LXXXVIII of Carthage.)

Interpretation

The present Canon prohibits monks from fleeing from their own monasteries and going to other monasteries, or wandering about here and there. If some irregular monks do this, it subjects the abbot of the monastery to the penalty of excommunication if he fail to endeavor with great diligence to find the runaways, or, in other words, those monks of his who have fled; and if after finding them he fails to make every effort to bring them back, and to cure them each according to the psychical ailment affecting him. For if a tender of irrational animals is punished for neglecting to watch them, how much more one shall be chastised

who is tending the sheep of Christ and through his own negligence sells away their salvation which Christ has bought with His blood! But if the monk being sought and begged to come back proves disobedient, let him be excommunicated by the bishop. Read also Canon XXI of the Seventh Ecumenical Synod.

CANON IV

The Evil One has striven in many ways to render the respectable habit of the monks an object of reproach, and he has found ready assistance in this to result from the opportunity afforded by the heresy that has seized control of things. For the men who are living monastically abandon their own monasteries under the stress of heresy, some going to other. monasteries and some falling into the resorts of worldly men. But this is deplorable when what was then being done for piety's sake made them appear to deserve felicitation, but, has now degenerated into an illogical custom, which makes them, appear ridiculous. For in spite of the fact that piety has spread into every corner and the Church has got rid of scandals, yet some men who have deserted their own monasteries, and like an unrestrainable stream are pouring and flowing into other channels, now are filling the monasteries with great indecorum, and introducing disorder into these with their riotous entrance, and are distracting and disorganizing the decorous element of submissiveness. But by way of halting the restless and unrestrainable rush the holy Synod has decreed that if any monk runs away from his own monastery to another or riotously enters a worldly resort, both he himself and the one receiving him shall be excommunicated until the absconder has returned to the monastery which he has wrongly fallen out of. But if, in any particular case, the bishop should wish to send away to another monastery some of the monks of proven reverence and decorousness of life for the purpose of stocking the other monastery, or should wish to transfer them even to a mundane house for the purpose of compassing the salvation of the inmates thereof by establishing the monks therein, or should see fit to place them elsewhere, this course shall not render either the monks or the ones receiving them subject to any penalty.

(Canon IV of the 4th Ecumenical Synod;
Canons XIX, XXI of the 7th Ecumenical Synod;
Canon LXXXVIII of Carthage.)

Interpretation

Since in the time of iconomachy monks were being driven away by the iconomachists and iconomachs, and were leaving their monasteries, and were either going to other monasteries (see Canon XIII of the 7th Ecumenical Synod) or were taking refuge in worldly resorts, and, having grown accustomed from that time continued doing so even in the time of Orthodoxy, leaving their monasteries and like an unrestrainable river streaming from monastery to monastery and from place to place, they not only deprived monasteries of their ornaments (for the ornament of a monastery is the condition of having monks stay in permanently in quietude and not keep going away), but also caused many irregularities and corrupt manners and various undesirable changes in them with a splurge of pleasure (for this is what is denoted by the word "riotous". So, in order to prevent such an evil as this, the Synod in the present Canon excommunicates both monks fleeing from their monasteries and any persons who may offer them shelter, whether these persons be monks belonging to another monastery, or worldlings, until such time as the former return to their own monasteries. If, however, the local bishop or chief priest should desire to transfer reverent and virtuous monks to any other monastery for the improvement of the latter and its regularization, or to a worldly habitation for the salvation of those dwelling therein, or to any other place, then and in that case neither the monks going there nor the persons admitting them are liable to excommunication. Read also Canon XXI of the 7th Ecumenical Synod.

LINKS or Topical_Index

CANON V

We find that indiscreet and unapproved renunciations are ravaging monastic decorum to a great extent. For some men impetuously flinging themselves into the solitary mode of life, and owing to the roughness and painfulness of asceticism giving it scant affection, wretchedly relapse again into flesh-loving and pleasurable life. The Holy Synod has therefore decreed that no one shall lay claim to the monastic habit until after the expiration of the term of three years allowed them to prove their worthiness they turn out to be adequate and fit to take up such a mode of life in earnest; and it has bidden this to prevail by all means as the rule; unless, nevertheless, it should so happen anywhere that some

grave disease has overtaken the person, making it necessary to shorten the period of his trial; or unless, nevertheless, there should be anywhere a man so reverent as to lead a monastic life even in a worldly habit – for in the case of such a man even a six months' period of trial is sufficient for a thorough test. If anyone does anything contrary to these words, the abbot, on the one hand, shall pay the penalty by forfeiting his abbotship, for his irregularity and be compelled to conduct himself as an subordinate; the monk, on the other hand, shall be consigned to another monastery that observes monastic strictness.

Interpretation

Since some men, without first making a test, but on the spur of the moment, or rather to say rashly and irregularly become monks, and afterwards, being unable to bear the toil and moil of monkish ways, they return again to their former flesh-loving and worldly life, for this reason the present Canon decrees that no one shall become a monk unless he is first tried out for three years without fail, except only that the period of three years may be shortened whenever anyone incurs a grave disease or illness, and except only if someone be so reverent even when he is living in the world that he actually lives a monkish life, for as regards him even six months only are enough for a test of his worthiness. As for any abbot, on the other hand, who tonsures a monk before the expiration of those three years, he himself shall forfeit his abbotship, and shall be made a subordinate by way of punishment for his disorderliness; while the newly-tonsured monk shall be given to another monastery which observes monkish austerity.[13] Note that not if one does succeed in becoming a monk without undergoing the three years' trial, he cannot thereafter divest himself of the habit, but can only be turned over to another monastery. See the Footnote to Canon XXI of the 7th Ecumenical Synod, and Canon XXI itself.

LINKS or Topical Index

CANON VI

Monks ought not to have anything of their own everything of theirs ought to be assigned to the monastery. For blissful Luke says concerning those who believe in Christ and, conform to the monks' way of life: "Neither said any of them that anything of the things which he possessed was his own; but, on the contrary, they held everything in common" (Acts 4:32).

Wherefore unto those wishing to lead the monastic life permission is given to dispose of their property to whatever persons they may wish, so long, that is to say, as the property may be legally transferred to them. For after their entering upon the monastic life the monastery has the ownership of all they bring with them, and they have nothing of their own to worry about other than what they have been allowed to dispose of beforehand. If anyone be caught appropriating or claiming any possession that has not been made over and conveyed to the monastery, and revealed to be enslaved to the passion of love of property, that possession shall be seized by the abbot or bishop, and shall be sold in the presence of many persons, and the proceeds from there shall be distributed to the poor and indigent. As for anyone who shall meditate holding back any such possession, after the fashion of Ananias of old, the Holy Synod has decreed that he shall be chastened with a suitable discipline. It is to be understood, moreover, that whatever rules the Holy Synod has made in regard to men who are leading the monastic life of monks, the same rules apply also to women who are leading the monastic life of nuns.

Interpretation

The present Canon decrees that monks, as being dead to the world, ought not to have any private property, but, on the contrary, ought to dedicate all their real and personal property to the monastery where they have been tonsured, in order that in them may be fulfilled that which the Evangelist Luke says in the Acts of the Apostles concerning those Christians who in the commencement of the preaching of the Gospel believed in Christ and foreshadowed the communistic way of life of the monks; since not one of them ever said that anything was his own, but, on the contrary, everyone's things were belonged communistically to all of them. Therefore all persons who wish to become monks or nuns, before actually doing so, have a right to distribute their property among any persons not prohibited by the civil laws from receiving it (this exception excludes, for instance, heretics, according to Canons XXX and LXXXIX of Carthage, as well as natural-born sons. Nevertheless, they may give their sons a twelfth part of their property, according to Zonaras, provided they were born in lawful wedlock). But after they have become monks or nuns, they no longer have permission to care for or to distribute their property, but, instead, all of it is owned by the monastery.

If, however, anyone should be caught after becoming a monastic and be detected and found guilty of having withheld anything for himself and it be proved that he failed to dedicate it to the monastery or convent or coenobium, that chattel, whatever it may be, is to be taken by the abbot or by the local bishop, and selling in front of many persons to avoid suspicion, he is to distribute the proceeds among the poor. But as for any monk that has committed sacrilege after the manner of Ananias, he is to be brought back to his senses and sobered up with the right penalty. These rules, however, which we have laid down with regard to monks ought to be similarly observed also with regard to nuns.

CANON VII

We see many of the bishoprics falling down and in danger of being relegated to utter destruction, because, we venture to say, the heads of these establishments consume their thought and attention in projecting new monasteries, and exploiting these projects, and in contriving to convert the income thereof to their own use they busy themselves with the development of those. The Holy Synod has therefore decreed that not one of the bishops shall be permitted to build a new monastery of his own to the detriment of his own bishopric. If anyone be caught daring to do this, he shall be punished with the proper penalty, while the building he has erected shall be assigned to the estate of the bishopric as its own property, on the ground that he has not even so much as had a right to originate a monastery. For nothing that has been unlawfully and irregularly in vogue can be taken to exploitable to the prejudice of what is canonically consistent.

(Apostolic Canon XXXVIII;
Canon XXVI of the 4th Ecumenical Synod;
Canons XI, XII of the 7th Ecumenical Synod;
Canons XXIV, XXV of Antioch;
Canon XV of Ancyra; Canon 7th Ecumenical Synod of Gangra;
Canons XXXIV, XLI of Carthage;
Canon X of Theophilus; Canon II of Cyril.)

Interpretation

The present Canon prohibits bishops from leaving their bishopric in danger of going to wrack and ruin, and building monasteries of their own at the expense of the funds of the bishoprics. For, just as it is not right for monasteries to be deprived of their funds, so and in like manner may the same be said of bishoprics, and especially when they are in danger.If any bishop dares to build a monastery, he shall suffer the proper penalty; and the newly-built monastery shall not receive any right of a monastery as such, or, in other words, it shall not be administered independently on its own basis, but shall become property dedicated to the bishopric and be owned by the latter, on the ground that it has been built with funds of the bishopric, since what is done illegally cannot injure or upset what is done legally and canonically. Balsamon, on the other hand, says that if the bishopric is not imperiled, or injured, the bishop may, at his own expense (perhaps derived from surplus funds of the bishopric) build from the ground up and rebuild ruined monasteries, just as Patriarch Photios built the monastery of Manuel from the ground up; and Patriarch Alexios; Patriarch Theophylact, the notorious Monastery of the Rufians; and other patriarchs and bishops likewise.[15] See Apostolic Canon XXXVIII.

LINKS **or** **Topical_Index**

CANON VIII

The divine and holy Canon of the Apostles judges those who castrate themselves to self-murderers; accordingly, if they are priests, it deposes them, and if they are not, it excludes them from advancement to Holy Orders.

Hence it makes it plain that if one who castrates himself is a self-murderer, he who castrates another man is certainly a murderer. One might even deem such a person quite guilty of insulting creation itself. Wherefore the Holy Synod has been led to decree that if any bishop, or priest, or deacon, be proved guilty of castrating anyone, either with has own hand or by giving orders to anyone else to do so, he shall be subjected to the penalty of deposition from office; but if the offender is a layman, he shall be excommunicated: unless it should so happen that owing to the incidence of some affliction he should be forced to operate upon the sufferer by removing his testicles. For precisely as the first Canon of the Synod held in Nicaea does not punish those who have been

operated upon for a disease, for having the disease, so neither do we condemn priests who order diseased men to be castrated, nor do we blame laymen either, when they perform the operation with their own hands. For we consider this to be a treatment of the disease, but not a malicious design against the creature or an insult to creation.

(Apostolic Cannons. XXI, XXII, XXIII, XXIV;
Canon I of the First Ecumenical Synod.)

Interpretation

Just as Apostolic Canon XXII forbids anyone who castrates himself to be made a cleric, and Apostolic Canon XXIII deposes them if they have already become clerics in case they castrate themselves, as being murderers of themselves, so does the present Canon depose those clerics who, either with their own hands or by giving orders to someone else, castrate anyone; and it excommunicates laymen who do this. But if anyone should fall a victim to an affliction requiring him to be castrated, then and in that case neither those priests who order his castration are to be deposed, nor are laymen who with their own hands castrate such a person to be excommunicated, since castration of such persons aims at curing the disease, and not at killing the man, or at offering any insult to nature. See also Apostolic Canon XXI.

CANON IX

In view of the fact that an Apostolic and divine Canon subjects to deposition priests that attempt to strike believers who have sinned or unbelievers who have wronged someone, those who are devising a way to satisfy their own animus and garbling the Apostolic Ordinances have taken it to mean priests striking persons with their own hands, when as a matter of fact neither does the Canon imply any such thing, nor does right reason permit this to be assumed. For it would be truly vain and exceedingly precarious to depose a priest for striking someone three or four times with his own hands, but to leave unpunished one who, permission being given, beats someone by order of another mercilessly and to death, instead of augmenting the punishment. Wherefore seeing that the Canon.simply chastises the act of striking, we too join in condemning this. For a priest of God ought indeed to reprimand a disorderly person with instructions and admonitions, and at times

even with, ecclesiastical censures, but not with whips and blows to assault men's bodies. If, however, there should be some men who are utterly insubordinate and refuse to yield to correction because of censures, no one is prohibited from correcting these persons by haling them before the local magistrates. In fact, c. V of the Synod in Antioch has canonically decreed, that persons causing disturbances and revolts to the Church shall be converted and brought to their senses again by recourse to the civil authority.

(Apostolic Canon XVII; Canon V of Antioch;
Canons LVII, LXII, LXXVI, LXXXIII, XCIX, CVI, CVII of Carthage.)

Interpretation

Since some men in Holy Orders, misunderstanding Apostolic Canon XXVII, which deposes those in Holy Orders when they strike a believer or an unbeliever, say that that Canon deposes only those who strike anyone with their own hand, and not those who by giving orders to others have someone else strike a person, because they are trying by means of this misunderstanding to satisfy their own irrational anger.It is absurd, says the present Canon, to suppose that the divine Apostles commanded indeed that anyone in Holy Orders be deposed if he strike someone three or four times, say, with his hand, but failed to provide any punishment at all for one who has others beat a person most cruelly and to death. Hence, inasmuch as the Apostolic Canon says generally and indefinitely that anyone who strikes another person is to be deposed, whether he struck him with his own hands or had others strike him, we too agree with it in decreeing similarly. For priests of God ought to chastise the disorderly with admonitions and words of advice, though sometimes with ecclesiastical disciplines too, excommunications, that is to say, and anathematizations, when they will not be persuaded with words of advice; but they ought not to assault men with cudgels. But if some persons will not return to sobriety even with the administration of ecclesiastical censures, it is permissible to turn them over to the civil authorities and let the latter chastise them: in the same way as Canon V of Antioch decrees that disturbers of the Church shall be brought to their senses by appealing to the hand of the civil authorities. Read the said Apostolic Canon XXVIL.

LINKS or Topical_Index

CANON X

Those who appear to be victims of their own passions not only do not shudder at the thought of the punishment provided by the sacred Canons, but have actually dared to laugh them to scorn,. For they distort themselves, and in conformity with their venomous nature they forge their will awry; in order that thanks to the magnanimity of their venom, according to St. Gregory the Theologian, not only may the evil be kept from affecting their responsibility, but may even be thought something divine. For this holds true in the case of the Apostolic Canon that says that no one shall appropriate any golden or silver vessel that has been sanctified, or any piece of cloth, to his own use. For that would be unlawful. If anyone be caught doing so, let him be disciplined with excommunication.

Taking this Canon to be in effect an advocacy of their own unlawful deeds, they allege that one must not deem those men worthy of deposition who employ the venerable table cover of the Holy Table to make a tunic for themselves or reshape it into any other vestment. Not only so, but not even those who employ the holy chalice. O, what impiety! or the venerable diskos; or things akin to these, because, they expend them for needs of their own, or defile them outright! For the Canon says that those who become guilty of this are to be punished with excommunication, but has made no one liable to deposition for such an act. But who would tolerate the magnitude of any such perversion and impiety? For notwithstanding that the Canon inflicts excommunication upon those who merely use what is sanctified, but do not appropriate it to the extent of purloining it entirely, they, on the other hand, exempt from deposition those who plunder and sacrilege the equipment of the Holy of Holies, and as for those who pollute the venerable diskos or holy cups by putting them into use for the serving of food, so far at any rate as they rely upon their own judgment, they rank them as undeposed, notwithstanding that the contamination has become apparent to all, and it is plain that those who do such things not only incur liability to deposition, but even become subject to charges of committing the worst kind of impiety.

Wherefore the holy Synod has decreed that those who. purloin for their own profit, or who misuse for some unholy purpose, in general any one of the holy and holy vessels or utensils in the sacrificial altar, or of the vestments, or the holy chalice or the diskos, or the tongs, or the venerable table cover, and the so-called "aer," are to be compelled to undergo total and complete deposition. For one charge is that of having profaned, and the other charge is that of having plundered the holy things.As touching those, however, who convert to an unholy use for themselves, or bestow upon another person, consecrated vessels or vestments outside of the sacrificial altar the Canon excommunicates them and we join in excommunicating them. But as for those who utterly purloin them and take them away we make them liable to condemnation as sacrilegists.

(Apostolic Canon LXXII, LXXIII;
Canon VIII of Gregory of Nyssa.)

Interpretation

With reference to the seventy-third Canon of the Apostles which excommunicates those who use for common and unholy service any holy vessel or vestment some persons misunderstanding it have been saying that those persons do not deserve to be deposed who convert to their own use or pollute by unholy use the cloth covering the Holy Table, or a shirt or some other garment, by making it their own, or the holy Chalice, and the venerable diskos, and the other most divine vessels which are in the Bema, since Apostles excommunicate only those who do these things, and do not depose them. So the present Canon decrees that those who make these assertions are distorting the Apostolic Canon, and are garbling or misinterpreting it to suit their passions. Wherefore if the Canon excommunicates those who do not purloin but only use for common service only the sanctified vessels that are outside of the Bema with their dedication to the temple, how can it be said that they are not responsible and subject, not only to deposition, but even to the worst kind of impiety, who both purloin and with common and impure uses pollute the very Holy of Holies outright, Chalices, I mean, and divine patens, and other things of alike nature, by means whereof the awful and horrible Mysteries are performed? So if anyone in Holy Orders purloins the holy vessels and vestments to be found in the holy

sacrificial altar, or uses them in an unholy service, let him be completely deposed, since this depredation (to speak of it thus) is nothing short of sanctilege (a crime which is much more serious than mere sacrilege). This unholy service, on the other hand, is a profanation and pollution of the holies. As for those who employ in common service for their own use the vessels or vestments found outside of the holy Bema, or who give them to others to be so used, both the Canon of the Apostles and we ourselves excommunicate them But as for those who snatch them away altogether, or steal them completely, we make them liable to condemnation as sacrilegists. Read also the same Apostolic Canon LXXIII.

CANON XI

The divine and holy Canons impose the penalty of deposition on priests or deacons who undertake secular offices or worldly cares, or the so-called curatories in the households of civil magistrates. We too confirm this, and as concerning the rest of those who are included among the Clergy we decree that in case any one of them is being employed in secular offices, or undertakes or accepts so-called curatories in the households of civil magistrates or in the suburbs, that person shall be ousted from his own Clergy. For, according to the most veracious utterance pronounced by Christ Himself, our true God,"no one can serve two masters" (Matthew 6:24; Luke 16:13).

(Apostolic Canons.VI, LXXXI, LXXXIII;
Canons III, VII of the 4th Ecumenical Synod;
Canon X of the 7th Ecumenical Synod; Canon XVIII of Carthage.)

Interpretation

The present Canon prohibits not only those within the Bema in Holy Orders, as the rest of the Canons decree, but also all the clerics outside of the Bema, from accepting secular offices and curatories, or, more plainly speaking, superintending and taking care of the internal affairs of the households of civil magistrates, as well as their farm lands, or latifundia. If any one among them should do this, let him be driven out of his Clergy, since according to the Lord's words, "*no one can serve two masters.*" See also Apostolic Canon VI.

CANON XII

Besides the fact that the Holy and Ecumenical Sixth Synod has made liable to deposition, clerics who are officiating or baptizing within a home in prayer-houses without the consent and approval of the bishop, we too join hands with that Synod in condemning them likewise. For inasmuch as the holy Church is expounding the faith straightforwardly and soundly, and is professing and defending the true word, and is both maintaining and teaching outright the decorum regulating conduct in actual life[18] it is dissonant and undevout to relegate those living together without lack of education to their own roles, to vitiate her good order, and to permeate her with troubles and scandals galore. Wherefore the present holy Synod in cooperation with God, and in agreement with the Ecumenical and Holy Sixth Synod, has decreed that those who are officiating within a private home in prayerhouses are removed from clergy, that is to say, the removal from clergy being awarded them by the local bishop. But if any other persons than these, without the bishop's lending his good will, should fall into those roles and dare to touch the liturgy, they are to be deposed from office, whereas those on the other hand who partook of their communion are to undergo excommunication.

(Apostolic Canon XXXI; Canon XVIII of the 4th Ecumenical Synod;
Canon LIX of the 6th Ecumenical Synod;
Canons XII, XIII, XIV, XV of the 1st-and-2nd Synod; Canon VI of Gangra;
Canons X, LXII of Carthage; Canon V of Antioch; Canon LVIII of Laodicea.)

Interpretation

The present Canon agrees with Canon XXXI of the 6th Ecumenical Synod, which we have interpreted; see the interpretation given there. All that the fathers of the present Synod add is this, that those who are about to officiate in prayerhouses which have not been dedicated and which are inside private houses must be appointed and allotted to this function by the local bishop.

If, nevertheless, others who are in Holy Orders should dare to officiate in those prayer-houses without being appointed to this function by the bishop, they themselves are to be deposed, while the laymen who have participated with them in this function are to be excommunicated. See also Apostolic Canon XXXI.

CANON XIII

The All-evil One having planted the seed of heretical tares in the Church of Christ, and seeing these being cut down to the roots with the sword of the Spirit, took a different course of trickery by attempting to divide the body of Christ by means of the madness of the schismatics. But, checking even this plot of his, the holy Synod has decreed that henceforth if any Priest or Deacon, on the alleged ground that his own bishop has been condemned for certain crimes, before a synodal hearing and investigation has been made, should dare to secede from his communion, and fail to mention his name in the holy prayers of the liturgical services in accordance with the custom handed down in the Church, he shall be subject to prompt deposition from office and shall be stripped of every clerical honor. For anyone who has been established in the rank of Priest and forestalls the Metropolitan's judgment, and, judging matters before a trial has been held, insofar as lies in his power, condemns his own father and Bishop, he is not even worthy of the honor or name of Priest.

Those, on the other hand, who go along with him, in case any of them should be among those in Holy Orders, they too shall forfeit their own rights to honor, or, in case they should be monks or laymen, let them be utterly excommunicated from the Church until such time as they spew upon and openly renounce all connection with the schismatics and decide to return to their own Bishop.

(Apostolic Canon XXXI;
Canon XVIII of the 4th Ecumenical Synod;
Canons XXXI, XXXIV of the 6th Ecumenical Synod;
Canons XII, XIV, XV of the 1st-and-2nd Synod;
Canon V of Antioch;
CanonVI of Gangra: Canons X, XI, LX of Carthage.)

Interpretation

Both by means of the heretics and by means of the schismatics the Devil endeavors to divide the body of Christ, or what is otherwise called His Church. On this account and for this reason the present Canon decrees that if any priest or deacon separates from communion of his bishop, and does not mention the name of the latter in accordance with custom, before the Synod has examined into the charges laid against him, and has condemned him, the priest or deacon guilty of doing this shall be deposed from office, since he is not worthy to have the dignity and name of priest or deacon, as the case may be, when, condemning his own bishop, who is his spiritual father, he anticipates the Metropolitan's judgment. For it is Metropolitans, and not clerics, that are entitled to pass judgment upon bishops. Those, on the other hand, who keep in line with such apostates i.e., such priests and deacons, shall, in case they be in Holy Orders, be promptly deposed; but in case they be monks or laymen, let them be excommunicated not merely from the divine Mysteries, but even from the Church herself, until they come to hate the erring priests and deacons, and decide to unite themselves with their own bishop.[19] See also Apostolic Canon XXXI.

CANON XIV

If any Bishop, on the allegation that charges of crime lie against his own Metropolitan, shall secede or apostatize from him before a synodal verdict has been issued against him, and shall abstain from communion with him, and fail to mention his name, in accordance with custom, in the course of the divine Mystagogy (i.e., liturgical celebration of the Eucharistic mystery), the holy Synod has decreed that he shall be deposed, if merely by seceding from his own Metropolitan he shall create a schism. For everyone ought to know his own bounds, and neither ought a priest treat his own bishop scornfully or contemptuously, nor ought a bishop to treat his own Metropolitan so.

(Apostolic Canon XXXI; Canon XVIII of the 4th Ecumenical Synod;
Canons XXXI, XXXIV of the 6th Ecumenical Synod;
Canons XII, XIII, XV of the 1st-and-2nd Synod; Canon V of Antioch;
CanonVI of Gangra; Canons X, XI, LXII of Carthage.)

Interpretation

In a similar vein as in the above Canon, the present Canon deposes those bishops who separate themselves from the joint communion of their Metropolitan, and refuse to mention his name in accordance with established custom; because neither ought any priest to scorn his bishop, nor ought any bishop to scorn his Metropolitan. See also Apostolic Canon XXXI.

CANON XV

The rules laid down with reference to Priests and Bishops and Metropolitans are still more applicable to Patriarchs. So that in case any Priest or Bishop or Metropolitan dares to secede or apostatize from the communion of his own Patriarch, and, fails to mention the latter's name in accordance with custom duly fixed and ordained, in the divine Mystagogy, but, before a synodal verdict has been pronounced and has passed judgment against him, creates a schism, the holy Synod has decreed that this person shall be held an alien to every priestly function if only he be convicted of having committed this transgression of the law. Accordingly, these rules have been sealed and ordained as respecting those persons who under the pretext of charges against their own presidents stand aloof, and create a schism, and disrupt the union of the Church.

LINKS or *Topical_Index*

But as for those persons, on the other hand, who, on account of some heresy condemned by holy Synods, or Fathers, withdrawing themselves from communion with their president, who, that is to say, is preaching the heresy publicly, and teaching it bareheaded in church, such persons not only are not subject to any canonical penalty on account of their having walled themselves off from any and all communion with the one called a Bishop, before any synodal verdict has been rendered, but, on the contrary, they shall be deemed worthy to enjoy the honor which befits them among Orthodox Christians. For they have defied, not Bishops, but pseudo-bishops and pseudo-teachers; and they have not sundered the union of the Church with any schism, but, on the contrary, have been sedulous to rescue the Church from schisms and divisions.

(Apostolic Canon XXXI;
Canon XVIII of the 4th Ecumenical Synod;
Canons XXXI, XXXIV of the 6th Ecumenical Synod;

Canons XII, XIII, XIV of the lst-and-2nd Synod;
Canon V of Antioch; Canon VI of Gangra;
Canons X, XI, LXII of Carthage.)

Interpretation

The same rules as were prescribed in the above Canons with regard to bishops and Metropolitans, are prescribed, and so much the more so, by the present Canon with regard to Patriarchs.For it says that if any priest or bishop or Metropolitan should separate himself from the joint communion of his own Patriarch, and does not mention his name in accordance with custom (this applies, that is to say, to only the Metropolitan; for a priest mentions only the name of his bishop, and the bishop mentions only the name of his Metropolitan), before revealing the charges against their Patriarch to the Synod, and before learning that he has been condemned by the Synod – they, I say, shall all be completely deposed; the bishops and Metropolitans from every clerical activity; the priests from every priestly activity. But these provisions are of effect if priests separate from their bishops, or bishops separate from their Metropolitans, or Metropolitans separate from their Patriarchs, on account of certain criminal charges, of fornication, say, of sacrilege, and of other serious crimes.[20] If, however, the said presidents are heretics, and are preaching their heresy openly[21] and on this account those subject to them separate themselves, even though it be before there has been any synodal trial concerning the heresy, but are even deemed to deserve fitting honor as Orthodox Christians, since not only have they caused no schism in the Church on account of their separation, but have rather freed the Church from the schism and heresy of their pseudo-bishops. See also Apostolic Canon XXXI.

CANON XVI

It is also necessary to decree something in regard to the quarrels and disturbances that are taking place in God's Church. Under no circumstances shall, any Bishop be appointed over a church whose president is still alive and is in good standing of honor, unless he himself shall voluntarily resign. For the cause of one who is going to be ousted from the church must first be canonically examined and brought to a conclusion, and then thereafter when he has been duly deposed, another man may be promoted to the episcopacy in his stead.

But if any Bishop in good standing of honor neither cares to resign nor to pastor his own laity, but, having deserted his own bishopric, has been staying for more than six months in some other region, without being so much as detained by an Imperial rescript, nor even being in service in connection with the liturgies of his own Patriarch, nor, furthermore, being restrained by any severe illness or disease utterly incapacitating him motion to and from his duties – any such Bishop, therefore, who is not prevented by any of the said excuses from performing his duties, nevertheless holds himself aloof from his own episcopate and for a period of over six months sojourns in some other locality, shall be deprived altogether of the honor and office of bishop. For because of his woefully neglecting the flock which has been entrusted to him, and tarrying in some other region for a period of more than six months, the holy Synod has decreed that he shall be deprived altogether of the bishopric whereby he was appointed to act as a pastor, and that someone else shall be chosen to fill his place in the episcopacy.

(Apostolic Canon LVIII;
Canons XIX, LXXX of the 6th Ecumenical Synod; Canons XI of Sardica;
Canons LXXIX, LXXXII, LXXXVI, CXXXI, CXXXXII, CXXXIII of Carthage;
Canon X of Peter; Canon XVI of Gregory of Nyssa; Canon I of Cyril.)

Interpretation

The present Canon decrees that no bishop shall be ordained in a province whose bishop is still living and is still invested with the episcopal office or dignity. For this causes scandals and disturbances in the Church. Except only in case the bishop voluntarily resigns from his bishopric (on account of some secret reason, that is to say, which prevents his keeping,, it; concerning which see the Letter of the Third Ecumenical Synod).[22] But if any bishop merits being ousted from his bishopric on account of crimes he has committed, and merits being deposed on account thereof, thereafter let some other bishop take his place. If, on the other hand, it should happen that any bishop neither cares to resign nor to pastor his laity, but, instead of doing so, stays for more than six months outside of his province[23] , without being compelled to do so either by an Imperial rescript or by the necessity of rendering service to his Patriarch, or by any severe illness that incapacitates him; when such a bishop is summoned and fails to return, but, on

the contrary, neglects the flock entrusted to him, let him be utterly deposed from the clerical dignity, and let some other man be ordained bishop in his stead. Note, however, that after saying further above "unless he himself shall voluntarily resign" from his bishopric, further below it says, as if correcting that proviso, that a bishop ought to be ousted from his province for crimes, and not simply when he voluntarily resigns on account of indolence and disinclination to take care of his affairs, unless it be, as we said, on account of some hidden and secret reason that prevents him from attending to his duties.

Concord

In agreement with the present Canon Canon XCVI of Carthage decrees that the bishopric of a bishop ought not to be taken away from him before the judicial trial of his case has resulted in a verdict. But Canon IV of Sardica forbids the appointing of another bishop to the bishopric of a deposed bishop until a decision concerning this has been pronounced by the bishop of Rome, lest there be two bishops in the same city; which is unlawful and is forbidden by Canon VIII of the 1st Ecumenical Synod and by Canon XII of the 4th Ecumenical Synod. See also Apostolic Canon LVIII and Canon of the 6th Ecumenical Synod.

LINKS or Topical Index

CANON XVII

Since we have been occupied with matters of ecclesiastical good order, it behooves us to decree also this, that henceforth none of the laymen or monks shall be allowed to ascend to the height of the episcopacy precipitately and multitudinously as in a stampede, but, on the contrary, by being duly examined with reference to the various ecclesiastical degrees or grades, let them thus attain to ordination to the episcopacy. For even if hitherto and up till now some laymen and some monks, owing to need or want demanding it, have been enabled to attain to the honor of the episcopate immediately and without further ado, and they have distinguished themselves for virtuousness and have exalted their churches, yet the fact is that what is of rare occurrence cannot be made a lazy of the Church; we therefore decree that this shall no longer be done

hereafter and henceforth, but that the ordinee must pass through the priestly degrees in a logical manner by fulfilling the required length of service of each order before proceeding to the next higher rank.

(Apostolic Canon LXXX; Canon II of the 1st Ecumenical Synod;
Canon III of Laodicea; Canon X of Sardica:
Canon XII of Neocaesarea: Canon IV of Cyril).

Interpretation

The present Canon forbids anyone to be elevated to the height of the bishopric, that is to say, to be ordained a bishop, from the ranks of laymen or monks, directly this has been voted; but, on the contrary, he must first be ordained in due order to every degree of the Holy Orders in succession, to wit: Lector, Subdeacon, Deacon, and Priest. Secondly, he must remain a sufficient length of time in each degree of rank[24] and thereafter, if he be found to be worthy, he may be ordained also a bishop. For, although it is true that some persons heretofore in time of need have been made bishops directly from laymen and monks (that is to say, without first passing the usual and appointed length of time in each rank of Holy Orders), and thy indeed proved worthy and shone with virtues, and glorified their provinces,[25] yet it must be borne in mind that what is particular and rare, and is done in time of necessity, cannot be made a general law to the Church (which very fact is stated also by St. Gregory the Theologian, and by the second Act of the Synod held in Holy Wisdom, which says: “Rare good things cannot be a law to the majority of human beings”). Hence this must not be done from now on and in the future. Read also Apostolic Canon LXXX.

LINKS or Topical_Index

FOOTNOTES TO THE REGIONAL FIRST-SECOND

1. WHY THIS SYNOD IS CALLED FIRST-SECOND

Dositheos (page 702 of the *Dodecabiblus*), I know not how, asserts that this Synod was held in the temple of Holy Wisdom (usually, but improperly, called St. Sophia in English). But perhaps it is either an oversight, or perhaps this Synod met first m the temple of Holy Wisdom, but the second time in the temple of the Holy Apostles. Or it may be that it is simply a typographical error, on that same page where there is obviously and indisputably a typographical error saying, "Fifth and Second," instead of "First-and-Second so-called Synod." And see this corrected on page 728 of the same *Dodecabiblus.*

2. YEAR IN WHICH IT WAS HELD

That is the year in which Dositheos says that it was held (ibid.). But Blastaris says in the year 883. Illustrious Theotokes, however, agrees with Dositheos (page 11 of the second volume of the Octateuch concerning reporters).

3. Dositheos says that this was the number present.

4. PHOTIOS AND IGNATIOS

There were two reasons, says Dositheos (page 702 in the *Dodecabiblus*), why the present Synod was held: either (as some assert) the fact that after Bardas had exiled divine Ignatios because the latter refused to administer communion to him on the day of Theophany, on the ground that he had thrust his wife away and was suspected of fornicating with his sister-in-law, he forcibly and domineeringly elevated to the throne of Constantinople most wise Photios, who was Chief Secretary (or, as the Greek language of that period has it from the Latin, Protosecretes or Protosicrites).

The supporters of Bardas persuaded the legates of Pope Nicholas, who had been sent there on a mission against the iconomachists, to convoke and assemble the present Synod, and indeed bringing Ignatios from Mitylene, they deposed him in his presence.

Hence Balsamon too says that this Synod acted against Ignatios; and so does Nicetas David the Paphlagonian who wrote the biography of Ignatios. Or (as others insist) the fact that in order to exterminate the iconomachists or to get rid of them entirely, and in order to put an end to the schism which had occurred in the Church on account of the two Patriarchs Ignatios and Photios, Emperor Michael sent magistrates to Rome with gifts and brought the legates of the Pope. But after the Synod ended, Emperor Michael sent two Tomes to Pope Nicholas – one containing the transactions concerning the holy icon, the other containing the deposition of Ignatios. At the same time it is to be remarked that he also sent letters through Leo the Secretary (or *Asecrites*), as plainly to be seen from the tenth letter of Nicholas, to be found on page 486 of the sixth volume of the minutes published by Vinius. But Cave is not right in stating that Adrian was Pope at the time of this Synod; for Nicholas was Pope, as it is plain from the second letter of Nicholas to Michael, to be found on page 489 of the said volume, and from the seventh, to be found on page 495.

5. SPURIOUS CANONS NOT RECOGNIZED

In its first convention Ignatios was deposed in his presence, and the throne of Constantinople was confirmed to Photios, according to what is said by Cedrinos in the sixth volume of the said minutes, and by Zonaras (page 162 of the second volume of his Chronicles), and by Pope Nicholas (tenth letter to the Patriarchs of the East. See also page 486 of the sixth volume of the minutes above mentioned.

LINKS or Topical_Index

6. THE THREE SYNODS – ONE SPURIOUS AGAINST PHOTIOS

Note that three Synods were held in the days of St. Photios The first one was the present Synod; the second one was the Synod held in the year 889 against Photios himself; and the third one was the Synod which convened in 879 in behalf of Photios and concerning which we shall have something to say separately further on. So those authors erred, who, without having duly examined the matter, called the Synod held against Photios the first-and-second or said that this First-and-Second Synod, was held in the year 868, or 869, which is the year assigned by those supposed that these two distinct Synods were one and the same as that held against Photios.

For the First-and-Second Synod was assembled, as we have said, during the reign of Emperor Michael in the second year of Basil the Macedonian. At this Synod 818 Fathers were present, but at the former only 102. According to the librarian (or *bibliothecarius*) Anastasios (page 713 of the *Dodecabiblus* of Dositheos) no minutes of this one are extant, whereas of the former Synod ten Acts have been preserved. The present Synod was held in the time of Pope Nicholas, whereas the former was held in the time of Adrian II. This Synod issued seventeen Canons; the former, fourteen, all of which are different from those of the present seventeen.

The present Synod is called only the Great First-and-Second Synod, whereas the former, though unreasonably, was magnified by being dubbed the Eighth Ecumenical. The present Synod was sanctioned and confirmed by one which convened in Holy Wisdom (improperly called St. Sophia in English); whereas the former and its proceedings were so utterly invalidated that it was ruled that it should stand rescinded and repudiated and not be called a Synod at all or be numbered among the Synods. And in general it may be said that the present Synod asserted nothing against Photios; wherefore its Canons are corroborated and referred to by Photios himself in his Nomocanon (something he would not have done if this Synod had been against him or opposed to him): the former Synod, on the other hand, though it was held illegally and factitiously and venomously against Photios, and blurted many blasphemies against his holiness, yet it did but one thing that was right to wit, it affirmed and confirmed the Creed (or Symbol of the faith) uninnovated and without the addition (of Filioque). For it says that "the Definition of the same eighth Ecumenical Synod was read, containing the Creed, and (containing) a confession that it recognizes the seven previous Ecumenical Synods, and anathematizes those whom these latter anathematized." And, a little later, when this was read, the Synod declared: "All of us entertain these views; all of us cherish these beliefs." And please note that in these words the ancient (i.e., old established) tenets were corroborated, and concerning the addition no mention was made.

Hence it is evident that Andrew of Rhodes lied when he said at the seventh convention of the Synod held in Florence that the Synod held against Photios

knew about the Creed with the addition. As for the fact that our Greeks did not have the minutes of the pseudo-Synod held against Photios, this was confessed by St. Mark of Ephesus in the sixth Act of the Synod held in Florence. As for the fact that its minutes were destroyed, and that in their stead fraudulent and illegal ones were foisted in by the Latins, it is attested by Dositheos (page 709 of the *Dodecabiblus*). Note, however, that although we said herein above that the minutes of the First-and-Second Synod are not extant, yet some persons assert that these were printed in Moutene in the year 1708 by Benedict Bachinius. And see the Note on page 77 of the first volume concerning authors of the Church by Cave.

7. This First-and-Second Synod is referred to by Nicetas in his biography of Ignatius, and by George Cedrinus (page 551 of the Paris edition).

8. “Breve” is a Latin word derived from the verb brevio, from which comes the English verb abbreviate and which signifies to cut short. The signification of the word “breve” here is a brief and comprehensive memorandum or record, or what used to be called a codex, but is now commonly called a brief (or brief of title).

9. BUILDERS OF SKETES, TEMPLES ETC. GIVE UP ALL CONTROL

This same rule ought to be observed also in regard to those who build sketes or dedicate things thereto or to divine temples, or any other things dedicated to God. For after dedication none of them can have control of the things dedicated.

10. RULES REGARDING THE GREAT SCHEMA AND LESSER SCHEMA MONKS

The canon of great schema and perfect monks requires according to the Holy Fathers, that they execute genuflections every twenty-four hours, or, more explicitly speaking, that they perform three hundred greater (prostrations) metanies (see Philokalia page 1053; but according to the authorities in Mount Athos, one hundred and twenty genuflections and twelve full comvoschenia (prayer rope) of lesser (i.e., bowing) metanies. As for lesser schemas and staurophores, on the other hand, one hundred genuflections and three comvoshenia (prayer ropes) of vows.

As regards all illiterate monks who cannot even read or listen attentively when they hear their formulary of devotion, in the case of Orthos they must pass thirty comvoshenia standing up and saying at every bead, “Lord Jesus Christ, Son of God, have mercy on me.” In the case of Hours, ten comvoschenia; in the case of Vespers, ten; and in the case of Compline, ten, as prescribed by the typikons in the Holy Mountain. As to when the aforesaid Canon is applicable, and when it is not applicable, see Canon XX of the First Ecumenical Synod.

11. REQUIREMENTS OF A SPIRITUAL GUIDE

This same word and these same virtues that are mentioned in the present Canon are used and demanded by St. Basil the Great stating what qualification one who intends to be an elder and spiritual father must have, in his ascetic discourse, which commences with the words “Come all you who toil,” and which he says to the one who is going to become a subordinate:

“Take care and foresight, O brother, to find an unerring teacher and guide of your conduct in life who knows rightly how to guide those who are journeying to God and who is adorned with virtues, and whose works bear witness that he loves God, and who possesses knowledge of the divine Scriptures, one who is not avaricious, one who is undistracted, quiet, beloved of God, loving the poor, slow to anger, fond of edifying those who come near him and . . . etc.

And, generally speaking, a man of many virtues, in order that you may become an heir to the spiritual goods that are in him.” St. Callistos Xanthopoulos (in Chapter 14 in the Philokalia., page 602), in explaining what sort of person an unerring elder is, says that he is one who adduces testimony from the Holy Scriptures in regard to whatever he asserts. So after any aspirant has found such an elder and has yielded himself up to him, he must follow his instructions. And, to repeat what St. Basil the Great has said, whatever he says must be put into effect, like a law and a canon.

But since we have stated what virtues an elder ought to have, we shall do well to state in brief also what sort of virtues the subordinate ought to have. Well, then, Basil the Great (see his *Defin. in Extenso* 26 and 46) says that a subordinate must not keep to himself any secret move, but must reveal the hidden matters of

his heart in spoken words, and must mention every one of his sins to his superior, either by telling it himself to him directly or through the agency of other brethren who are aware of the sin in question, if they cannot cure it by themselves alone. The confession of subordinates is mentioned as necessary also by Callistus in Chapter 15 and before him by John Climax in his fourth discourse on submissiveness. Besides confession Callistos adds four other things that are necessary to a subordinate, having borrowed these from the Ladder. They are: That he have implicit faith in his superior elder, deeming that in looking at and submitting to him he is looking at and submitting to Christ Himself. That he tell the truth in all that he says and all that he does, and not say things that are contrary to what he really thinks. That he insist not on having his own way or doing his own will, and that he refrain from giving voice to objections or gainsaying.

But John Climacos, in addition to these five points which we have mentioned, asserts that an subordinate ought to cherish sure love for his elder, without which, he says, he should wonder how the subordinate could escape from spending his time vainly in the place where he is staying, when he is united with his elder with a fictitious and feigned bond of allegiance. He also asserts this, which we ought not to examine and condemn our elders if we see that they have some petty faults as human beings.

12. RULES REGARDING TONSURING AND SPIRITUAL ELDERS

Note that according to this Canon the one tonsuring and the elder sponsoring the man undergoing tonsure must be two different persons. If anyone acts both as tonsurer and as elder, he makes himself liable to the discipline of the Canon, unless it be done as a matter of great necessity, there being no one else. Hence I wonder how Symeon of Thessalonica (Chapter 272) said, without even mentioning this case of great necessity, that the same priest may become a sponsor and father as well as tonsurer of a monk, a thing that is contrary to this Canon. On this account those words of Symeon must imply the subauditur “in case of necessity.”

As for the requirement that both the sponsor of the monk and the priest tonsuring the latter must wear the same habit as the monk in question is about to take, that of a great schema, say, or of a stavrophore, this, I say, notwithstanding that we have not received it from any Canon, ought nevertheless to be observed in practice because of the fact that this custom has come to prevail as a matter of tradition. In fact, most holy Patriarch Lucas, together with the Synod attending him, in solving certain questions preserved in manuscripts, says about this custom: "As respects the tonsure of a great schema performed by a mandyote (i.e., a staurophore priest) there is always some doubt.

Rather fortunate, however, I have been in coming across a Canon purporting to be one of Patriarch Nicephoros, in which it is expressly stated that a great schema must be tonsured by a great schema priest, because one can only give what he possesses. To us, however, it appears that it is the part of a priest to tonsure others, not because of his being a monk, but because of his being a priest, no matter of what habit he be. Nevertheless, if the mind of the man who is about to become a monk is shaken by doubts, let him be tonsured by a great schema priest (unless there be some obstacle or necessity to preclude this) as a matter of preventing hesitation, and not as a matter of yielding to necessity.

13. ONE DOES NOT BECOME A REAL MONK HURRIEDLY

Taking a cue from the penalty provided by the present Canon, let the abbots of monasteries of the present day take heed and correct the impropriety those are guilty of who welcome men newly arrived from the world and utterly ignorant of what the habit of a monk means and after a few days put the holy habit on them, and thereafter allow them to conduct themselves in life indifferently. These are truly indiscreet and untested renunciations which have corrupted the decorum of monks and also cause both the elders and the subordinates a loss of souls. Note, on the other hand, that even the thirteenth ordinance of Title I of the Novels prescribes that candidates shall remain in a monastery for three years standing the test with worldly clothes (see the Footnote to Canon XLV of the 6th Ecumenical Synod), no matter whether they be slaves or freemen, confessing both their fortune and the reason why they desire to become monks; and after the three years are up, if they prove to be worthy to be monks, they are to be liberated from slavery, even though they be not concerned about this for a little while.

But if they have stolen things, their master may take these away from the monastery.

However, if during the period of three years the master of any slave should ask to take him back as a slave, on account of his allegedly having stolen some things and having taken them to the monastery, the man thus seeking the one in the monastery ought not to be allowed to take him away easily, but, on the contrary, ought to be required to prove first that he is his slave, and that he actually stole things from him, and fled; and then let him afterwards take him and the things that he has brought to the monastery with him. But if he fails to substantiate the allegations, and the slave has proved decorous as a result of asceticism, even though three years have not yet passed, let him remain in the monastery, and after the three years are up, let him be made a monk (in Photios, Title XI, Chapter 3).

LINKS or Topical Index

And note this too, that the decree of the present Canon has even been confirmed and ratified by God, who brought it down from on high. For the angel who appeared to Pachomius told him to test novices with heavy services for three years, and then admit them into a coenobium (or monastic community). (See Lausaicus in his life of Pachomius). Hence the decree contained in Justinian's Novel 123, which says that the abbot is allowed to fix the length of time for testing a man who intends to become a monk, ought to be abrogated. It may be inferred, too, from this Canon that anyone that fails to become a monk by the end of three years while living in a monastery will thereafter if he stays there be dwelling with the brethren in the monastery illegally and unlawfully, and ought either to become a monk or to depart.

14. CONCERNING PROPERTY OF A NOVICE – HOW DISPOSED OF

In agreement with the present Canon the thirteenth ordinance of Title I of the Novels (in Photios, Title XI, Chapter 1) made a law saying: "Anyone wishing to become a monk or a nun must first make arrangements regarding his property, for after he enters a monastery his property follows him, even though he may not have expressly said so with his own mouth; the right, that is to say, accrues to the monastery to own it and do with it as the monastery may please."

Novel 123 of Justinian, to be found in the fourth book of the Basilica, Title I (in Photios, Title XI, Chapter 1) decrees that if one who has become a monk has children and before becoming a monk he failed to leave them a portion, he may even after becoming a monk give them the lawful part of his property uninnovated, but in such a case he himself is to be accounted one of their number in the distribution, as though he too were a child. Suppose that he has three children, he is to be counted along with them himself, and this makes four; accordingly, his property will be distributed thus among four; and when the children get the portion due to them as their quota, their father the monk will have to dedicate his own portion to the monastery. But if prior to disposing of his property, he should die in the monastery, and after his death his children should receive their lawful portion, his monastery is to inherit the rest of it.

It is noteworthy, however, that this Novel introduces only the children as heirs of a monk who has failed to dispose of his property, whereas Zonaras, as well as Balsamon, would have the parents too included as necessary heirs of the intestate monk. Balsamon, in fact, even cites in witness Novel 118 of Justinian, to be found at the end of Title III of Book 45 and decreeing that first of all children shall be recorded as heirs; but if there are no children, the parents are to be recorded as such; but they are not compelled to make anyone else among their lateral relatives their heir against their own will.

That those who have entered upon a monastic life intestate ought to make their sons and parents their heirs, and especially when needy, some persons have been prompted to recommend by Canons XV and XVI of Gangra decreeing that parents and children ought to maintain each other and take care of each other. This opinion is sanctioned also by Barsanuphius the great one among the Fathers, by what he says in reply to the abbot of the Monastery of St. Seridus, Aelianus by name, to the effect that he ought to speak to his mother sometimes and to help her in regard to her bodily necessities. He says: “To your old woman (that is to say, to your mother) you are in duty bound during her lifetime to speak once (in a while), and to supply her wants, whether she wishes to be in the city or in that village.”

These things which we are saying become possible when those becoming monks have things of their own before becoming monks; but as for those things which monks have acquired in the name of the monastery, they have no right to distribute to others, neither to their children nor to their parents, nor to any other relatives of theirs in the way of a legacy (except only if they are bestowing alms upon them as poor persons, and not as relatives), because those things are consecrated to God. For just as bishops and clerics, as Canon XL of Carthage says, must leave to their bishopric and to their church any things that they have acquired after becoming bishops and clerics, for otherwise they are liable to be condemned as thieves and graspers, and much more so are monks. But if monks have acquired some things by inheritance, or by a separate act of magnanimity, and they have not been given in the name of the monastery, they may will part thereof after becoming monks to their relatives, in the same way as the said Canon of Carthage permits this to be done by bishops and clerics. For the law says that one is to judge like things from like. Now, these are like things in this respect that whatever has been acquired by bishops and clerics from their bishopric and their church is like what monks have acquired from their monastery. Note further that all these assertions, which we have made with reference to monasterial monks, are to be taken as referring and applying in identically the same manner to cell and skete monks also. "For there is no difference," says Balsamon, "between cell and monasterial monks, either as respecting the laws or as respecting the canons." St. Basil the Great, too, says (see his Def. in Ext. 9) that "whoever wishes to become a monastic ought not to be scornful of his chattels, but, on the contrary, having taken everything in hand with accuracy, as being therefore consecrated to God, he ought to manage them to good purpose, either with his own hand, if he is experienced in doing this, or with the hand of another person tested and chosen with a view to his administering these wisely and faithfully, or, in other words, with the object of having him distribute them to those needing them and to the poor." For it is not without danger for one to leave them to his relatives or to distribute them to persons by chance. But if his relatives, being ungrateful, are fighting and holding his chattels in their possession, he ought to tell them that they are committing sacrilege, though he ought not, however, to enter suit against t hem on account thereof in civil courts, but ought to remember that which the Lord said, "*If anyone wishes to sue you, and to take away your coat, let him have your cloak also*" (Matthew 5:40).

(And see all the *Definition in Extenso* of the saint himself, which is of use in connection with the present matter.)

But in his Epitomized Def. 187 he says that if relatives of a monk are in sore circumstances, they must not retain possession of anything among his chattels, but must give him all of them, lest they become liable to condemnation as persons guilty of sacrilege. These things ought net, however, to be dispensed before the eyes of the monks to whom they belonged, lest they be inclined to feel proud on the alleged excuse that they are bringing their things to the monastery and feeding the others, and the poor monks who have none be inclined to feel ashamed in consequence of this, as having nothing; but, instead, the steward must administer these contributions exactly as he may deem best. These things are what the Canons and the Saints say. But we can see even with everyday experience that all who inherit money or other things of monks are putting "burning fire," to use an expression of Job's (15:39), into their households, and they fail to see any benefit from there, but, on the contrary, if they were fairly rich before, they become downright poor later, and even wind up by becoming fit objects of charity. For it is those who have dedicated themselves to God that ought to have things dedicated to God, and not the worldlings who have dedicated themselves to God.

15. GOD REJECTS THINGS DONE FOR HIM WITH INIQUITOUS FINANCES

As against bishops who build with money of injustice, St. Isidore writes as follows: "You are building, as they say, a church in Pelousion which is splendid in its appointments, but is constructed with wicked finances, funds representing money derived from ordinations, and acts of injustice and abuses of others' rights, and oppression of the indigent, and contributions of the poor. It is nothing else than building Sion with streams of blood, and Jerusalem with deeds of injustice. God has no need of sacrifices from aliens. Cease, therefore, building things and wronging people, lest the house prove to your conviction when it comes to God by standing in mid air and shouting against you eternal curses" (Epistle 37 to Bishop Eusebius). Habakkuk also says: "*Woe to him who builds a city in blood*" (2:12).

16. This parenthesis is neither found in the printed and published Canons, nor is even mentioned by Zonaras and Balsamon at all in their interpretation of this Canon. But it is found so worded in many manuscript codices, works of a hand trained in orthography and calligraphy.

17. DEADLY SERIOUS TO USE HOLY THINGS FOR COMMON USAGE

It is plain that those who take these holy things and utilize them for some common service for their own interest or that of others, may be understood to be returning them to the temple again. For those who fail to return them even though they be the ones who dedicated them, lords of the temple, are condemned as sacrilegists,, after the manner of Ananias and Sapphira.

18. Note that in other codices this sentence, to wit: "is both maintaining and teaching outright the decorum regulating conduct in actual life," is not found.

19. See also Canon I of Basil the Great, which merely chastises parasynagogists with temporary suspension from Holy Orders.

20. Nevertheless Apostolic Canon XXXI holds the one separating free from any liability in case he knows him to be unjust.

21. DO NOT LEAVE BISHOP PRIVATELY HOLDING A HERESY

From these words in the Canon it appears that one ought not to separate from his bishop, according to Balsamon, in case he entertains any heresy, but keeps it hidden away m secret. For it is possible that he may thereafter correct himself of his own accord.

22. WHAT OCCURRED IN PHOTIOS' TIME NOT TO BE IMITATED

Apparently the Canon says this with respect to St. Photios, on the ground that he served as Patriarch even while Patriarch Ignatios was still alive as we said in the beginning, though there were plenty of other bishops and patriarchs who were ordained while their predecessors were still living; see Dositheos, page 123 in the *Dodecabiblus*. Such a thing, however, is unlawful, and contrary to the Canons, and ought not to be imitated.

23. BISHOPS MUST NOT BE LONG ABSENT FROM THEIR PROVINCE

So the first ordinance of Title I of the Novels, which ordinance is Justinian's Novel 87 ought to be abrogated and annulled, according to Balsamon (in Photios, Title VIII, Chapter 2), which decrees that a bishop shall be ousted from his bishopric if he absents himself from his province, not for more than six months, as the present Canon specifies, but for more than a year. The same observation applies also to the rescript of Manuel Comnenus that decrees that bishops who have been staying in a strange region for more than six months shall be ousted only from the foreign region, and not from their own province. Since, as we said in the beginning of this book, civil laws that conflict with the Canons ought to be abrogated and annulled, as they themselves actually assert. But ordinance seventh of Title I of the Novels decreeing that the steward in charge of the affairs of a bishopric ought not supply the expenses to a bishop who has been absent from his bishopric for a long time, possesses a claim to validity and force. I omit remarking that according to Canons XI and XII of Sardica and Canon LXXX of the 6th, a bishop is allowed to stay away from his province for only three weeks.

LINKS or Topical_Index

24. HOW ONE CAN PASS UP THE RANKS - LAYMAN TO PATRIARCH

Some persons have asked how long one must stay in each rank; and some have replied seven days, inferring this from the discourse of St. Gregory the Theologian concerning Holy Orders, but others have said three months, adducing evidence from Justinian’s Novel 12. But, strictly speaking, the length of time is indefinite, since the Synod held in Sardica, according to its Canon X, decreed, that is to say, it should be sufficiently long to prove or demonstrate both the faith and the nobility of character and of ways, and the solidity of mind of the candidate for ordination.

But it is further to be noted that the faith and the mind of some men is revealed or shown in a shorter length of time, and of other men in a longer length of time. So the period they need is also uncertain and cannot be known beforehand. The length of time, however, which ought to elapse in connection with each rank ought to be, not an exceedingly short interval, according to the same Sardican Canon, but even an exceedingly long interval.

25. **LAYMEN ELEVATED TO PATRIARCH WERE OUTSTANDING**

What sort of bishops and Patriarchs were ordained from laymen may be seen from the following: Nectarios, Ambrose, Tarasios, Nicephoros, and holy Photios himself who at that time present in the Synod and with reference to whom alone it would appear that the Synod decreed the present Canon. For even if divine Photios did do this with an aim to follow the example of Tarasios, and of Nicephoros, and of Ambrose, yet he was nevertheless blamed for it by the Romans. Of the men mentioned here, Tarasios, and Nicephoros, and Photios were promoted from laymen, while Nectarios and Ambrose were ordained even from catechumens, who, as soon as they had been baptized, received all the ranks of Holy Orders in succession. Nectarios was made patriarch of Constantinople by the Second Ecumenical Synod. Ambrose, on the other hand, was made bishop of Milan by the clergy and laity of Milan. See also Dositheos in the preamble to the Volume of Joy (page 8), where he says that Photios wrote to Nicholas, the bishop of Rome, that it was he that acted to have this Canon adopted at the present Synod, for the sake of agreement of the two Churches of Constantinople and of Rome, and in order to remove from the midst every stumbling stone and scandal.

LINKS or Topical_Index

CONCERNING THE SYNOD HELD IN THE TEMPLE OF HOLY WISDOM

PROLOGUE

The holy Synod which was convoked in the righthand part of the catechumens' quarters of the Great Church, otherwise known as the Temple of Holy Wisdom[1] (Note of Translator. – The usual designation in English is "St. Sophia," but this is egregiously erroneous.), was held in the year 879 after Christ and in the thirteenth year of the reign of Basil the Macedonian. It was attended by three hundred and eighty-three (383)[2] fathers, of whom the outstanding ones were: the most holy Patriarch of Constantinople Photios; Peter the Priest, a cardinal and the legate of Pope John, together with Paul and Eugene;[3] Elias Priest, the legate of the Patriarch of Jerusalem Theodosius; Cosmas Priest, the messenger (*apocrisarius*) of Michael the Patriarch of Alexandria; Basil the Bishop of Martyroupolis and legate of Theodosios the Patriarch of Antioch.

LINKS or Topical_Index

This Synod was held mainly and chiefly in order to put a stop to the scandals which had arisen between the Easterners and the Westerners in regard to Bulgaria.[4] But in addition thereto for the purpose of effecting a union of the bishops who had split on account of the expulsion of Ignatios and the ordination of Photios. For this Synod, after proclaiming the holy and Ecumenical Seventh Synod to have been truly ecumenical, and classing it together with the other six Ecumenical Synods, and anathematizing all those who did not so class it (for there were some such persons in France) it recognized most holy Photios and proclaimed him the lawful and canonical Patriarch of Constantinople; and it outlawed and repudiated the Synods which had been held against Photios in Rome and Constantinople. Having done these things, and in its sixth and seventh Acts having rightly and piously decreed that the holy Creed (or Symbol of Faith) should remain uninnovated and immutable forever, and having uttered horrible anathemas against any person that should dare to add anything thereto or to remove anything from there, it also issued the present three Canons in its fifth Act, which Canons are needed for the decorum and stabilization of the Church

and which have been and are accepted by our entire Church as genuine, just as all the exegetes of the holy Canon in common declare and affirm; and, indeed, the *Nomicon* itself of Photios.[5]

THE THREE CANONS OF THE SYNOD HELD IN THE TEMPLE OF HOLY WISDOM

LINKS or **Topical_Index**

CANON I

This holy and ecumenical Synod has decreed that so far as concerns any clerics, or laymen, or bishops from Italy that are staying in Asia, or Europe, or Africa, under bond, or deposition, or anathema imposed by the most holy Pope John, all such persons are to be held in the same condition of penalization also by the most holy Patriarch of Constantinople Photios. That is to say, either deposed, or anathematized, or excommunicated. All those persons, on the other hand, whom Photios our most holy Patriarch, has condemned or may condemn to excommunication, or deposition, or anathematization, in any diocese whatsoever, whether clerics or laymen or any of the persons who are of the priestly rank, are to be treated likewise by most holy Pope John, and his holy Church of God of the Romans, and be held in the same category of penalization. Nothing, however, shall affect the priorities due to the most holy throne of the Church of the Romans, nor shall anything redound to the detriment of her president, as touching the sum-total of innovations, either now or at any time hereafter.

(Apostolic Canons XII, XIII, XXXII; Canon VI of Antioch;
Canon XIV of Sardica; Canons XI, XXXVII, CXLI

Interpretation

In order to bring about a peaceful end to the many scandals and dissensions which had arisen at that time in the Eastern and the Western Church, as between Popes Nicholas and Adrian of Rome and Patriarch Photios of Constantinople, the primary cause of which had been the province of Bulgaria, as we have said, the present Canon of this Synod decrees that all the clerics and laymen and bishops that were excommunicated or deposed or anathematized by John the Pope of Rome, whether they be located in Europe or in Asia or in Africa, they are to be excommunicated and deposed and anathematized also by Photios the Patriarch of Constantinople. And conversely, all such persons as have been excommunicated or deposed or anathematized in any region of the earth by the Patriarch of Constantinople, are to be excommunicated, deposed, and anathematized also by the Pope of Rome, without the privileges of the Church of the Romans, and of the Pope therein, being adversely affected, either now or in the future, this meaning, that is to say, that the Pope is to be first in the order of honor with respect to the other four Patriarchs. Nevertheless, these things were done at that time when the Church of the Romans had neither slipped from the faith nor had any quarrel with us Greeks. But now we have no union or communion with her, on account of the heretical dogmas to which she became attached. See also Apostolic Canon XXXII.

CANON II

Though hitherto some bishops having descended to the habit of monks, have been forced nevertheless to remain in height of the prelacy, they have been overlooked when they did so. But, with this in mind, this holy and ecumenical Synod, with a view to regulating this oversight, and readjusting this irregular practice to the ecclesiastical statutes, has decreed that if any bishop or anyone else with a prelatic office is desirous of descending to monastic life and of replenishing the region of repentance and of penitence, let him no longer cherish any claim to prelatic dignity. For the monks' conditions of subordination represent the relationship of pupil, and not of teacher or of presidency; nor do they undertake to pastor others, but are to be content with being pastored. Wherefore, in accordance with what was said previously, we decree that none of those who are on the prelatic list and are enrolled pastors shall lower themselves to the level of the pastored and repentant. If anyone should dare to do so, after the delivery and discrimination of

the decision hereby being pronounced, he having deprived himself of his prelatic rank, shall no longer have the right to return to his former status, which by actual deeds he has vitiated.

Interpretation

The present Canon prohibits bishops and pastors from descending from the height of prelatic dignity and office to the lowliness of the habit of monks (just as they are likewise forbidden to resign from their province, except only on account of canonical crimes they have to their discredit, preventing them from being in Holy Orders, and confessed by them to their spiritual father. For by resigning beforehand, they would have been enabled to descend to the rank of monks). But if anyone should dare to do so, after making this decision, let him no longer be able in any way whatsoever to retain the high office of the prelacy, or to perform any prelatically function; for first of all the agreement which monks enter into in connection with the habit are agreements of social subordination, or trainee (or discipleship), and of repentance, but not of authority and of instructorship and of a life grounded in irreproachability, which are the merits of the office of bishop.

These things, being contrary to one another, cannot be found united together in the same season. Secondly, the fact that the monks themselves have deprived themselves of the rank of the prelacy, and so it is not possible for them to recover again that which they forfeited by deeds or actual works. Notwithstanding that hitherto some bishops have been committing is impropriety, from now on, however, and henceforth let it not be done.[6]

CANON III

If any layman, after becoming a man of authority, and conceiving a contempt for divine and imperial injunctions, and laughing to scorn the dread statutes and laws of the Church, shall dare to strike any bishop, or to imprison one, without reason or cause, or for a fictitious reason or cause, let such a one be anathema. (Apostolic Canon LV.)

Interpretation

The world has never been free from evils. Accordingly, the opinion of that sage is true which says that most men are evil. For here, behold, you can see for yourselves proof of this in the fact that in older times bishops were beaten and imprisoned by laymen. What an outrage! That is why the present Canon commands that a layman be anathematized[7] if after receiving authority and power, or after becoming the cause of his own mental (or psychical) death (for the Greek word, says the author, which is here translated into English as "a man of authority," also signifies "self-murderer," or suicide, he should show contempt for imperial orders and commands, at the same time laugh to scorn both the unwritten traditions and the written laws of the Church, and dare (for it is truly a piece of enormous daring and audacity for anyone to strike any bishop) to strike a bishop (or, more explicitly, not only the bishop, with the definite article, that is to say, the noted and official personage, but even the humblest, and poorest, and casual bishop), or to put him in prison, either without cause or on a false charge which he himself has trumped up. But what is an anathema? See the Prologue of the Synod held in Gangra. Read also Apostolic Canon LV.

FOOTNOTES OF SYNOD IN HOLY WISDOM TEMPLE

1. THIS SYNOD MENTIONED BY ST. MARK OF EPHESUS

St. Mark of Ephesus spoke about this Synod in discussing matters with Julian at the sixth convention of the Synod held in Florence. But he speaks more clearly about it in his confession of faith thus: "In addition to the said Seven Synods I accept and embrace also the one assembled after them in the reign of pious Basil, the Emperor of the Romans, and of the most holy Patriarch Photios, which has also been called the eighth ecumenical Synod," etc. (in "The Antipope," page 172 and page 731 of the *Dodecabiblus*); yet, notwithstanding that this Synod was commonly called the eighth ecumenical, yet it came to be called by all "The Synod held in the time of Photios" (but it ought rather to have been called the Synod held in behalf of Photios, since there were other Synods held in the time of Photios too, as we have said), owing to the fact that it issued no new definition concerning the faith, as the seven other ecumenical Synods did, as we stated in the Prologue to the First Ecumenical Synod.

2. For that is the number given in the minutes of the same Synod contained in the seven Acts included in the second volume of the Synodal Records (page 929). But others say that there were 405, as does Dositheos, who adds also the twenty-two (or twenty-three) in Rome who signed the decree of restoration of holy Photios.

3. Two of these men, Paul and Eugene, were in Constantinople already, having been sent there by Pope John, in regard to the province of Bulgaria. Peter, on the other hand, was sent at this time to the Synod, and with him John sent a prelatic vesture to Photios, comprising an orarion, a sticharion, and sandals, as Beccus also bears witness.

4. ENVY OF POPE NICHOLAS LED TO THE ATTACK ON THE ST. PHOTIOS THE GREAT

The reason why the scandals rose in regard to Bulgaria may be stated in brief as follows. Emperor Michael, the son of Theophilos after defeating the Bulgarians, with the spiritual help and labors of Ignatios and Photios the

Patriarchs, had his magistrates baptized. He names the first one of them Michael, after himself. So for this reason and because since times long past and from the beginning Bulgaria had been subject to the jurisdiction of the Metropolitan of Thessalonica, who in turn was subject to the jurisdiction of the Patriarch of Constantinople, the Patriarchs of Constantinople sent an archbishop there. But Pope Nicholas, being envious, tried to get control of Bulgaria. But since Photios would not let him do so, but wrote to him that so far as concerned Bulgaria it belonged to the emperor. Having assembled a Synod in Rome, the Pope then deposed and anathematized Photios, and excommunicated all persons communicating with him.

To Bulgaria, on the other hand, he dispatched priests and had them anoint a second time those persons who had been anointed with chrism by the priests of Constantinople; and his priests also were teaching there that the Holy Spirit proceeds also out of the Son. Hence, assembling a Synod in Constantinople, Photios retaliated by deposing Nicholas and welcoming in every region those whom Nicholas had excommunicated. But after Michael died Nicholas too, and Photios had been ousted, Ignatius returned to the throne. But owing to the fact that he too refused to consent to let the Pope ordain in Bulgaria, Pope John, being offended at this, as the successor of Adrian, refused to sanction the Synod held in Rome and Constantinople against Photios. But after Ignatius died, Photios returned to the throne of Constantinople; and in order to prove to the world that everything they had concocted against him was false, and in order to get the ungodly view which was being whispered to the West, but had been publicly proclaimed to Bulgaria, corrected, concerning the procession of the Holy Spirit out of the Son, and in addition with the object of restoring the peace and union of the Churches and of the bishops, part of whom were called Ignatians and part Photians, he persuaded Emperor Basil to let him assemble the present Synod, after he himself had written to Pope John VIII and made a libellus of faith to the rest of the Patriarchs. As regarding Bulgaria, however, since Pope John was again seeking control of that country, and did not want the patriarch of Constantinople to ordain in it, nor even to send an omophorion there, the fathers, having become thoroughly tired of the scandals, declared that this right belonged to the Emperor; and thus they were rid of the quarrels for the present. See concerning this fact page 1 of the second volume of the Octateuch in the chapter concerning commentators, and also see Dositheos in the *Dodecabiblus*.

At the same time preachers of the Gospel were dispatched by the Patriarch Ignatius to the heathen in Bohemia, for which purpose he selected the two brothers from Thessalonica named Cyril and Methodios; and they succeeded in converting that race of people and their ruler to piety. In fact, Cyril became the first Bishop of Prague, The two brothers even invented the Slavonic alphabet, the letters of which are called on this account Cyrillic, though ignorantly called Illyrian by some persons. But the Popes of those times felt not a little envious of this God-pleasing work, as is to be seen from the history of them, which is still preserved in the venerable Monastery of Chelantarios. But Andronicos the Younger, Emperor of Rome, in a chrysobullum of his, which he presented to the so-called Monastery of Xeropotamos, wrote that Paul, the son of Emperor Michael Rhangabe and brother of Patriarch Ignatius, converted the Serbian race to piety. Hence and in honor of him Krales of Serbia built the monastery called St. Paul (after the same Paul). It is also noteworthy that this divine Paul was a eunuch, as was also his brother Patriarch Ignatios, both of them having been castrated by the tyrant Leo the Armenian.

5. THIS SYNOD PIERCES THE HEARTS OF WESTERNERS LIKE TWO-EDGED SWORD

Note concerning this Synod that it pierced the hearts of the Westerners like a two-edged sword with its wonderful and splendid expositions and with the God inspired definition which it drew up respecting the security of the holy Creed; for no other Synod has spoken forth and interpreted as it did the absurdities and improprieties which may result from the removal of anything or the addition of anything that might occur in connection with the holy Creed itself. Hence it is that in many different ways they strive to prove it false, employing for this purpose twenty-seven antitheses, which blessed Dositheos solves on page 730 of his *Dodecabiblus*; their allegation being that no such Synod was ever held at all, but that, on the contrary, Photios invented it. They are driven to such hardihood by their madness due to the bitter censure to which they are subjected therein. But the light cannot be hidden; for besides the exegetes of the Canons, who are also most ancient ones, even Latin-minded Beccus himself mentions it, and has compiled even selections from its minutes.

Moreover, and par excellence Joseph Bryennius, the wisest and most learned teacher and theologian, who lived towards the end of our reign, in his discourse concerning the Trinity, recites in *extenso* the particulars concerning it, and finally says that up to his time its minutes were still being preserved in the great library with the signatures written by the hands of Peter, Paul, and Eugene, Pope John's legates in Latin. After these times, Mark of Ephesus, numbered among the saints, at the sixth convention of the Synod held in Florence, recommended it as a true and holy Synod and even goes so far as to assert that from then, that is to say, from the time of that Synod, down to the present time it is read in the great church of Constantinople in the following excerpt: "As for all that has been written and spoken against the most holy Patriarchs Ignatios and Photios, anathema." And when Mark of Ephesus had said these things, Cardinal Julian, who was the one debating with Mark of Ephesus, found himself silenced, being unable to say anything in reply.

Many of the Latins, too, bear witness to its authenticity: for instance, Ibas the bishop of Carnovia, and Gratian the monk. Nevertheless, the letters of Pope John suffice to serve instead of all other evidence, one of which is addressed to most holy Photios, another to the Augustuses. They are to be found in the minutes published by Vinius, on page 93 of Volume VIII.

But what this Synod loudly proclaimed concerning the Creed in its sixth and seventh Acts (we regretted having to omit them) is as follows: "As for the definition of the purest and most noble faith of the Christians which has come down to us from the fathers and the earliest times, we recognize and embrace it, and we herald it abroad to all men with a clarion voice, without taking anything away from, without adding anything to it, without altering anything in it, without forging or counterfeiting anything." And again: "If therefore anyone should be led to such an extremity of madness as to dare, as has been said above, to set forth any other creed (or symbol) and to call it a definition, or to make and obtend any addition or subtraction in the one handed down to us by the holy and Ecumenical great Synod held for the first time in Nicea, let him be anathema." See also the rest of whatever this Synod decreed regarding the Creed in the Footnote to Canon VII of the 3rd Ecumenical Synod.

6. BISHOPS AND CLERGY NOT TO DESCEND TO LOWER OFFICE.

Some persons would have it that monks who have become such from bishops, not those who have been deposed by synodal verdict from office on account of any crimes they have committed; not those who have resigned on account of their unworthiness kept secret or even confessed in private to a spiritual father, but only those who have resigned on account of negligence or disinclination for affairs (which they did uncanonically, though they succeeded in actually doing it; and concerning which see the letter of the Third Ecumenical Synod.), and not on account of any other unworthiness secret or open; and who, after resigning, became monks. As respecting these men, I say, some persons would have it that even after having become monks they can still perform the holy rites and functions of a priest only. And they corroborate their opinion first of all by citing the fact that the submissiveness symbolized by the monks' habit and the presidency pertaining to the prelatically office are contrary one to the other, and on this account they repel each other. Accordingly, it is impossible for them to be united in one and the same man and at one and the same time, according to the present Canon.

But the office of priest is no presidency; it is not opposed to subordination, and consequently it may be united with it in one and the same man. Secondly, because we see that priests even after becoming monks continue exercising the functions of a priest, and are not prevented from doing so by the monkish habit. And thirdly, because the Canons – Canon XX of the 6th Ecumenical Synod, Canon XVIII of Ancyra, and Canon VIII of the First Ecumenical Synod, though lowering a bishop from episcopal supremacy, do not, in spite of this, prohibit them from performing the holy functions of a priest. That is what they say. But Patriarch Nicholas, in his eighth Reply, insists that one who has voluntarily abdicated Holy Orders because his conscience hurt him must neither prefix the words "Blessed be God," nor add the words "Christ the true God" in the dismissal; nor must he partake of communion within the Bema; nor ought he to incense with a censer, which is a function of the lower ranking deacons. Instead, he ought to be placed among the laity. One can infer from this similarity is like, to wit, that just as a priest who has abandoned the priesthood voluntarily cannot perform even the holy functions of a deacon, so and in like manner a bishop who has resigned from the prelacy and has been lowered to the habit of a monk cannot perform even the duties of a priest.

Even if he has no other sins to reprove his conscience, yet this unlawful resignation, which he has submitted, is enough to reprove him daily. I pass over the fact that demotion of a bishop to the rank of priest is called sacrilege, according to Canon XXIX of the 4th Ecumenical Synod; but Canon XX of the 6th Ecumenical Synod demotes a bishop to the honor of a priest for the purpose of preventing there being two bishops in one and the same city, in accordance with Canon VIII of the 1st Ecumenical Synod, and Canon XII of the 4th Ecumenical Synod; Canon XVIII of Ancyra does this if a bishop who is in a foreign province is causing scandals and disturbances; and see Apostolic Canons XXXV and XXXVI. In view of the fact that these Canons do not demote a bishop to priest in general, but only for certain reasons, let those who apply these canons generally in this matter cease doing so. Not only have prelates who have voluntarily become monks no right to perform any priestly office or service, but not even prelates who have been tonsured for some special occasion, or on account of some illness, or violence can perform the duties of the prelacy again, according to Balsamon (in his interpretation of c. III of Ancyra), if they but once accept that which has been done to them by force or violence (for tonsure in illness, owing to its not having been done by force or violence, is in every way and in any case valid.)

Wherefore Nicholas of Mouzalon, who served as bishop of Amycleion, after being made a monk forcibly by the civil authorities, in spite of his repeatedly and pleadingly begged to have this forcible tonsure overlooked, and to be allowed to perform again the duties of bishops, failed to get his request granted by the then Synod (or Synod) and Patriarch Luke, but was denied his personal petition. Balsamon says, in fact, that even prelates who have put on the habit of a staurophore cannot perform the functions of a prelate, and much less can those who have become great schemas. He says that the reason why priests keep on performing the functions of Holy Orders even after becoming monks is that priests are not teachers proper, as are prelates. Hence the former are not debarred by the fact that they are at the same time both priests and pupils, i.e., subordinates, according to the Reply 9 which the same Balsamon makes to Mark of Alexandria; whereas the latter are debarred, because, according to this Canon discipleship and professorship are contraries.

That this Balsamon is not doing right in dividing the habit of monks into that of staurophore and that of the great schema is to be seen by reference to the Footnote to Canon XLIII of the 6th Ecumenical Synod. But if prelates who have resigned but not on account of their secret or open crimes cannot perform any function of Holy Orders after becoming monks, much less can those who have become such on account of their crimes. See also the form for a canonical resignation at the end of this book.

7. HONOR DUE THE BISHOP AND ALL CLERGY

This explains why God-bearing Ignatios wrote the following to the Smyrneans: ‘My son,’ he says, honor God and the Emperor.’ But I say, honor God, on the one hand, as the Cause and Lord of all; but a Bishop, on the other hand, as a chief priest of God, bearing as respects ruling, an image of God, and as respects officiating as a prelate, an image of Christ. And next after him, it befits one to honor also the Emperor.

For there is no one that is superior to God, or that even remotely resembles Him, among all beings, nor in the Church is there anything greater than a Bishop consecrated to God for the sake of the salvation of the whole world. . . He that honors a Bishop will be honored by God. In precisely the same way, therefore, will he that dishonors him be chastised by God . . . For the priesthood is the acme of all boons among men: whoever rages against it is not dishonoring a human being, but God and Christ Jesus, the firstborn and only High Priest by nature to God.” And Blastaris also says that “even though an accusation against a Bishop may be very reasonable, yet not even the highest magistrate can try him judicially, but, instead, must lay the accusation before the Synod which has the right to chastise sinning Bishops (and which first deposes them, and afterwards turns them over to the civil authorities, according to Canon V of Antioch)”. The Imperial laws, on the other hand, prescribe that whoever strikes a priest either while he is in a church or in a church procession shall be exiled.

CONCERNING THE HOLY SYNOD HELD IN CARTHAGE IN THE TIME OF CYPRIAN PROLOGUE

LINKS or Topical_Index

There were three Synods[1] that were held in Carthage, a city in Africa, with regard to re-baptism, in the time of St. Cyprian the Martyr. One was in the year 255 A.C . and in the fourth year of the reign of Valerian and Gallienus[2] after which Synod it was decreed that no one could be baptized outside of the Church, since the Church recognizes only one baptism; hence heretics who join the Catholic Church have to be re-baptized. But persons that have been canonically baptized previously by the Orthodox and have later become heretics, must be accepted upon returning to Orthodoxy, not by baptism, as Novatius was asserting, but solely by prayer and imposition of hands (concerning which see also Canon VIII of the 1st Ecumenical Synod), as is plainly evident from the letter addressed to Quintus by Cyprian and numbered 71. A second Synod was held in the year 258 (or 256 according to Milias in the first volume of the Synods). It was attended by 71 bishops from Numidia and other parts of Africa, whom St. Cyprian had assembled in order that they might affirm with greater force and effect and confirm the decree concerning re-baptism which had been set forth at the preceding Synod. They first decreed that all those who were in the church, i.e., were clerics, and left the faith, were to be accepted upon their return only as laymen; and secondly, that the baptism performed by persons who were heretics was so invalid that when converted they would have to be baptized in the Orthodox manner, but were not to be deemed to be baptized a second time, but to be considered as receiving baptism for the first time in their life, on the ground that they never had had any true baptism at all. But a third Synod was also held in Carthage in the same year by the same St. Cyprian, and was attended by 84 bishops. It sent the present synodal canonical letter, which is the same as saying the present Canon, to Bishop Jovian and his fellow bishops, as Zonaras asserts (and as the letter itself plainly indicates), because this bishop had asked divine Cyprian whether the schismatic Novatians ought to be baptized upon joining the Catholic Church.

But as very learned Dositheos (page 55 of the *Dodecabiblus)* says, it was because a letter had been sent by the above-mentioned second Synod to Pope Stephen of Rome revealing what it had decided and decreed concerning re-baptism Stephen convoking a Synod in Rome, invalidated the letter by decreeing that the baptism of heretics who baptize as the Church[3] does, ought not to be in effect doubled, i.e., repeated, as Cyprian states in his letter to Pompeius Sabratensio, a bishop in Africa. Hence for the purpose of affording complete confirmation of the necessity of re-baptism and of the baptism performed once and twice as determined by synodal decision, and with a view to the rejection of what had been decreed by Pope Stephen, this third Synod was assembled by St. Cyprian, and it issued the present Canon. Note that although this Synod ought to have been placed in front of all the Ecumenical Synods and other regional Synods because of the fact that it preceded all of them in point of time, it has been placed after them in sequence here and the Ecumenical Synods have been introduced ahead of it, on the ground that the present Synod, being a regional one, is of less importance and has less claim to a front seat. (See Dositheos concerning these Synods on pages 53 and 975 of the *Dodecabiblus*; and see p.98 of the first volume of the synodal records.) This same rule has been observed also with respect to the other regional Synods which preceded the Ecumenical Synods, that of being placed, that is to say, after the Ecumenical Synods on account of their authoritativeness. As for St. Cyprian, who assembled these three Synods, he suffered martyrdom in the reign of Emperor Decius. The wonderful encomium, which the theological tongue of St. Gregory bestowed upon his holiness, suffices for his praise.

THE CANON OF THE THIRD HOLY SYNOD HELD IN CARTHAGE IN THE TIME OF CYPRIAN

CANON

Being assembled in a common purpose, dear brethren, we have read letters sent by you concerning those who are presumed among heretics or schismatics to have been baptized and who are joining the catholic Church, the one in which we are baptized and are regenerated, concerning which facts we are firmly convinced that you yourselves in doing so are ensuring the firmness of the catholic Church. Yet inasmuch as you are of the same communion with us and wished to inquire about this matter on account of a mutual love, we are moved to give you, and conjoin in doing so, not any recent opinion, nor one that has been only recently established, but, on the contrary, one which has been tried and tested with all accuracy and diligence of old by our predecessors, and which has been observed by us.

Ordaining[4] this also now, which we have been strongly and securely holding throughout time, we declare that no one can be baptized outside of the catholic Church, there being but one baptism, and this being existent only in the catholic Church. For it has been written: "They have forsaken me who am a fountain of living water, and have dug themselves broken cisterns, which can hold no water" (Jeremias 2:13). And again the Holy Bible forewarns saying: "Keep away from another's water, and do not drink from another's fountain." (Proverbs 5:15) For the water must first be purified and sanctified by the priest, in order that it may be able to wipe away with its baptismal efficacy the sins of the person being baptized. Through Ezekiel the prophet the Lord says: "Then will I sprinkle clean water upon you, and will cleanse you; . . . and a new

heart also will I give you, and a new spirit will I bestow upon you" (Ezekekiel 36:25-26). But how can one who is unclean himself purify and sanctify water, when there is in him no Holy Spirit, and the Lord says in the Book of Numbers: "And whatsoever an unclean person touches shall be unclean (Numbers 19:22). How can anyone that has been unable to deposit his own sins outside the Church[5] *manage in baptizing another person to let him have a remission of sins? But even the interrogation itself that arises in baptism is a witness to the truth. For in saying to the one being baptized, "Do you believe in an everlasting life, and that you shall receive a remission of sins?" We are saying nothing else than that it can be given in the catholic Church, but that among heretics where there is no Church it is impossible to receive a remission of sins. And for this reason the advocates of the heretics ought either to change the interrogatory for something else, or else give the truth a trial, unless they have something to ascribe a church to them.*

LINKS or Topical_Index

But it is necessary for anyone that has been baptized to be anointed, in order that, upon receiving the chrism, he may become a partaker of Christ. But no heretic can sanctify oil, seeing that he has neither an altar nor church.

Not a drop of chrism can exist among heretics. For it is obvious to you that no oil at all can be sanctified amongst them for use in connection with the Eucharist[6]*. For we ought to be well aware and not ignorant, of the fact that it has been written: "let not the oil of a sinner anoint my head" (Psalm 140:6); which indeed even in olden times the Holy Spirit made known in psalms, lest anyone, having been sidetracked*[7] *and led astray from the straight way, be anointed by the heretics, who are opponents of Christ. But how shall one who is, not a priest, but a sacrilegist and sinner, pray for the one baptized, when the Bible says that "God does not hear sinners; but if anyone be a worshiper of God, and does His will, he will hear him" (John 9:31). Through the holy Church we can conceive a remission of sins.*[8] *But who can give what he has not himself? Or how can one do spiritual works that has become destitute of Holy Spirit?*

For this reason anyone joining the Church ought to become renewed, in order that within through the holy elements he become sanctified. For it is written: "You shall be holy, just as I myself am holy, says the Lord" (Leviticus 19:2; 20:7), in order that even one who has been duped by specious arguments may shed this very deception in true baptism in the true Church[9] when as a human being he comes to God and seeks a priest, being gone astray in error, stumbles upon a sacrilegist.

For to sympathize with persons who have been baptized by heretics is tantamount to approving the baptism administered by heretics[10]. or one cannot conquer in part, or vanquish anyone partially. If he was able to baptize, he succeeded also in imparting the Holy Spirit. If he was unable, because, being outside, he had no Holy Spirit, he cannot baptize the next person. There being but one baptism, and there being but one Holy Spirit, there is also but one Church, founded by Christ our Lord upon (the saying of Peter the Apostle in the beginning oneness and unity. And for this reason whatever they do is false and empty and vain, everything being counterfeit and unauthorized. For nothing that they do can be acceptable and desirable with God. In fact, the Lord calls them His foes and adversaries in the Gospels: "He that is not with me is against me; and he that gathers not with me scatters abroad" (Matthew 12:30). And the blissful Apostle John, who kept the Lord's commandments, stated beforehand in his Epistle: "You have heard that the anti-Christ shall come, but even now there have come to be many anti-Christs" (I John 2:18). Hence we know that it is the last hour. They came out of us, but they were not of us. Hence we too ought to understand, and think, that enemies of the Lord, and those called anti-Christs, could not give grace to the Lord. And for this reason we who are with the Lord, and who are upholding the oneness and unity of the Lord, and after the measure of His worth imbuing[11] ourselves therewith, exercising His priesthood in the church, we ought to disapprove and refuse and reject, and treat as profane, everything done by His opponents, that is foes anti-Christs. And to those who from error and crookedness come for[12] knowledge of the true and ecclesiastical faith we ought to give freely the mystery of divine power, of unity as well as of faith, and of truth.

Interpretation

The present Canon proves, by means of many arguments that baptism administered by heretics and schismatics is unacceptable, and they ought to be baptized when they return to the Orthodoxy of the Catholic Church.

1st) Because there is but one baptism, and because this is to be found only in the catholic Church. Heretics and schismatics, on the other hand, being outside of the catholic Church, have, in consequence, not even the one baptism.

2nd) The water used in baptism must first be purified and be sanctified by means of prayers of the priests, and by the grace of the Holy Spirit; afterwards it can purify and sanctify the person being baptized therein. But heretics and schismatics are neither priests, being in fact rather sacrilegists; neither clean and pure, being in fact impure and unclean; neither holy, as not having any Holy Spirit. So neither have they any baptism.

3rd) Through baptism in the catholic Church there is given a remission of sins. But through the baptism administered by heretics and schismatics, inasmuch as it is outside of the Church, how can any remission of sins be given?

4th) The person being baptized must, after he is baptized be anointed with the myrrh prepared from olive oil and various spices,[13] which has been sanctified by visitation of the Holy Spirit. But how can a heretic sanctify any such myrrh when as a matter of fact he has no Holy Spirit because of his being separated from there on account of heresy and schism?

5th) The priest must pray to God for the salvation of the one being baptized. But how can a heretic or a schismatic be listened to by God when, as we have said, he is a sacrilegist and a sinner (not so much on account of his works, but rather on account of the heresy or schism, these being the greatest sin of all sins), at a time when the Bible says that God does not listen to sinners.

6th) Because the baptism administered by heretics and schismatics cannot be acceptable to God as baptism, since they are enemies and foes with God (i.e., mutually), and are called anti-Christs by John.

LINKS or Topical_Index

For all these reasons, then, and others the present Canon, with an eye to accuracy and strictness, insists that all heretics and schismatics be baptized, adding also the remark that this opinion – that any baptism, that is to say, administered by heretics or schismatics is unacceptable – is not a new one of the Fathers of this Synod, but, on the contrary, is an old one, tried and tested by their predecessors[14] (Who nearly reached to the very successors of the Apostles) with great diligence and accuracy; and it is consistent in all respects with Apostolic Canons. XLVI, XLVII, and LXVIII. Not only did the present Canon reject baptism administered by heretics and schismatics by common agreement, but also in private and individually each one of the eighty-four Fathers attending the present Synod, with a separate argument – which is the same as saying, with eighty-four distinct arguments rejected it.

That is why the Second Ecumenical Synod in its Canon VII reserved the present Canon apart (but if it did not reserve it for all, it did this by way of "economy" and concession, and not with full regard. for accuracy, as we have said in the Footnote to Apostolic Canon XLVI), and the Sixth Ecumenical Synod in its Canon II sanctioned and ratified it (even though it may be said that it applied only to those regions of Africa, yet once it actually sanctioned and ratified it, it confirmed it still further, and did not abrogate or annul it). St. Basil the Great, too, accepts it in his Canon I. See also the Footnote to the said Apostolic Canon XLVI.

LINKS or Topical_Index

The Ecumenical Synod accepted and ratified the statements of the more particular Synods, and indeed by name the Canons of St. Basil the Great, as we saw in c. II of the 6th. Hence it is to be logically inferred that they accepted and confirmed along therewith everything that the regional Synods and Basil the Great had previously decreed; and thus it is correctly and confidently and surely concluded that all heretics must beyond a doubt be baptized.

As for the “economy” which certain Fathers employed for a time it cannot, be deemed either a law or an example, but if one were to investigate the matter aright, one would finally discover that these heretics whom the Second Ecumenical Synod accepted “economically” were mostly persons in Holy Orders who had been already duly baptized but had succumbed to some heresy, and on this account it employed this “economy.” The truth, however, of the divine Scripture, and right reason prove incontestably that all heretics ought to be baptized.

FOOTNOTES TO SYNOD IN CARTHAGE IN THE TIME OF CYPRIAN

LINKS or Topical Index

1. DIFFERENCES IN SYNODS

Note that the same characteristics or peculiarities that differentiate ecumenical Synods from regional Synods, differentiate conversely regional Synods from ecumenical Synods; and see these characteristics in Footnote 1 to the Prolegomena to the First Synod. A regional Synod differs from a so-called diocesan synod, in that a diocesan synod is one that is held by a Bishop, or a Metropolitan, or a Patriarch, together with his own Clerics only, without Bishops, according to Dositheos (page 1015 of the *Dodecabiblus*) whereas a regional Synod is one held when a Metropolitan or Patriarch convenes with his own bishops or metropolitans, respectively, in one place, and, generally speaking, when the bishops of one or two provinces assemble in order to consider ecclesiastical cases and questions which have come up. The designation regional Synods includes also the Synods decreed by the Canons to be held every year and to be attended by the bishops of each province, since they too are held by the bishops, according to Apostolic Canon XXXVII, and the concord of the other Canons therewith.

5. REBAPTISM APPLIES ONLY TO THOSE ALREADY PROPERLY BAPTIZED IN THE ORTHODOX CHURCH

One of the reasons why this Synod was held is that a practice of re-baptism had begun in Africa previously pursuant to the doctrine of the Bishop of Carthage named Agrppinus, or, as others assert, that of Tertullian (as is plainly stated in the words which divine Cyprian wrote in the present canonical and synodal letter to Jovian (a bishop) saying that "it is not a new Opinion and one recently established that we are citing, but one which has been tried and tested of old with all accuracy by fathers who were our predecessors"). Another reason is that those times witnesses the appearance of Novatus, who, though a priest of Rome, became a schismatic because he taught that those who in time of persecution turned idolaters and afterwards repented were unacceptable as penitents unless they consented to be baptized from the start.

Hence he was led by this cacodoxy of his to split off from the catholic Church, and a large part went with him. So there was some doubt concerning those persons, or, at any rate, as regarded those whom they baptized, as to whether they ought to be baptized later upon returning to the catholic Church. And on this account some bishops sent to divine Cyprian asking for a solution of the problem confronting them. So this Synod, when assembled, decreed what is mentioned above. See Dositheos, page 53, of his *Dodecabiblus.*

3. NO MYSTERIES OR SACREDNESS EXIST OUTSIDE THE CHURCH

Note that not only in Africa, but also in Asia it was the custom for persons baptized by heretics to be re-baptized. Hence this same Stephen himself wrote to them to give up re-baptism. But the Asians not only would not be persuaded to do so, but they even assembled a Synod in Iconium in the year 258, with St. Firmilian acting as the exarch as bishop of Neocaesarea, which was attended by Fathers convened from Cappadocia, Lycia, Galatia and other provinces of the East. They decreed that no "sacred" act of heretics should be accepted; but, on the contrary, their baptism and ordination, and every other mystery of theirs was decreed impossible and not worth talking about (Dositheos, page 55 of the *Dodecabiblus)*. Note further that divine Dionysios of Alexandria, a contemporary of St. Cyprian, agreed with the opinion of the same Cyprian, to wit, that heretics must be re-baptized, just as Jerome says in his list of ecclesiastical authors. And see the Prologue of Dionysios.

4. I.e., decreeing by vote.
5. Meaning while outside of the Church.
6. It would be more correct to say "for use" than "the Eucharist."
7. Perhaps the Greek word here, say the authors, is siniastheis, sifted.
8. The words "to be given" should be supplied at the end, as necessarily implied; for otherwise there would be an incomplete expression or omission.

9. This is to be understood as follows. In order that one who has been deceived by error may get rid of this, i.e., free himself from the error, in true baptism in the true Church.

10. In other manuscripts it says "and schismatics."
11. Perhaps, say the authors, the word is "supplying."
12. More correctly, "in quest of knowledge," say the authors.

(Apostolic Canons XLVI, XLVII, LXVIII; Canon VII of the 2nd Ecumenical Synod; Canon XCV of the 6th Ecumenical Synod.)

13. CONCERNING HOLY MYRRH

The present Canon calls the holy Myrrh oil because the greater part of the material of which it is composed is olive oil. For the oil must always be much more than the other ingredients, consisting of spices, that are used to prepare it. Note, though, that the present Canon, being a much earlier one than Canon XLVIII of Laodicea, is the one which teaches that a person being baptized must be anointed with Myrrh, and not the said Canon XLVIII of Laodicea, as some persons have said. Yet, to tell the truth and be just to both, the Laodicean Canon was issued specially in regard to this point, whereas the present Canon merely mentions the seal of the myrrh in passing.

14. From the time, that is to say, of Agrippinus, the bishop of Carthage, as we stated in the Prolegomena to the present Synod.

LINKS or Topical_Index

CONCERNING THE REGIONAL SYNOD HELD IN ANCYRA PROLOGUE

The holy regional Synod held in Ancyra, the archdiocese of Galatia, took place, according to those who have written discourses about it, in the year 315 A.C., but Milias in the second volume of the synodal records says that it was assembled in the year 314. The number of Fathers who attended it was eighteen, of whom the exarchs were: Vitellius, patriarch of Antioch, Syria; Agricola, metropolitan of Caesarea, Cappadocia; Marcellus, archbishop of the same Ancyra; and the martyr St. Basileus, bishop of Amaseia. They issued the present 25 Canons regarding those who denied Christ during the reign of Maximus the tyrant, and who sacrificed to idols, but thereafter joined the Church. These Canons are definitely confirmed by Canon II of the 6th Ecumenical Synod, and indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod; and by virtue of the latter's confirmation they acquire an ecumenical force in a way. Concerning this Synod Gregory of Neocaesarea made predictions even 53 years before it in his Canon VIII. (See Dositheos, page 976 of the *Dodecabiblus*, concerning it.)

HOLY REGIONAL SYNOD HELD IN ANCYRA
THE TWENTY-FIVE CANONS

CANON I

As for priests who sacrificed to idols, but afterwards succeeded in recovering their senses, not with any trickery, but in truth, not after previous preparations, and pretenses, and persuasions, in order to seem as though being put to tortures, but actually having these inflicted only seemingly and in sham, it has been deemed but right that they should share the honor of sitting in the seats of their class, without, however, being allowed to offer the host, or to deliver homilies, or to perform any function pertaining to priestly offices.

Interpretation

Of those Christians who used to deny Christ and sacrifice to idols in time of persecutions, some, when tortured and unable to endure the severity of the tortures, would deny the name of Christ, while others even before suffering any tortures would betray the religion. The latter, however, in order to avoid appearing to deny it voluntarily, would persuade the torturers, either by means of money or by entreaties, to pretend that they were putting them to tortures, without really doing so, but merely in appearance. These facts having become known to have been so, the present Canon decrees that those priests who when really put to tortures, without any trickery or hypocritical acting, and unable to endure them, sacrificed at first to idols, but later again, having regretted this, confessed the faith and reaped a victory, are to have the outward honor and the right to – sit with the priests (to be honored, that is to say, like priests, and to sit together with the priests – concerning which see Canon I of Antioch and the Footnote to Canon XXVI of the 6th Ecumenical Synod), yet not to have permission to conduct divine services, nor to teach, nor to perform any other priestly office also Apostolic Canon. LXII, and Canon I of the 1st Ecumenical Synod.

CANON II

As for deacons who likewise sacrificed to idols, but thereafter succeeded in recovering their senses, they are to enjoy the other marks of honor, but are to cease all Divine Liturgies, including both that of the Bread and that of offering the Cup, and that of preaching. But in case some of the bishops, however, should sympathize with their toil, or humility of meekness, arid wish to give them something further, or to take away anything, the power shall rest with them.

Interpretation

The same things that the above Canon decreed with reference to priests is decreed by the present Canon with reference to deacons. That, in other words; if in consequence of the severity of the tortures they were overcome and sacrificed to idols, but thereafter again confessed the piety, are to enjoy whatever other honor is due to deacons, but are to cease from every kind of sacred service that pertains to deacons, and from holding the Holy Bread and the Holy Cup (see the Footnote to Canon XXIII of the 6th Ecumenical Synod), and from preaching. If, however, any local bishops should become convinced that they are showing toil or moil in their repentance for the denial, and have been contritely humbled on account of the sin, and that they treat with meekness those who reproach them on this account, and not with audacity, it lies in their power to allow them anything more than the mere outward honor of deacons on account of the fervency of their repentance. If, on the contrary, they are convinced that they are little concerned and lukewarm in their repentance, again they have the power to deprive them even of that outward honor of deacons. See Apostolic Canon LXII, and Canon XI of the 1st-&-2nd Synod.

CANON III

As for those who were fleeing and were caught, or who were delivered up by their own intimates, or who otherwise had their property taken array from them, or who had to undergo tortures, or were cast into a jail, while crying out that they were Christians, and being torn to pieces, or who had anything put in their hands for

violence by those employing force against them, or who had to accept some food of necessity, though confessing throughout that they were Christians, and ever exhibiting mournfulness over the occurrence in their whole make-up and their habit, and humbleness of life, they, as being without sin, are not to be excluded from communion. Even if they were excluded by someone as a matter of excessive strictness, or by some even through ignorance, they must immediately be admitted and restored to their rights.

This applies likewise both to those who belong to the clergy, and to other members of the laity. A further question examined into was whether laymen can be promoted to orders if they incur the same necessity. It has been deemed but right that these persons too, as not having committed any sin, provided that their previous life has been correct and upright, be advanced to orders by imposition of hands.

LINKS or Topical_Index

Interpretation

Since, according to St. Gregory the Theologian, the law of martyrdom is that one ought not to run of his own accord and voluntarily into martyrdom, with provision for both the weakness and the possible faint-heartedness which he may exhibit, and on account of the perdition and punishment in hell which those persons are bound to sustain who put him to martyrdom, nor again if he should happen to get caught in the net of martyrdom, ought he to flee and lose faith. For this reason the Christians of that time, being conscious of the weakness of their nature, were wont to flee from persecutions and hide themselves, in accordance with that passage in the Gospel which says: *"when they persecute you in this city and drive you thence, flee into another"* (Matthew 10:23). So, with reference to these fleeing Christians, the present Canon says in its decree that if these persons in fleeing were caught, or were delivered up by their own relatives who were Greeks (i.e., heathen), or were deprived of their property, or underwent tortures, and were cast into prison, or had their clothes torn off and were stripped naked, or the tyrants forcibly thrust into their hands incense, or some sacrificial object, or into their mouth thrust food which had been offered sacrificially to idols, and while suffering all these things cried out nevertheless that they were Christians, without any utter denial, they, I say, if they mourn over

that occurrence which has befallen them, and display their mournfulness outwardly both by a show of humility and sorrow and plainness of clothes, and a face revealing their life, they are not to be prevented from partaking of divine Communion, since they too are considered as not having sinned in any respect. But if some persons have excluded them from divine Communion, either because of too great strictness, or on account of their indiscreetness, they must forthwith be admitted thereto, whether those who have suffered such an embarrassment were clerics or laymen. In fact, such persons are so far removed from any such sinfulness that even though one person among them should be at layman, he may become a priest, provided his previous life is unimpeachable and worthy of Holy Orders.[3] See also Apostolic Canon LXII, and c. I of Gregory the Miracle-worker.

CANON IV

As concerning those who have sacrificed under duress, and in addition to these, those who have eaten supper at the idols, it has been deemed fitting that those persons who in being led away thereto went up in too gay raiment, and wore luxurious clothes, and partook of the prepared supper indifferently, should do a year as listeners, and three years as kneelers. They shall partake of prayer only for two years, and then shall come to perfection.

Interpretation

The present Canon decrees that as regards those who have been forced to sacrifice to idols, or to eat food that was offered to idols, they must first be examined as to their disposition when doing that, and according to the disposition shown they are to have their penances meted out to them. For if when dragged off to be compelled to sacrifice, or to eat things offered to idols, they displayed a joyous attitude, and adorned themselves in valuable garments, and ate it in a nonchalant manner, that is to say, without being troubled in their heart, and grieved on this account, they are to do a year in the station of listeners, three years in that of kneelers, two years in that of co-standers (or consistentes) and after all these years they are to partake of the divine Mysteries.

Concord

As for all those who patiently suffered unendurable tortures at first, but later on account of the weakness of the flesh were overcome and caused to deny, they are canonized three years and forty days according to Canon I of Peter. But as for those who merely underwent imprisonment, and the stench connected therewith, but without other tortures were induced to deny, they are canonized four years, according to Canon II of the same man. As for those, on the other hand, who when being tortured wore mourning while eating things that had been offered to idols, they are canonized three years and beyond, according to Canon V of the present Synod. But if they merely ate foods of their own at a heathenish festival in a temple of an idol, they are to spend two years in kneeling, according to Canon VII of the present Council. As for those who sacrificed two or three times under duress, they are canonized seven years according to Canon VIII of this same Synod. See also Canon XIV of the 1st Ecumenical Synod and the drawing of a temple.

CANON V

But as for those who went up with clothes of mourning, and upon reclining ate in the meantime weeping throughout the time they were reclining, if they have fulfilled the three years' time of kneeling, let them be admitted without any offering. But if they did not eat, after doing two years of kneeling, let them commune in the third year, without any offering, in order that they may receive perfection in the fourth year. But Bishops are to have the power, after examining into the mode of the conversion, to exercise philanthropy or to add more time to the penalty. But above all let the previous life be inquired into, and let the life thereafter be investigated, and thus shall the philanthropy be meted out in due proportion.

Interpretation

The present Canon does not harmonize with the one above. For it says that all those who were forced to sacrifice and went with humble and mournful garments and ate things sacrificed to idols, weeping throughout the interval of their meal, shall, after doing three years in company with kneelers, stand with the faithful, though they are not to partake, but if they have not eaten anything at all that has been sacrificed to an idol, let them do two years as kneelers, and in the third year let them stand with the faithful, but without partaking, and after four years let them commune. These are the penalties provided by the Synod. Bishops, however, have it in their power to consider the way in which they are repenting. Accordingly, if they are genuinely and fervently repentant, they are to lessen the number of years decreed as penalties. But if, on the contrary, they are unconcerned and nonchalant in repenting, they are to increase the number of years decreed as penalties. Moreover, bishops are obliged to investigate their life both before they ate the abominable things and after they ate things abominable. Then, if that life was and is virtuous, they are to reduce the penalties; but if it was and is blameworthy and wicked, they are to augment them. See also Canons XI and XII of the 1st Ecumenical Synod, and Canon IV of the present.

CANON VI

As concerning those who merely in obedience to a threat of being imprisoned and punished, and of having their property taken away, or of being forced to change their abode, have sacrificed, and up to the present time have failed to repent, and have neither been led to return, but have now come to join the Church and have become minded to return at a time coinciding with that of the Synod, it has been deemed but right that until the great day they be admitted as listeners, and that after the great day they be obliged to serve three years as kneelers, and after two more years (as co-standers) they are to commune without an offering, and thus to arrive at perfection; so that they shall fulfill the whole period of six years. But if any persons were admitted to repentance before this Synodconvened, from that time let the term of six years be considered as having commenced. Nevertheless, if there be any danger and expectation of death ensuing from a disease or any other cause, let these persons be admitted conditionally.

Interpretation

Any Christians that were overcome by the mere threats which the tyrants terrified them with when threatening to torture them, and to take away their property, or to exile them, and they sacrificed to the idols, and thereafter failed to repent until now at the present time of this Synod they have barely arrived at a notion of repentance and of return, as for these persons, I say, the present Canon decrees that they are to be canonized, and that they shall remain in the station of listeners from the time of the Synod, or, in other words, from the fourth week after a (see Apostolic Canon XXXVII) until the coming great day of Pascha which is the same as saying, a year and a month. Thereafter they are to kneel for three years, to stand with the faithful for two more years, and after the six years have ended they are to partake of communion. But as for any such persons as were admitted to repentance before this Synod met, the six years of their canon are to start from that time. Nevertheless, if it should happen that there should ensue to them any danger of death from any illness or other circumstance, then they are to partake because of the necessity of the case, but conditionally-that is to say, in other words, under such a proviso that if they do not die, but remain alive, they are to refrain from communing again until the six years have elapsed, just as is decreed to the very same effect by Canon XIII of the 1st Ecumenical Synod. Read also Apostolic Canon LXII, and Canon XI of the 1st Ecumenical Synod. See also the ichnograph (footprint or basic layout of something) of a temple at the end of this book.

CANON VII

As concerning those persons who participated in a feast on the occasion of a heathenish festival, brought their own food to it, and ate thereof, it has seemed fitting that they should be admitted after spending two years' time in kneeling. As to whether each of them ought to be allowed the offering too, this is for the Bishops to determine, and to investigate the rest of the life of each person.

Interpretation

The present Canon decrees that all Christians who took their food with them and went to a fixed spot appointed for the Hellenes to carry out their ceremonies and ate with them are to spend two years in kneeling and then be admitted. The bishop, however, by examining their earlier and later life, shall judge whether it is reasonable for these persons to be admitted only to prayer with the faithful or also to partake with them of the divine Mysteries. See Canon XII of the 1st Ecumenical Synod, and the ichnograph of a temple at the end of this book, and Canon IV of the present Synod.

CANON VIII

As for those who have sacrificed a second and a third time under compulsion, let them kneel for a space of four years, then commune for two years without oblation, and with the seventh be admitted unreservedly.

Interpretation

Having already expressed themselves as regarding those who have sacrificed once, these fathers now in the present Canon are expressing themselves as regarding those who have sacrificed two or three times, saying that those who have done this under compulsion must spend four years in kneeling, and stand together with the faithful for two years, communing with them only in prayers; but in the seventh year they may partake of the Divine Mysteries. See the ichnograph (layout) of a temple at the end of this book, and Canon IV of the present Synod.

CANON IX

As for all who not only apostatized, but even revolted and compelled brethren, or caused them to be compelled, to apostatize, let them receive the listening station for three years, and during six years more that of kneeling, and let them then commune for a year without oblation, in order that, after doing the full stretch of ten years, they may partake of the unabridged. During this time, nevertheless, let the rest of their life be kept under surveillance.

Interpretation

As for all those who were so afraid of tortures that they not only denied the faith of Christ, but even rose up against the rest of the faithful, and either themselves compelled them to sacrifice and to deny, or cause others among the persecutors to compel them to do so, because, it may have been, they revealed Christians who were hiding somewhere or who had fled or who were unknown-as for such persons, I say, the present Canon commands them to listen to the Scriptures for three years, to kneel for six, and to stand with the faithful for one year; and when the ten years have been finished, then they are to be permitted to partake of the divine Mysteries. During the interval of these ten years the rest of their life must be examined into by their bishop or their spiritual father; and if they have been living negligently and badly, the years of their sentence are to be augmented.

Concord

Canon VIII of St. Gregory the Miracle-worker (or Thaumaturgus) in regard to those who were taken captive by barbarians and later engaged with them in killing Christians or revealed to them hidden Christians, decrees that they ought not to be put even among listeners, but ought to weep outside the gate, until such time as a common Council is held concerning them-the present one, that is to say, and the present Canon concerning them. See also the ichnograph (footprint or basic layout of something) of a temple at the end of this book.

CANON X

As for Deacons who are appointed in spite of their condition if they gave evidence and insisted that they would have to marry, being unable to remain single, and who thereafter have married, let them stay in service, because they have been allowed to do so by the Bishop. But if any of them have kept silent as to this, and have agreed to remain single when ordained, but thereafter entered into marriage, let them be dismissed from the diaconate.

Interpretation

The present Canon decrees that if any deacons about to be ordained have openly confessed in evidence that they must marry after ordination, because of their inability to continue in a state of virginity, they are not to be deposed thereafter if they take a wife, but are to retain their diaconate, since they appeared to have been allowed to do this by the prelate who ordained them. For after hearing their declaration beforehand, the prelate did not reject them, but actually ordained them. But as for those deacons, again, who kept silent when about to be ordained and made no such statement, if they marry after ordination, they are to be dismissed from the diaconate. For the silence they maintained shows that they consented and agreed to remain virgins throughout their diaconate. See also Canon VI of the 6th Ecumenical Synod and the Footnote thereto.

CANON XI

As for girls that have been engaged or betrothed, and thereafter have been grabbed by other men, it has seemed best that they be given back to the men to whom they were previously betrothed, even though they have suffered violence at the hands of the former.

Interpretation

All women or girls that are betrothed to men, but thereafter have been rapaciously snatched away by other men, must be given back to their former fiancés, according to the present Canon, even though they have been defiled by their ravishers; yet not compulsorily, but only if their former fiancés are willing and want them. See also Canon XXVII of the 4th Ecumenical Synod.

CANON XII

As for those who had sacrificed before baptism, and thereafter were baptized, it has seemed right to allow them to be promoted to orders, as having undergone a bath of purification.

Interpretation

In olden times many persons accepted Christianity and believed. in Christ, but were late in receiving holy baptism. On this account St. Gregory the Theologian and St. Basil the Great wrote their discourses urging to baptism. So it is in regard to these persons that the present Canon states that if as Christians they were caught by persecutors and sacrificed, provided they were baptized after the sacrifice, they may ascend even to the rank of the clergy and of Holy Orders, because we believe that holy baptism purified them from all former sins, no matter of what sort these might have been, whether pardonable or mortal. See also Apostolic Canon II.

LINKS or Topical_Index

CANON XIII

Auxiliary Bishops shall have no right to ordain priests or deacons, but, moreover, not even city priests may they ordain without being allowed to do so by the Bishop with letters in another diocese.[6]

Interpretation

The present Canon decrees that without the written permission of their bishop auxiliary bishops cannot ordain any priests or deacons in any territory outside of their own. For if they cannot ordain such persons even in their own territory, except only for subdeacons, reader, and exorcists, according to Canon X of Antioch, much less can they do so in any other. But neither must they ordain even city priests where the bishop proper resides, without his written permission.

The Canon insists that written permission be given, in order to prevent any doubt from supervening. See also the Footnote to Canon VIII of the 1st Ecumenical Synod·

LINKS or Topical_Index

CANON XIV

As for those priests or deacons who are in the clergy and who abstain from meat, it has seemed right for them to touch and taste the meat and then, if they so wish, to refrain from eating it; but if they are unwilling to eat even vegetables that have been cooked with meat, and refuse to submit to the Canon, let them be dismissed from the orders. (Apostolic Canon LV)

Interpretation

Since it was possible some persons actually did abhor or loathe meat in very truth, but, to cover up the fact, said that they abstained from it for the sake of exercise and temperance, in order to remove any such suspicion,, the present Canon decrees that priests and deacons who refrain from eating meat with a view to temperance, must taste a little of it. But as for those who are so stoutly set against meat that they will not even eat vegetable cooked with meat, they must be dismissed from Holy Orders. For they thereby provoke the suspicion that they find meat disgusting, a view held by the Manichees and other heretics. Read also Apostolic Canons LI and LIII.

CANON XV

With reference to things belonging to the Lord's house, whatever priests have sold in the absence of a bishop, they shall be restored to the Lord's house. But it is to be left to the judgment of the Bishop whether the price should be paid back or not, on account of the fact that many times the profit resulting from things bought repays them more than the price they themselves paid for them.

Interpretation

In case priests and other members of the clergy (for the present Canon by beginning with a higher rank shows that it includes the lower ranks too) on account of any need have sold things of the church of the bishopric without the permission and consent of the bishop, or when he was not present, or had died, the church, or rather the bishop, shall recover them and take them back from the buyers. It is left to the discretion of the bishop whether to pay back to the buyers the price for which the things were sold, or not to pay it back; for many times owing to the fact that the things afford a profit or income the buyers may receive more from them than they paid for them when they bought them; and for this reason it is not right for them to receive the price of the things twice. See also Apostolic Canon XXXVIII. As for why the church is called a Lord's house, we have said all there is to say in the Footnote to Canon LXXIV of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON XVI

As regards those who have irrationalized or who are irrationalizing, all who committed this sin before they were twenty years old must spend fifteen years in kneeling before being permitted communion in prayers, and then, after passing five years in communion (in prayers), they taste of the oblation. But let their life during the term of kneeling be scrutinized, and then let them be accorded the benefit of philanthropy. But if any of them have indulged in the sin to satiety, let them have the long term of kneeling. As for those who have passed that age and who, though possessing wives, fell into the sin, let them spend twenty-five years in kneeling before receiving the right to commune in prayers; then, after they have spent five years in the communion of prayers, let them receive the oblation. But if any of them sinned when possessing wives and having passed the age of fifty years, let them receive communion only at the time of their exit from life.

Interpretation

Those who have fallen or are falling into the sin committed with irrational animals, otherwise known as bestiality, are not all to be treated alike, says the present Canon, but, on the contrary, those who sinned with them only a few times, before becoming twenty years old, and without possessing wives, are to do only fifteen years in the station of kneelers, and to stand for five years together with the faithful in the church praying along with them, and thereafter are to be allowed to partake of the Eucharist. But their life during repentance ought to be examined, and if they are fervidly repentant, they ought to be canonized more leniently; but if they have been living negligently, they ought not to receive any leniency whatever. But if these persons have fallen into this irrational sin of bestiality a great many times and to excess, let them do a long time among the kneelers.[7] And accordingly they are thus to be canonized leniently both because of their youthfulness, during which the flame of desire is kindled, and because of their foolishness.

LINKS or Topical_Index

But as for those who are more than twenty years old and have wives, if they have fallen into this vile sin, let them kneel for twenty-five years, and let them pray along with the faithful for five years, and then after those thirty years let them partake of the Eucharist. But as for those who are more than fifty years old and have wives, if they have fallen into bestiality, let them partake of the Eucharist at their death, and not at any other time. For they have no excuse whatever to offer like the ones above mentioned, neither youthfulness nor instability of character.

Concord

Canon IV of Nyssa canonizes those guilty of violating the chastity of animals nineteen years, and calls this crime "adultery against nature," "because the injustice is done to a strange being and contrary to nature." St. Basil the Great, on the other hand, in his Canon VII imposes on violators of the chastity of animals the same sentence as that meted out to violators of the chastity of male children and to murderers and to adulterers, while in his Canon LXIII he makes it that inflicted upon adulterers only, or, more plainly speaking, he fixes it at fifteen years. According to Canon XVII of the same Synod, those guilty of bestiality ought to pray in company with the weather-bitten (or hiemantes), called in Greek

cheimaxomenoi. (“demonized” See Footnote at end of section) God, however, commands that men and women who fall into sin with animals be put to death, and that along with them the animals too be put to death.

LINKS or Topical_Index

“And if any man lie with a quadruped, he shall surely be put to death; and you shall slay the quadruped. And if a woman approach any beast, and lie down thereto, you shall kill the woman and the beast” (Leviticus 20:15-16). Book LX of the Basilica, Title 37, commands that *“of those guilty of bestiality, let the verpa be cut off.”*

LINKS or Topical_Index

CANON XVII

As for those who have committed an irrational crime, and are lepers, or, more explicitly speaking, have contracted leprosy, the holy Synod has commanded that these persons pray with the weather-bitten (demonized).

Interpretation

Just as Moses calls lepers unclean, in like manner the present Canon calls those guilty of bestiality and of violating the chastity of animals lepers, or, more explicitly speaking, unclean and leprous, meaning, in other words, that they have infected even those animals. It decrees that they pray together with the weather-bitten, or persons possessed by demons.[8] See also the above Canon XVI of this same Synod.

CANON XVIII

If any persons who have been appointed bishops and have not been accepted by that diocese to which they have been assigned should wish to intrude or encroach upon other dioceses, and to displace those established therein, and to excite riots against them, let them be excommunicated. If, however, they should wish to be seated in the priesty, where they were priests formerly, let them not be deprived of the honor. But if they engage in riots against the bishops therein established, let them be shorn of the honor of the priesty, and let them be proscribed.

Interpretation

The present Canon decrees that in case any bishops, after being ordained, failed to be accepted by their province, but go to other provinces, and coerce those ordained there, and cause disturbances, they are to be excommunicated, and to be deprived of the honor due to a bishop but if they wish, let them have only the seat and honor of priests. Otherwise, if they will not keep the peace, but cause scandals and fights with the bishops there, let them forfeit even this honor of priests, and be ousted from the church altogether. Read also Apostolic Canons XXXV and XXXVI.

CANON XIX

As for those who have promised to maintain their virginity, but break their promise, let them fulfill the term of digamists. With regard to virgins however, who are cohabiting with men as sisters, we have prohibited this.

Interpretation

Those who interpret the present Canon, including both Balsamon and Blastaris, assert that those men who promise to maintain their virginity, or, in other words, to live exclusively for God, before their being tonsured and clothed in monastic garments, can lawfully take a wife, by fulfilling the Canon of digamists; because, they say, monasticism is not affirmed by words, but is constituted and confirmed by the tonsure and the monastic garments. St. Basil the Great in his Canon XVIII, which cites the present Canon, asserts that such persons do not marry, but practice fornication, and he commands that they be not admitted to communion until they get divorced from that marriage which according to commentators, is legal but according to Basil the Great is a greater sin than fornication. Because he says in his Canon VI: "fornications of monks are not considered to be marriage." Canon XVI of the 4th Ecumenical Synod says that those who have consecrated themselves to God cannot marry. But if they allege that a promise consisting of words does not afford so much binding force and weight to those making a vow, let them listen to Athanasios the Great, who says with reference to the Lord's passion: "Whatever we vow to God is no longer ours, but God's; accordingly, if we take it, we are not taking what is ours, but what is God's, and are sacrilegists." For a promise does not depend only on money, but also on words and on choice. Thus, too, monastic life does not depend on the tonsure and on the garments, but also on the word and on the promise to God. So all those who promise anything good to God are obliged to pay it.

As who should say, a virgin man owes virginity; a temperate man owes temperance; and a married man owes sobriety – if they want to escape being chastised like Ananias and Sapphira. And they owe not only that vow which they made before men, but also that which they made in private by themselves. For divine Basil says (in his discourse on greed):

"You are talking secretly with yourself, but your words are heard in heaven; and the God in heaven who can see into hearts is a better witness than men who can see only what is outside[11]. So in order to reconcile the present Canon with the Canon of the saint, it is better and more accurate to understand it thus: that all who have promised to maintain virginity, or a solitary life, and have married before becoming monks, are canonized as digamists, or, in other words, to go without communion for a year,[12] according to Canon XVIII or Basil, after they have been freed from this unlawful marriage and fornication according to Canons VI and XVIII of Basil. In addition, the Canon prohibits women who have promised to remain virgins from cohabiting with any men, even though calling themselves sisters of the men, or calling them their brothers, on the theory that by means of such a claim and the use of such words they might avoid any untoward suspicion against them[13] concerning which See Canon III of the First Ecumenical Synod.

TOPICAL INDEX

CANON XX

If the wife of anyone be involved in adultery or any man commit adultery, she or he, respectively, must obtain absolution in seven years, in accordance with the progressive degrees.

Interpretation

The present Canon excludes an adulteress and an adulterer from the communion of the Mysteries for seven years. These years are to be counted and passed in accordance with the aforesaid classes of penitents, or, in other words, just as St. Basil the Great prescribes: for one year they are to continue weeping; for two years they are to remain listeners; for three years they are to be kneelers; and during the seventh year they are to stand with the faithful; and then may they partake of the divine Mysteries, provided they repent with tears in their eyes.

Concord

Canon IV of Nyssa sentences the adulterer to eighteen years, while St. Basil in his Canon LVIII sentences him to fifteen, the Faster to three only but with a further satisfaction consisting in xerophagy and genuflections in his Canon XIII.[14] See Canon LXXXVII of the 6th Ecumenical Synod, and Apostolic Canon XLVIII, and the ichnograph of a temple.

LINKS or Topical_Index

CANON XXI

Regarding women who become prostitutes and kill their babies, and who make it their business to concoct abortives, the former rule barred them for life from Communion, and they are left without recourse. But, having found a more philanthropic alternative, we have fixed the penalty at ten years, in accordance with the fixed degrees.

Interpretation

Regarding all women who commit fornication with men secretly and conceive, but kill the embryos within their belly, or lift weights exceeding their strength, or drink certain drugs abortive of embryos, such women, I say, had already been denied Communion until their death by another Canon preceding the present one; but the present Canon, which the fathers of the present Synod have decreed in a spirit of greater leniency, prohibits them from communing for only ten years, which is the sentence specified also by Canon II of Basil. These years are to be served thus, according to Zonaras and the anonymous expositor: For two years they are to be weepers; for three they are to be listeners; for four they are to be kneelers; for one year they are to stand together with the faithful, and then they are to partake of Communion. Read also Canon XCI of the 6th Ecumenical Synod, Apostolic Canon. LXVI, and the ichnograph of a temple.

CANON XXII

As regards willful murders, let them kneel continually; but they are to be granted absolution only at the end of their life.

Interpretation

The present Canon sentences those who murder persons willfully to kneel throughout their life, and to commune only at the end of their life.

Concord

Canon LVI of St. Basil the Great sentences them to twenty years, and read what Apostolic Canon LXVI has to say.

CANON XXIII

As regards involuntary homicide, the first rule bids the guilty one to spend seven years in order to attain to absolution in accordance with the fixed degrees; whereas the second requires him to fulfill a term of five years.

Interpretation

Those that have killed anyone against their own will have been sentenced differently by the two Canons concerning them that had been decreed before this Synod was held. The older one sentences them to seven years (one to be spent by them as weepers, two as listeners, three as kneelers, while in the seventh they are to stand with the faithful, and thereafter they are to be allowed to commune). The later Canon sentences them to five years.[15] Basil the Great in his 57th Canon sentences them to ten years. See the Apostolic Canon 76.

LINKS or Topical_Index

CANON XXIV

As for those who are practicing divination and continuing the customs of the heathen, and who are introducing persons into their homes with a view to discovering sorceries, or even with a view to purification, let them fall under the Canon of five years in accordance with the fixed degrees; three years of kneeling, and two years of prayer, without oblation.

Interpretation

The present Canon sentences to five years' non-communion those Christians who not only employ divinations themselves, and follow the customs of the Hellenes and heathen, but also even those who go to those diviners, and bring them to their homes, either to purify them from the effects of witchcraft which

others have exercised against them, causing them perhaps to fall ill, or to suffer some other loss; or in order to induce them to show where such magical powers are hidden. As for the five years in question, they are served as follows: Three years as kneelers, two as co-standers with the faithful; and thereafter they are to have the right to commune. See also Canon LXI of the 6th Ecumenical Synod.

CANON XXV

When one has become engaged to a girl, but has in addition defiled her sister too, so that she has been made pregnant by him, and he has after this married the one betrothed to him, but the one defiled has hanged herself. Those aware of the facts have been ordered to spend ten years as co-standers in order to gain admission, in accordance with the fixed degrees.

Interpretation

If it be supposed that any man has had some virgin betrothed to him, but before marrying her has defiled the sister of the girl betrothed to him, with the additional fact that he has made her pregnant by his act (for this is the meaning of the Greek word epiphoresai); after that he married the girl betrothed to him, but her sister who has been defiled and made pregnant seeing this, and becoming despondent has hanged herself in consequence of excessive sorrow: if such an event, I say, should actually happen, the present Canon commands that all persons who knew about but kept silent about the facts of the case be sentenced to ten years. These ten years are to be divided among the stations of penitents in order Notice here that along with the actual sinners those who knew about the sin but failed to reveal it so as to have it prevented, but, on the contrary, concealed it, are chastised too. For so far as they had it in their power to prevent this sin, they too were as guilty as though they themselves had committed it; for though they could have prevented this illicit marriage of one who has fornicated in regard to two sisters, and the murder of the girl who hanged herself, they failed to prevent it. Thus it is they themselves who have committed these improprieties, according to that proverbial saying that “whoever could prevent it but failed to do so is the one that is doing it.” That is why St. Basil the Great in his Canon LXXI decrees that one who knows about the sin of another but fails to report it of his own accord to those who have the power to prevent it, is to be subjected to the same penalty as the sinner himself.

What am I saying, that he is subjected to the same penalty. Why he is subjected to even a still greater one.

For while Canon LXXVIII of Basil imposes a sentence of seven years upon any man who takes two sisters in marriage at different times, the present Canon sentences to ten years anyone who knows about the commission of the sin of defiling these two sisters. First, because a man who takes two sisters is forced by the love of flesh to fall into an illicit marriage, according to Balsamon, whereas those who know about this and fail to make it known have no such cause forcing them to do this. Secondly, because that man only falls into an illicit marriage, by taking two sisters, whereas the consequences of the latter case are not only an illicit marriage, but fornication as well and the murder or death of the girl who hanged herself. Nicetas of Heracleia in his Canon III says at if any man takes a wife with a complete marriage ceremony in church,[17] any carnal knowledge of her he engages in fornication with his mother-in-law and renders her pregnant, he must keep the wife whom he has married in church, but must stay away from his mother-in-law, lest the sight of her attract him to carnal pleasure. The Faster also says this same thing; whoever commits such a sin is sentenced to six years' deprivation from the divine Mysteries: he takes various other Canons, respecting which see Canon XVI of the John the Faster.

FOOTNOTES TO SYNOD HELD IN ANCYRA

1. PRIESTS LOSS OF HONOR

It is plain by contrast herewith, that those priests who had not been really tortured, but only in appearance or who even before being tortured denied Christ, are not even worthy to be allowed the outward honor and the right to sit in company of priests.

2. PRIESTS WHO SACRIFICE TO IDOLS RESTRICTED

It is manifest that such persons are not worthy either to say the so-called bidding prayers, or prayers for peace, nor to voice petitions. As for the idea of preaching, perhaps the Canon means the reading of the holy Gospel to the laity, or their pronouncing the prayers in church aloud, and not in secret. That is why Socrates, in Book II, Chapter 11, says that when the Syrian general was surrounding the church with his soldiers in Alexandria in order to catch him, Athanasios the Great, taking precautions to prevent any injury to the laity, commanded the deacon to "preach" a prayer: "And, having commanded the deacon to preach a prayer, he again prepared a psalm to be sung." But in other manuscripts instead of the Greek word for "preach" (kerytto) the word written is the Greek word meaning "to deliver a homily."

3. It is plain, by likeness of the case, which priests who have suffered this are not to be deposed in accordance with Canon XIV of Peter. What am I saying, are not to be deposed? Why, they are even to be classed with the confessors, according to the same Canon of Peter.

4. It is manifest that these persons ought not to partake in the fourth year, like those who have not eaten things offered to idols, but at a later time and after more years have passed, though the Canon does not so state explicitly.

5. Note from the present Canon that one and the same sin when committed but once entails a shorter sentence than when committed twice or thrice or in general many times over.

LINKS or Topical_Index

6. These words appear as "in each diocese" in what John of Antioch writes in his collection of Canons, Title XXI. According to him, therefore, the present Canon decrees that in every province auxiliary bishops are forbidden to ordain country and city priests or deacons without the written permission of the Bishop proper.

LINKS or Topical_Index.

7. CORRECTION OF ONE WHO FELL INTO THE SIN OF BESTIALITY

By "a long time" here the Canon means twenty years, both according to Zonaras and according to the following words of the Canon. We note here, however, that bestiality includes "avianity" (or similar connection with fowls of any kind), whether it be done with male or female birds. I cannot pass over in silence the prudent method used by a sage spiritual father to correct an insensible sinner who fell into sin with a heifer. First he told him: "Why, you sinner, you have acquired a new kinship with the heifer, and have been rendered like it irrational and bestial. So for the space of about a month go every evening and shut yourself up in your stable; and there inside falling prone upon the ground like the animals, put your ass's packsaddle upon your back, and thus, in that posture, beg God's pardon with tears for your terrible sin." Hence, by doing this and coming to a sense of the enormity of his wickedness, that wretched man corrected himself, and his life took a turn for the better, where formerly owing to the leniency with which former spiritual fathers treated him, they were unable to correct him (page 234 of the Spiritual Teacher). In his Alphabet of Alphabets, Step 160, Meletios the Confessor says that there is fourfold bestiality. Accordingly, it may be that he means that practiced by men on female and male beasts, and conversely that done to men and women by male beasts. As for how many years one is canonized for bestiality, see the Canon of John the Faster, which were added out of the same Canonicon.

LINKS or Topical_Index

8. THE WEATHER-BITTEN.

Note that we have explained the word "weather-bitten" (i.e., the Greek word cheimazomenoi) as meaning those possessed by demons, following the opinion of many other authorities concerning this, and especially hat of Dionysius the Areopagite.

For in the third chapter of his treatise on the Ecclesiastical Hierarchy he divides those coming out of the church during divine liturgy into three classes, namely: into penitents, into those energized by demons (these "weather-bitten," that is to say), and into catechumens. But in addition the Apostolic Injunction, Book VIII, Chapter 6, say: "Pray you who are energized by unclean spirits. Let us all plead for them persistently." Those who are called energumers (i.e., energized) here are called weather-bitten (i.e., Cheimazomenoi) in the following chapters 34 and 37 (ibid.). "The Deacon shall make an appeal in behalf of catechumens, and of weather-bitten persons, and of persons being illuminated (i.e., baptized), and of persons engaged in repentance." Armenopoulos has also interpreted the word claeimazomenoi (i.e., the weatherbitten) to mean those possessed by demons in his Epitome of the Canons, heading 6, title 7; and so has Argentes, page 259. But if it be objected that Balsamon and Zonaras refuse to have the weather-bitten be possessed by demons, owing to the fact that those sometimes demonized are allowed even to partake of the Mysteries according to the third Canon of Timothy. Hence even those guilty of bestiality who are praying with them must also be allowed to partake of communion like them, which the above Canon of the present Synod will not permit, we reply that even though men guilty of bestiality do pray together with those who are demonized, yet there is no necessity of their partaking of Communion like the latter, since even those who are praying and standing together with the faithful do not partake like these latter of the Mysteries, according to the Canons, until the time fixed for them to spend as co-standers has elapsed.

As for the station, or place, in which the weather-bitten had to stand, it appears to have been the narthex of the church, and see the ichnograph of a temple at the end of this book. As for the statement of Argentes to the effect that with the weather-bitten stood those who had voluntarily sacrificed to idols, and those who were implicated in magic and sorcery and open sins, it is unproved, as it is not found anywhere among the Canons dealing with such sins.

9. Balsamon says that these bishops who have not been accepted shall have the honor of a priest in that region where they had formerly been priests, which meaning accords better with the text of the Canon.

10. In other manuscripts it says “as brothers.”

11. That we ought not to transgress any promises we have made to God we state more fully in the Footnote to Canon XXVIII of St. Basil.

12. THOSE WHO PROMISE VIRGINITY HEAVILY CANONIZED IF THEY MARRY

We have explained the Canon thus, following the opinion of Balsamon and Blastaris, who have taken the word promise which occurs in the Canon for merely a simple promise, and not a perfect monastic vow. But inasmuch as Basil the Great in his Canon XVIII explains that this Canon of the Synod was meant to refer to those virgins who not only have promised and vowed to maintain their virginity, but who have also been tried and tested for a long time, and have been classed among virgins after having first begged to be admitted by them. This amounts to saying that the Canon was intended to be applied to the case of perfect nuns. What other exegete is abler than St. Basil the Great? So it may be said that just as the Canon was intended to regulate the case of perfect nuns (who wore the black garments of monks, according to Canon XLV of the 6th Ecumenical Synod), and, according to this great Father, sentences them; so and in like manner it is intended to apply to the case of perfect monks and those who have been really enrolled in the order of monks, not to the case of men who have merely promised to remain virgins and have not become monks. And it sentences not these men, but those, so mildly and leniently to but one year; whereas St. Basil sentences them as adulterers, after they have first been freed from the unlawful marriage. For in speaking of a promise of virginity the Canon implied thereby also the rest of the monastic vow along with the noun promise. But we must conceive the promise and vow of such persons to have been made then, in accordance with an unexpressed assumption, since up to the time of St. Basil a vow of men to a state of virginity for life had not been made, but he himself was the first to say that this should be taken in his Canon XIX.

13. BROTHERS AND SISTERS NOT ALWAYS ACCORDING TO THE FLESH

The sisterhood or brotherhood which the Canon mentions here may perhaps be taken to mean simple kinship, seeing that mere relatives are actually called

brothers and sisters in the divine Scripture, according to that Gospel passage which says: *"Now there stood by the cross of Jesus his mother, and the brothers of his mother"* (John 19:23), or, in other words, relatives, as St. Theophylactos interprets it.

14. ADULTERY PUNISHED MORE SEVERELY THAN FORNICATION
But if these fathers provided a sentence of seven years for adultery, which according to Canon IV of Nyssa is twice as bad a sin as fornication, it is no wonder that they punish fornication with four years, only the half, that is to say, and a little more of the penalty attached to adultery; and see Canon I of Basil the Great.

15. The later and second Canon concerning involuntary homicide is perhaps this twenty-third Canon of the present Synod.

16. THREE WAYS TO PARTAKE IN WICKEDNESS
In the question concerning baptism the same Basil the Great says that one can participate in the wickedness of another in three ways, to wit: either with respect to the deed itself, when he collaborates with the same object in view and assists him in the evil; or by consent, when he acquiesces in the disposition and way of the sinner and finds pleasure therein. But there is also a third kind of participation, which most men are ignorant of, though it is well evidenced by the accurate diction of divine Scripture. This kind of participation results when, without actually becoming a collaborator in the deed, and without acquiescing in the sinner's disposition, one learns about and becomes acquainted with only the wickedness of the sinner's mind, and reposes thereon – or, in other words, keeps silent and fails to reprove him. This way of participation is made plain also by those words of God: *"These things you have done, I have kept silent; you thought in iniquity that I will be like you,"* (Psalm 21) or, in other words, a participant in your iniquity.

By way of refuting this suspicion God says: *"I will reprove you, and will expose your sins to your face."* But indeed also from that which St. Paul says in reproving the Corinthians because they took their ease and failed to reprove the one who was fornicating with his stepmother: *"*

You are puffed up, and have not rather mourned in order that he who has done this deed might be removed from among you" etc. (I Corinthians 5:2). That is why the Faster in his Canon XXV says that if a nun knows that her sister nuns are being defiled or induced to commit adultery, and fails to reveal the fact to the mother superior, she is to be given the same sentence as is meted out to the ones doing these things. Besides this, Elias the Metropolitan of Crete says that priests ought not to accept the offerings of that father with whose knowledge his sons under his control are fornicating; since, though he is able to prevent them from committing the sin and to marry them lawfully and legally, quite to the contrary he lets them keep on sinning, and as a result gets himself excommunicated like them (page 335 of *Juris Graeco-Romani)*

LINKS or Topical_Index.

17. BETROTHAL IS NOT A COMPLETE MARRIAGE

On page 310 of the book of the *Juris Graeco-Romani* the story runs as follows. A certain girl accepted a man, and a prayer for the betrothal was said and a betrothal ceremony was performed in church. But Blastaris asserts that if any man becomes engaged only, i.e., has a girl merely betrothed to him, but, before the complete celebration of the divine ceremony, or, more plainly speaking, of the marriage and the nuptial coronation too, he happens to fall with his mother-in-law, or with any other person that is a female relative of the girl betrothed to him, the marriage becomes obstructed and cannot be consummated or finished, since it is an unlawful thing for such incest to be brought about wittingly. But if he should fall with his mother-in-law after the wedding has been completely blessed and he has been crowned as the husband of her daughter, the marriage cannot be dissolved but, nevertheless, those guilty of having entered into this incestuous relationship are subject to a sentence or penalty for what they have done. This account of the matter is to be found entire in the manuscript books of Blastaris. But these words of Blastaris are found incomplete on page 512 of the Juris Graeco-Romani. Hence from these words of Blastaris and of the Faster we conclude that the complete church ceremony of the prayer, which Nicetas of Heracleia speaks about above, does not denote merely a betrothal, but a complete blessing of the marriage (just as the printed text separates the betrothal prayer from the church ceremony of betrothal) and nuptial coronation. Hence it also follows that the man betrothed ought to be divorced if he falls with his mother-in-law even before the completion of the marriage.

For notwithstanding that a true betrothal is considered to be in the nature of a marriage, yet it is not in every respect a complete marriage, but is in fact inferior to a marriage. Hence it is that Canon LXIX of Basil the Great insists that a Reader (Anagnost, in Greek) be suspended and be disabled and disqualified for promotion to any higher rank or grade in the Church if before the completion of his marriage he has carnal knowledge of his betrothed – a penalty which ought not to have been imposed upon him if he had carnal knowledge of her after the complete church ceremony and blessing accompanying the marriage. Moreover, even Theodosios the Patriarch said that betrothal alone is not sufficient to take the place of a complete marriage (page 232 of the *Juris Graeco-Romani*). And this we can also draw as an inference from the fact that a church ceremony is spoken not only in connection with an engagement or betrothal, but also by way of affording a complete blessing of the marriage itself, as is affirmed in many places by Balsamon in his replies to the questions of Marcus, and by many other authorities as well.

CONCERNING THE REGIONAL SYNOD HELD IN NEOCAESARIA PROLOGUE

The holy and regional Synod which was held in Neocaesarea, of Cappadocia, situated in the so-called Polemoniacus Pontus, according to Ptolemy and Pliny, convened in the year 315 after Christ, according to Dositheos and Milias, or, more to the point, in the same year, according to Dositheos and others, as the Synod held in Ancyra, though not during the same season of the year, but a little later than the latter Synod; but according to Milias, one year after the latter was held. It was attended, according to Dositheos (page 876 of the *Dodecabiblus*), by twenty-three fathers, of whom the exarch was Vitalius, a who promulgated the present fifteen Canons concerning various matter,[1] these canons being necessary to the good order and proper state of the Church. They were definitely confirmed by Canon II of the 6th Ecumenical Synod, and indefinitely by Canon I of the 4th Ecumenical Synod and by Canon I of the 7th Ecumenical Synod; and by reason of this confirmation they become invested, so to speak, with virtually ecumenical power.

THE FIFTEEN CANONS OF THE REGIONAL SYNOD HELD IN NEOCAESAREA

LINKS or **Topical_Index**

CANON I

If a Priest gets married, he is displaced from orders,[2] but if he commit fornication or adultery, he must be ousted altogether, and be led to repentance.

Interpretation

Since according to Apostolic Canon XXVI it is only Reader and Chanter that are not deposed if they marry after ordination, therefore and on this account the present Canon decrees that if a priest, or, more explicitly speaking, a hieromonk marries after taking Holy Orders, he forfeits his rank, or, more explicitly speaking, he is deposed. But if he commits fornication or adultery, he is excommunicated from the Church entirely, and is assigned to the stations of the penitents like laymen.[3] Read also Apostolic Canon XXV.

LINKS or **Topical_Index**

CANON II

If a woman gets married to two brothers, let her be thrust out until her death; but, nevertheless, at the time of death if she decides to dissolve the marriage in case she recovers her health, for the sake of philanthropy she shall be allowed the benefit of repentance. But if the woman dies while so wedded, or the husband does, repentance will be difficult for the one who is left as survivor.

Interpretation

The present Canon decrees that in case one and the same woman takes two brothers as husbands (meaning one after the death of the other), and refuses to dissolve this illicit marriage, let her be excommunicated from the Church until her death. But if, when in danger of dying, she promise to sever the matrimonial relationship after getting well, then for the sake of philanthropy let her partake of the divine Mysteries. and, and after she recovers she shall be admitted to the stations of penitents.[4]

But if the husband or wife die without dissolving this illegal, unlawful and illicit marriage, he or she can only with difficulty be admitted to penitence, in the case of which ever of the two parties survives, since true repentance is achieved by abstaining from the evil, whereas, how can the party who survives from such a marriage be expected or considered to repent truly, at a time when he or she has not actually succeeded in abstaining, or, in other words, has not yet voluntarily separated from the illicit marriage? For the fact that the surviving party did not acquiesce in a separation before the death of the other shows, on the face of it, that he or she would be cohabiting with the dead party yet if the latter were still alive.[5] See also Apostolic Canon XIX.

LINKS or Topical_Index

CANON III

As concerning those persons who become involved in a plurality of marriages, the length of sentence to which they are liable is clear as fixed, but their recantation and faith mill avail to shorten the time.

Interpretation

The present Canon says that the length of the sentence for polygamy, which is the same as saying for trigamy, is no secret, yet their repentance for the trigamy and the fervent faith they have in God may persuade their bishop or spiritual father to shorten the time of their penalty.

Concord

In his Canon IV St. Basil the Great excommunicates trigamists for five years from communion in the Mysteries, remarking that this five years' excommunication is not derived from any canon of the fathers, but, on the contrary, from only the custom and practice of the older generations. So how did this fact escape the vigilance of St. Basil, who is renowned for his learning and great wisdom? For this Council was held before the time of St. Basil. But perhaps the fact is that the present Canon asserts the length of time for trigamists to be fixed and definite, not as a result of reference to any written Canon, but of taking consuetude into account, in agreement with St. Basil the Great.

For inasmuch as that time was evident to all from common and prevalent custom, it was not at all necessary for it to be recorded here in writing. In his Canon LXXX, St. Basil declares that trigamy is a greater sin than fornication, while in his Canon L he calls trigamy dirt and pollution of the Church.

CANON IV

If any man has felt a desire for a woman and has conceived an intention to lie with her but this desire was not actualized, it appears that he was rescued by grace.

Interpretation

The present Canon decrees that in case any man becomes desirous of any woman in the course of sustaining an attack and impression upon his faculty of ratiocination; afterwards, following close upon the attack of this desire he makes an assent (for that is what the word "intention" denotes) and makes a serious endeavor to sleep with the woman he conceived a desire for, yet, in spite of this fact, this thought and intention, or assent, of his failed to be put into practice, not on account of any external obstacle, but because before copulation the man who had thus conceived the intention to do it came to his senses, as the saying goes, and almost instantly jumped away, and did not actually do the deed, according to Zonaras; that man, I say, appears to have been redeemed by divine grace from commission of the act of sin. Nevertheless, on account of the assent and endeavor that he made with a view to committing the sin, he ought to be penalized by the spiritual father, as Zonaras also says. That is why St. Basil the Great in his Canon LXX takes to task any deacon who goes only so far as to kiss a woman, and who afterwards confesses the misdeed, and he makes him liable to suspension for a time from the Liturgy. (Although, in reality, a kiss is not a mere simple assent, but is actually a part of an act.) As concerning attack, combination of assent, struggle, and captivation, or passion, see Canons II, III, IV, and V of the John the Faster, and the Footnote thereto; see in addition to these also Footnote 3 to Canon XC of St. Basil.

CANON V

If any catechumen who stands in the rank of catechumens, when he enters the Lord's house, commits a sin[8] in case he is one of those who have to kneel, or bend their knees, let him join the listeners if he is no longer committing sins; but if even when placed among the listeners he continues committing sins, let him be thrust out.

Interpretation

There used to be two classes of catechumens: one class was that of the more perfect, who stood at liturgy until the prayer of catechumens, which they listened to on bended knees, or rather while kneeling on their knees, the hand of the priest being laid upon them, and then they would leave church. The other class was that of the more imperfect, who as being new converts to the faith, listened only to the divine Scriptures, and after the reading of the Gospel, they would go out. So the present Canon says that in case one of the catechumens among the more perfect ones who were kneelers was sinning, let him be stationed farther below the catechumens who were listeners if he refrained from further sinning. But in case he sinned again even when stationed among listeners, let him be cast out from the narthex altogether, and let him be stationed among the weepers, outside the gate to the narthex. See Canon XIV of the 1st Ecumenical Synod, and the ichnograph of a temple at the end of this book.

LINKS or Topical Index

CANON VI

As concerning a woman who is pregnant, we decree that she ought to be illuminated whenever she so wishes. For in this case there is no intercommunion of the woman with the child, owing to the fact that every person possesses a will of his own which is shown in connection with his confession of faith.

Interpretation

Inasmuch as the embryo in the womb is a part of the pregnant woman according to the second theme of the first chapter of the seventh title of the thirty-seventh book of the Basilica (in Photios, Title IV, Chapter 10), some persons took it that a woman ought not to be baptized when pregnant, but only after she gave birth, lest, having been baptized first together with her, the embryo in her womb, when baptized again after birth, appear to be baptized twice, which would be unseemly.

Hence, in opposition to those who say this,[9] the present Canon decrees that a pregnant woman who is a catechumen may be baptized whenever she wishes, since she does not impart the illumination and baptism to the embryo in her womb, but, on the contrary, she alone is baptized. For in confessing that one is joining forces with Christ and renouncing the Devil, in baptism, and, speaking in general, whenever one gets baptized, he needs to show his own will, either through himself directly, as in the case of persons being baptized at an age when they are capable of rational speech, such as is that of this pregnant mother-to-be, or by means of a sponsor, as in the case of persons being baptized in their infancy,[10] but an embryo in the belly cannot show this will either through itself, not yet having developed a will of its own, nor through a sponsor, since it has not yet been born nor is it capable of being baptized.

LINKS or **Topical_Index**

CANON VII

No Priest is permitted to dine at the wedding of persons marrying a second time. For, if the plight of a digamist is one demanding repentance, what will be that of a priest who is lending his consent to the wedding by attending it?

Interpretation

The present Canon decrees that no priest shall sit down and eat dinner at the wedding of a digamist, since the digamist is burdened with sin and under the penalty of a sentence. If, therefore, the priest should sit down and eat, he thereby shows that he is offering his good will and congratulations himself to the on ho is burdened with sin and condemnation on account of that For the first marriage, according to St. Gregory the Theologian, serves as the law. For there is but one conjugation, both o wife to the husband and of the husband to the wife, laid down legislation through the divine utterance and presence at the wedding held in Cana. That is why the parties to a first marriage, being uncondemned, are nuptially crowned and partake of the divine Mysteries (and see the Footnote to Canon XIII of the 6th Ecumenical Synod). But the second marriage is a concession. For use of it is allowed only as a matter of concession and accommodation.

Because even though St. Paul did say concerning widows, *"but if they cannot remain continent, let them marry"* (I Corinthians 7:9), St. Chrysostom, in interpreting this passage, declares that St. Paul said this by way of permission, and not by way of command (cf. I Corinthians 7:6) – in the same manner, that is to say, in which he permitted persons married for the first time in their life to indulge in frequent intercourse on account of their incontinence). But if he did say it by way of permission, it is manifest that such a marriage is neither reasonable nor free from condemnation, but that it is under condemnation and is in the nature of a sin. Hence according to Canon IV of St. Basil the parties to such a marriage are barred from the divine Mysteries for a year or two, while, according to Canon II of Nicephoros, they are not even entitled to a nuptial coronation.

That is why God-bearing Ignatius said in his epistle to the Antiochions: "One woman to any one man, not many women to any one man, was given in creation." Clement of Alexandria (otherwise known as Clement Stromateus) says: "One who marries a second time is not sinning according to the covenant (or testament), but he is not fulfilling the demands of evangelical perfection. It does him heavenly glory if he keeps the marriage tie sundered by death untainted by gladly obeying the economy."

LINKS or Topical_Index

CANON VIII

When the wife of a layman commits adultery, if she has been convicted openly of this offense, that layman cannot enter the service. If, on the other hand, she commits adultery after his ordination, he must divorce her. But if he continues to live with her, he cannot retain possession of the office that has been placed in his hands.

Interpretation

The present Canon decrees that in case the wife of any layman commit adultery, and the fact is openly proved through persons who have the rights to lay charges against her (concerning whom see the Footnote to Apostolic Canon XLVIII), her husband cannot ascend to any priestly rank or hieratical degree.

Likewise also in case the wife of one in Holy Orders commits adultery, this man in Holy Orders must divorce his wife who has been guilty of adultery if he wants to retain the advantage of being in Holy Orders. But if he insists on keeping this adulteress, he cannot at the same time keep also the advantage of being in Holy Orders too, but, on the contrary, must be deposed therefrom.[12] See also Apostolic Canon XXV.

LINKS or Topical_Index

CANON IX

If any Priest who has committed a bodily sin beforehand has been promoted, and confesses that he sinned before his ordination, let him not offer the oblation, but let him remain in other respects for the rest of his course. For most persons would forgive the other sins, and let the ordination go. But if he fails to confess but is openly proved guilty, let him have no authority to exercise that function on any account.

Interpretation

In case any priest before entering Holy Orders has sinned in respect to his body, or, in other words, has had carnal intercourse, but after taking Holy Orders confesses himself (perhaps to his spiritual father or bishop) that he sinned before being ordained, the present Canon commands that such a person must not conduct holy services (in which holy services are included also the rest of the sacred functions of Holy Orders, according to Balsamon, in his interpretation of Canon XXVI of the 6th Ecumenical Synod), but let him retain the other privileges of priests, or, in other words, the external honor, the sitting-place, the standing-place, and the right to commune within the holy Bema, according to Zonaras and Balsamon. And he is to have the continued possession of these rights and privileges because of his other virtuousness, and especially because of the prompt repentance and confession which he made of his own accord (for if he be proved guilty by others, he cannot retain even these privileges, but, after being deposed, is thrown into the status of laymen, like a layman, according to Balsamon. See also Canon XXI of the 6th Ecumenical Synod and Canon III of St. Basil. Nevertheless, it takes five witnesses to substantiate charges of fornication against a priest, Blastaris says, and see Apostolic Canon LXXV). These provisions cover the case in which a priest falls into carnal intercourse before attaining to Holy Orders. But if he sins only mentally, or, in other words, if he

merely has an intention and impulse of the soul, or even employs ways and means of committing a sin, but did not actually commit it, the Canon says that these sins are absolved by the grace of ordination, and are not sufficient to warrant his being deposed. Nevertheless, it says this falteringly, by interposing the remark that most persons think so, and not that it does, itself.

But if a priest before entering Holy Orders goes so far as to take hold of a woman's hand, or kiss it, though ordination also absolves this too, according to Zonaras and others, and he is not to be deposed on account thereof (seeing that even after ordination a priest who falls into such temptations is not deposed, but is merely suspended, according to Canon LXX of Basil). But if he sins more than taking a kiss, or, in other words, if he goes so far as to indulge in feeling the flesh and wallowing about the body, then he may be deposed, since ordination in itself does not absolve such a sin. For precisely as a deacon and a priest who commits a sin exceeding a kiss after ordination is liable to deposition, according to the same Canon LXX of St. Basil, so and in like manner any man who has done such a thing before entering Holy Orders is thereby inhibited from becoming a priest; and consequently if after taking Holy Orders he confesses to such an act he is deposed from office likewise. The Canon makes all these provisions to cover the case in which a priest who has sinned confesses.[13] But if he fails to confess these things of his own accord, and he cannot otherwise be openly proved to have done these things, then he is to remain in office, or withdraw from Holy Orders, or continue exercising the functions thereof, since, according to the civil law, it is better for sins to remain unavenged (on the ground that they have not been proven), than it would be for innocent persons to be unjustly chastised. See also Canon IX of the First Ecumenical Synod.

CANON X

Likewise if a Deacon falls into the same sin, let him keep the rank of servant.

Interpretation

If a deacon falls into the sin of carnal intercourse before ordination and confesses it to a spiritual father after ordination, let him be deposed from his diaconate, and let him receive the rank of servant and cleric, of subdeacon, perhaps, or of Reader or of Chanter.

And note that the Canon has not relegated him to the status of a layman, owing to the promptness he displayed in confessing his sin of his own accord. For if he be convicted by proof of having done such a thing, he shall not be allowed to remain in even the rank of cleric. Read Canon IX of the 1st Ecumenical Synod, and Canon CXLI of Carthage.

LINKS **or** **Topical_Index**

CANON XI

Let no man be ordained a Priest before he is thirty years old, even though the man be worthy in every other respect, but let him be obliged to wait. For the Lord Jesus Christ was baptized and commenced teaching in His thirtieth year.

Interpretation

The Sixth Ecumenical Synod borrowed this Canon verbatim and made it its Canon XIV, and see its Interpretation there.[14]

CANON XII

If a diseased person be illuminated, he cannot be promoted to a priest; for his faith and belief was not a result of his own will, but a result of necessity: unless perhaps on account of his diligence and faith thereafter and on account of a want of men.

Interpretation

The present Canon decrees that if any catechumen when well and in good health postponed holy baptism, but when he fell into danger of dying from an illness and became frightened, and for this reason got baptized, he is not to be made a priest. For it appears that he did not get baptized as a result of his own will and choice and preference, but in consequence of the necessity due to his illness (which is not right; for everyone ought to accept the practice of Christianity pursuant to his own free choice and preference, according to Canon CIX of Carthage); and that previous to this he had not wanted to be baptized, in order to live a free and pleasure-loving life, and not an evangelical and Christian. If however, he should appear after baptism to be serious endeavoring to do the divine commandments, and sure and solid in point of faith, and besides these considerations there exists also a shortage of men worthy of Holy Orders, then he may be made a priest.

Concord

In agreement with the present Canon XLVII of Laodicea decrees that men who receive baptism when ill are to be instructed in the elements of the faith after the illness is over. In the same vein Canon LII of Carthage says that persons who are ill may be baptized when they of their own free will testify concerning themselves. And Canon V of St. Basil prescribes that heretics who repent when they are at or near the end of their life are to be admitted (*sc*. to baptism in the Orthodox Church of Christ). But it is also to be noted that even Canon V of Cyril allows catechumens to be baptized when they are about to die. That is why Canon XXV of St. Nicephoros says (in paraphrase) that if any person who is ill persistently or insistently asks for holy baptism, he must receive it without delay, and not be deprived of the divine grace; likewise as regards the holy habit of monks, the same thing regarding the holy habit is said in agreement herewith by both Balsamon and Symeon of Thessalonica. And see the Footnote to Canon XXV of Nicephoros; see also Apostolic Canon LXXX.

CANON XIII

Village Priests cannot offer in the Lord's house of a city if a bishop or a city priest is present, nor moreover can he give bread in prayer nor a cup. But if they are absent, and he is called alone to prayer, he may give.

Interpretation

The present Canon decrees that priests of villages (or of small towns) cannot conduct a liturgy in the church of a real and large city, and especially when the bishop or a priest of the city is present; but neither can they give bread and a cup in prayer, that is, neither can they administer communion to Christians in a city during Liturgy. But if the bishop and the priests of the city should happen to be absent, and a priest of a village (or small town) be called to conduct prayer, then he can also administer communion to those there without prejudice. For no one is ordained absolutely: but, on the contrary, each person must stay in whatever he has been called to, according to the Apostle.

CANON XIV

Auxiliary Bishops, though belonging to the type of the seventy, are honored with the right to offer, in view of their diligence in regard to the poor.

Interpretation

Bishops belong to the type of the twelve Apostles, since they too, like the twelve Apostles, impart to others by means of the Mysteries, and especially by means of ordination of those in Holy Orders, the grace of the All-holy Spirit. But auxiliary bishops, according to this Canon, belong to the type of the seventy Apostles, since they too, like the seventy, cannot impart the grace of the holy Spirit by ordaining priests or deacons, whom they cannot ordain; yet there is nothing to prevent their performing priestly duties and being honored, for the diligence they show in distributing the proceeds of their churches to poor brethren. But if auxiliary bishops have an obligation to distribute and pass out to the poor the income and money of churches, regular bishops have a still greater obligation to do so. See also the Footnote to Canon VIII of the 1st Ecumenical Synod.

CANON XV

There ought to be seven Deacons, even though the city be a quite large one. You may convince yourselves by referring to the book of the Acts

Interpretation

This Canon was improved by the Sixth Ecumenical Synod in its Canon XVI. Accordingly, whatever we said in our Interpretation of the latter holds also with respect to the interpretation of this Canon, for which, therefore, see that one.

LINKS or Topical_Index

FOOTNOTES TO THE REGIONAL SYNOD HELD IN NEOCAESAREA

1. PERPLEXING INTERPRETATIONS

Hence I am perplexed as to why Dositheos (on page 978 of the *Dodecabiblus*) as much as Spyridon Melias (in volume I of the Synodal Records, page 137), who drew his information from Dositheos, say that the present Synod decreed regarding those who sacrificed in time of persecution, or who abnegated and tasted of meat or other food offered to idols. For as regards such things these Canons say not even a word, or, to use a comic expression, not even a grunt. For, as we have said, these matters have been dealt with in the Canons of the Synod held in Ancyra.

2 DISPLACED, DEPOSED, DEPONED

Instead of the word "displaced," John of Antioch, in his Collection of Canons, Title 27, has the word "deponed," which denotes "deposed." (Note of Translator. – The corresponding Greek words are, respectively, *metatithesthai*, *katatithesthai, and kathaireisthai*).

3. FORNICATION, ADULTERY, MARRIAGE AFTER ORDINATION

Note that, according to Balsamon and Zonaras, since Apostolic Canon XXV decrees that priests guilty of fornication or adultery are only deposed, and not excommunicated, Canon XXXV of Carthage and Canons III and XXXII of Basil the Great are in agreement with the Apostolic Canon in question. For this reason, therefore, these Canons, owing to their being, as we have said, in agreement with the Apostolic Canon in question and owing to their being of later date, ought to predominate over the present Canon. It seems to me, however, that this Canon agrees most admirably with the Apostolic Canon in question and with the rest of the Canons if it be understood to refer to unmarried priests who have committed fornication or adultery twice and thrice and many times over, inasmuch as they (and also the rest of clerics if after deposition they fall again into fornication or adultery) ought then to be excommunicated from the Church altogether. But please take note of Canon XXI of the 6th Ecumenical Synod, which in agreement with the present Canon decrees that clerics responsible for canonical crimes are not only deposed, by complete and perpetual deposition, but are also even thrust

out into the status of laymen and have to adopt the habit of laymen (in respect of dress). As for what sort of chastisement is imposed by the laws on hieromonks who marry, see the Footnotes to Canon VI of the 6th Ecumenical Synod and to Canon III of St. Basil the Great.

4 .MARRIAGE TO DECEASED HUSBAND'S BROTHER

It is plain that after this woman gets well and is admitted to the station of penitents she remains again excluded from communion in the Mysteries until the canon given her for illicit marriage has been finished, according to Canon XIII of the First Ecumenical Synod, Canon VI of Ancyra, and Canon V of Nyssa. Her canon is, according to Canon LXXVIII of Basil, seven years, or, according to the Faster in his Epitimia, i.e., Penalties), three years.

5. PERPETUAL ADULTRESS

This situation is like that in which St. Basil the Great in his Canon XXXIX judges a woman to be a perpetual adulteress who has taken as husband the man who committed adultery with her when her first husband was still living, since, so far as it depends upon them, if the latter were still alive, they would be engaged in adultery.

6. THIRD MARRIAGE, SOME FORBIDDEN: ORIGIN OF THE MAJOR ERROR OF 3-4 TIMES HOLY COMMUNION IN A YEAR

Note that St. Gregory the Theologian called a third marriage a transgression of the law, while St. Basil the Great (like this Canon) looked upon polygamy as being rather a mitigated sort of fornication. In A.D. 922, in the reign of Constantine Porphyrogenitus and of Romanos his father-in-law, who was then an imperial father, a Synodal Tome was issued, called the Tome of Union, which decreed that digamists forty years of age and without children were allowed to take a third wife to compensate for their childlessness, with the proviso, however, of a five years canon during which they were not to commune until the years had fully elapsed, and thereafter that they could commune but once a year every year at the time of the Holy Resurrection or Pascha. But if they had children, they were not allowed to marry a third time ever at all. As for those who were thirty years old and had no children, they too were allowed to take a third wife owing to their youthfulness and peccability, but they were canonized not to commune for

four years, and thereafter only three times a year every year, at the time of the Resurrection of Christ, Pascha, at the time of His Nativity and at the time of the Dormition of the Theotokos. But if they had children, they were liable to a sentence of five years as usual. See page 978 of the volume of the Collection of the Synods.

But as for all men older than forty-five, they were never to be allowed to take a third wife, even though they had no children. And this – the decree, that is to say, providing against such third marriages – is nearly the whole reason prompting a great persecution today in regard to those who wish to partake of the divine Mysteries more frequently. Hence it is that some persons are inclined to blame that man who inserted this decree in the Horologion like a universal law and Canon for all Christians, at a time when it was inserted as a penalty to act as a deterrent to only the intemperance of trigamists. Yet they are blaming that poor man unjustly, in my opinion, because his object did not involve any pretense that all Christians ought to commune three times a year, as many persons, among both the ignorant and the learned, thoughtlessly take it to imply, and for this reason zealous adherents of the Orthodox faith are inclined to bring an accusation against it. No, I say, it is not thus; but, on the contrary, just as it would appear to be opposed to slaves of their bellies, and especially to those why dwell with the Latins and learn from them to disregard the facts handed down by tradition from our fathers, on the alleged ground that there is but one fast, that of the Great Fast, whereas the other fasts are inventions of yesterday and of day before yesterday – the Eastern zealot, I say, being opposed to these babbling, set himself to the task of proving that the Fast preceding the Nativity and the. Fast of August are old ones, and not recent innovations. Hence, bringing to bear other proofs too upon this point, he has most thoughtfully brought forward also the Tome of Union, which was made, as we have said, in the year 922, and in which we can see plainly enough that the Fathers of that Synod mention in connection with the Holy and Great Fast also the other two periods of fasting; hence their antiquity can also be inferred from there. And it is equally true, we may say in passing, they too ought to be invested with an odor of sanctity, because, when in connection with the year 922 it is taken into account that we are now living in the year 1790, or beyond, how can we be so foolish as to call them modernisms?

Besides, that was merely the time when they were first noted, but not the time when they first began, but, on the contrary, they were much earlier; which is tantamount to saying that they were in vogue in the Church ever since ancient times and accordingly they are referred to as common fasts kept by everybody. Thus they decide the issue for trigamists, to wit, that then and then only are they entitled to commune. Why? Not unreasonably, of course, but because they are always and at all times in a state of condemnation for their intemperance. Hence the Church did not cut them off entirely to toss them out altogether. Instead she patiently endures the sight of them within her precincts like so much dirt. For this reason after chastising them with many years of exclusion from communion, she condescends to administer communion to them but three times a year, but not more frequently, like other Christians, because they are always burdened with the culpability that disables them from being accounted worthy to present themselves more frequently to the splendor of the Holies.

This, in fact, is the true and main reason that induced that Christian to bring forward the Tome of Union there, as is plainly evident from the inscription heading the matter concerning fasts. But silly persons, failing to surmise the object and first cause of the one speaking, seize thence only this one bald fact that he writes into the Horologion a statement that Christians are to commune only three times. May the Lord grant them knowledge to realize the true interest of their soul, or what is really to their soul's advantage, and to correct themselves accordingly. But also take note of this too, that in case digamists resort to compulsion and violence in order to effect a third marriage, they ought to be penalized in accordance with the synodal decision of Manuel Charitopoulos, the patriarch of Constantinople (page 239 of *Juris Graeco-Romani*). But it is also true that any priest who celebrates in church any such marriage (a third one, that is to say) ought to be deposed because of his having ignored the crassitude of a law, according to Reply 62 of Balsamon.

7. In other manuscripts it says "though."

8. In other manuscripts it says "is sinning."

9. EMBRYO IN WOMB NOT PART OF THE WOMAN

That the embryo formed into shape in the womb is not a part of the pregnant woman, is a fact.

1st) amply proved in the present Canon by the fact that it discountenances those who say this. For if it were a part of her, it ought, as a part of her, to be baptized along with her, who is being baptized as a whole. For a part always goes along with the whole.

2nd) because the embryo when duly formed has an hypotasis (or substance) of its own which is real and separate and distinct from that of its mother, not only because it has a rational soul of its own which is separate and distinct from that of its mother and which is a stamp or impress of the hypostasis (or substance), according to divine Damascene but also because even the body which it possesses, notwithstanding the fact that it has received its structure chiefly from the semen of the husband, though secondarily also from the monthly flux of the mother, to both of whom it owes its conception, yet it is richly supplied with movement and circulation of its own, different from the movement of the mother, being, in fact, self-moved and swimming about by itself in the liquid contained in the womb.

3rd) And because Ordinance 10 of the Third Title of Book LXI, and Ordinance XXVI of the Sixteenth Title of Book L (in Photios, Title IV, Chapter 10) expressly decree that a fetus is not a part of the mother, seeing that it is something in something else. Hence it follows that since it is not a part of the mother, but has a body and a soul and a movement of its own, it is not baptized along with the mother who is pregnant with it but must be baptized specially and by itself. That is why those persons who say that the embryo is a part of the mother are not telling the truth, even though the second theme says so, as we have noted.

10. INFANT BAPTISM

For according to Dionysios the Areopagite: “Natural parents turn their child over to a good pedagogue among those mentioned as being well equipped in respect of things divine, so that henceforward the child finds itself under his care as if he were a divine father to it and an undertaker of its holy salvation” (Chapter 7 of his book concerning the ecclesiastical Hierarchies). St. Chrysostom, too, says (in his discourse on the paralytic who was lowered through the roof): “one cannot be cured through the belief of another unless, either on account of immaturity of age (like infants being baptized, that is to say), or because of weakness so excessive that he cannot command enough strength to believe” (like the paralytic). St. Gregory the Theologian (in his discourse on baptism) says that infants which can feel neither any loss nor any grace ought to be baptized if they are exposed to danger, since it is better for them to be baptized even without knowing the grace of baptism than to die unbaptized and imperfect, seeing that even circumcision, which was a type of baptism, was administered to infants eight days old that were devoid of thought and destitute of knowledge; and furthermore in view of the fact that anointing the thresholds of the door of Jews which was done with blood, safeguarded the firstborn by means of senseless things (I Corinthians 7:18). If, however, anyone should offer as an objection the statement of the Apostle that an unbelieving husband is sanctified through a believing wife and assert that in like manner unbaptized infants too are baptized and sanctified through baptism of their mother, since the same St. Paul also calls these infants holy, let him be told that the unbelieving husband was sanctified on account of the hope for the future salvation which results through baptism. That is why St. Paul adds: *“For who knows, woman, that you may save thy husband” (1 Corinthians 7:16).*In like manner St. Paul called children holy, not because they were children of believers (for they are carnal children of theirs that do not partake of the belief of their parents, since they are born with the taint of the propatorical sin, even though the parents have been purified from it through baptism); but, on the contrary, because they are destined to share their parents’ faith and piety through the efficacy of baptism.

11. PRIESTS NOT TO ATTEND WEDDING PARTY OF TWICE MARRIED.

But why is it that a priest is not consenting to the condemned marriage of digamists when he blesses it, but does so when he attends and eats at the wedding? To this question one may reply that the church ceremony and blessing are something that a priest is obliged to perform as a matter of necessity, because without these accessories the parties to this marriage by permission cannot be yoked together. Hence, inasmuch as the priest does this merely as a matter of downright necessity, he is not consenting to it. But when it comes to attending and eating at the wedding, besides not being necessary, this is in addition a sign of joy.

Hence anyone that does this is showing, in a way, that he too congratulates, or shares in the joy of the one committing such a sinful act. Though it is true that Zonaras says that Patriarchs and Metropolitans have been seen eating together with twice-married emperors and kings, yet the fact remains that such occasions are few and far between, and are outside the regular scheme of strictness, and consequently cannot be made a law of the Church. For Nicetas of Heracleia, too, in his Canon I says that it has become the custom for priests who performed the church ceremonies connected with second marriages not to attend the dinner. So much for that Canon.

LINKS or Topical_Index

But, although Nicetas himself says that strict custom is opposed to nuptial coronations in connection with second marriages, yet the custom of the Great Church is not to observe such niceties; they are outside of canonical strictness. Wherefore we ought not even to imitate them.

LINKS or Topical_Index

For the crowns placed upon the heads of persons getting married are symbols of victory, according to St. Chrysostom (Homily 9 on the First Epistle to Timothy), signifying that after becoming invincible they are thus being yoked together, and that they have not been overcome by pleasure, by which digamists appear to have been conquered and on this account have become unworthy of the crowns. Note, however, that we ought not to abhor and shun bigamists. For this was one of the failings of the Novatians that characterized them as unorthodox, according to

Canon VIII of the First Ecumenical Synod. Instead we ought to communicate with them, according to the same authority, notwithstanding that divine Chrysostom does state that many persons used to make fun of people who married a second time, and that many persons used to shun them and hate their friendship (page 265 of Volume VI, in his discourse on Virginity). But that priests ought not to eat with those attending the wedding of bigamists is asserted also by Nicetas the Chartophylax of Thessalonica (page 350 of *Juris Graeco-Romani*).

LINKS or Topical_Index

12. MAN WHO IMMEDIATELY DIVORCES HIS ADULTEROUS WIFE MAY BE ORDAINED

Note that if the layman in question forthwith divorces his adulterous wife, he can become a priest, provided that he is worthy in other respects, and not just as Balsamon wrongly states to the contrary: "For precisely as one in Holy Orders who divorces his adulterous wife retains the Holy Orders, so and in like manner when a layman divorces his wife who is an adulteress, he can become a priest." But if either the one man or the other had sexual intercourse with his wife after she committed adultery, even though he did so unwittingly, it is likewise true that neither can the priest keep his Holy Orders nor can the layman acquire these because their wives have polluted themselves by committing adultery, and they themselves have been polluted by having carnal intercourse with their polluted wives, and for this reason both of them have become unworthy of Holy Orders. Note however, that even though the wife of a layman or of a priest, if she has committed adultery but has not been proved by the testimony of others to be an adulteress, she may of her own accord confess the act of adultery to a bishop or father-confessor; and in that case likewise if her husband fails to divorce her, he is unworthy of Holy Orders. If some persons counter that according to civil laws even though a woman who is an adulteress confess with her own mouth that she committed adultery, she ought not to be believed unless she be proved guilty, they are wrong in saying so, as may be seen from anons IX and X of the present Synod, which decree the contrary and confirm our opinion. Besides, the fact of the matter is that the laws say that a woman who confesses to having committed adultery should not be condemned (which, too, Blastaris calls something new and strange), and not that she should not be believed.

13. CLERGY CAN BE DEPOSED WITHOUT SYNOD.

The present Canon, as well as Canon X of the same Synod, refutes those who assert that unless priests are tried and convicted by a synod, they ought not to be deposed even though they themselves confess their sins. For these Canons specify two contingencies in which priests are to be deposed, to wit: either when they are proved by others to have sinned, or they confess of their own accord. But we must also add that if a spiritual father after being told the secret sin of a priest tells him to withdraw from Holy Orders according to the Canons and the priest refuses to do so, he must leave him in office, and not expose him to publicity, since it is not unlikely that the priest will deny that he confessed such a sin, and the spiritual father cannot be believed and be himself accuser and witness and judge. But, even though he deny it, the spiritual father must communicate with him, because if he does not communicate with him, the others in Holy Orders ought not to communicate with him either, according to Canon CXLI of Carthage. But that oral confession of a sin is sufficient to suspend and to depose is clearly evidenced as much by Canon IX of the First Ecumenical Synod as by Canon LXX of St. Basil. But see also the testimony of St. Chrysostom concerning those who resign from Holy Orders before being unmasked in the form of a canonical or regular resignation. And Isidore the Pelusian in writing to Zosimus says: “Shut, therefore, shut thyself out from the divine altar, lest at any time a thunderbolt impinge upon thy head” (Epistle 570). See also the testimony of Symeon of Thessalonica (Reply 13) in the Footnote to Canon IX of the First Ecumenical Synod , in which he asserts that bishops and priests who have sinned before or after ordination have no salvation unless they abstain entirely from the functions of Holy Orders. And notice that he does not say for them to forgo merely the exercise of holy offices, but the functions including, that is to say, also the other activities involved in Holy Orders. But what are the other things that the present Canon says that those who have confessed their sin are to be concerned about? See them more minutely elucidated in the Footnote to Canon XXVI of the 6th Ecumenical Synod . See also the Footnotes to Canon VIII of Nicholas.

14.ORDINATION TO PRIESTHOOD - WHY IT IS AT THIRTY YEARS

St. Epiphanios (in Hairesei 51) says, “When the Lord was baptized, He was twenty-nine years and ten months old.” Sebastus the Trapezuntian says that He was twenty-nine years and twelve days old (and this is the twelve-day period we celebrate between Christmas and Theophany, or, as the Greek text has it, from the Birth of Christ until the Feast of Lights). That is why Luke the Evangelist did not say that He was thirty years old, but “about” thirty, because He had passed through but ten months, according to St. Epiphanios, or but twelve days, according to Sebastus, of His thirtieth year. St. Gregory the Theologian (Homily 40) says that the reason why the Lord manifested Himself in His thirtieth year, and not earlier, was for one thing in order not to appear to be any ostentatious and proud person (attracting disciples after Him because of being young); and for another thing because this age affords sufficient time for teaching and a complete trial of virtue. St. Theophylactos calls the Lord (Comment. on the 3rd Chapter of Luke) a man (Note of Translator.– There being no specific word in the English language corresponding to the Greek word here, viz., *aver*, it may be well to point out that the corresponding Latin word is *vir*, with which many readers are more or less familiar and from which is derived the word virtue used in the preceding sentence. on account of the maturity of the age of thirty.

It is further to be noted that the priests of the Old Law were thirty years old when they were admitted to Holy Orders. For divine Jerome says (in his letter to Paulinus and in his preface to Ezekiel sent to Eustochios) that those who were about to read the mysterious books – namely, the Hexahemeron, the Song of Songs, and the beginning and end of the prophecy of Ezekiel – had to be, not twenty-five, but thirty years old, at which age one was considered to be capable of priestly service. And perhaps the Lord, following this legal procedure, got baptized and commenced preaching when thirty years old, which was the natural thing for priests to do.

15. IF BAPTIZED DUE TO ILLNESS - NOT TO BE ORDAINED

That is why the heretic Novatius under stress of a deadly disease took baptism in bed, and thereafter having been unlawfully ordained a priest, commenced attacking the Church like a wild beast. And see Eusebius' Ecclesiastical History, Book VI, Chapter 43.

16. AUXILIARY BISHOPS NOT TO ORDAIN OTHERS

That the seventy had not the gift of imparting the Holy Spirit to others is evident from the eighth chapter of the Acts, where Philip, though one of the seven deacons and one of the seventy, did not give Spirit to the Samaritans whom he taught and baptized, but Peter and John had to come down to Samaria to give it, because they were among the twelve. The clause saying *"For as yet It had fallen upon none of them,"* (wherein the pronoun "*It*" refers to the Holy Spirit) ought, however, to be modified, in the opinion of Oecumenios, since as long as these seventy were in Jerusalem together with the twelve they refrained from imparting the Holy Spirit out of respect for the twelve, but after they scattered abroad into other parts of the civilized world, no one can believe that they did not ordain and consequently did not impart Holy Spirit. God-bearing Ignatios, in a letter to the Trallians, calls the Bishop an imitator of Christ in respect of power (as divine Dionysios the Areopagite calls him also a person devoted to God); and he calls the Presbyterian (Priestly) system holy, as being counselors and assistant seat-holders of the Bishop; and as for Deacons, he calls them imitators of the angelic hosts, performing for the Bishop a pure and faultless function. In his history of the First Synod, Chapter 30, Gelasios asserts that a Bishop takes the place of the Lord, a Priest occupies the Seraphic throne, a Deacon the Cherubic; and that a Subdeacon has been appointed to help them as a servant. See also Chrysostom (page 714. 53, of Volume IV), where he says this very thing about Philip, and that it was only the twelve Apostles who could impart Holy Spirit. Dionysios the Areopagite, above mentioned, on the other hand, calls a Bishop perfectuative, a Priest illuminative, and a Deacon purificative (Ecclesiastes Hierarchy Chapter 5).

CONCERNING THE REGIONAL SYNOD HELD IN GANGRA

PROLOGUE

The holy and regional Synod which was held in Gangra, the metropolis of Paphlagonia, situated in Asia Minor , according to Pliny, Strabo, and Stephanos, convened in A.D. 340.[1] It was attended by thirteen bishops, whose names were the following, as found in the letter which the same Synod sent to the co-functionaries in Armenia; namely: Eusebios, Aelianos, Eugenios, Olympios, Bithynicus, Gregory, Philetos, Pappos, Eulalios, Hypatios, Proaeresios, Basil, and Basus. The Synod was convoked against a certain bishop of Sebasteia, Armenia, named Eustathios[2] and his disciples, who held and taught others these heretical views that are mentioned in every Canon of the present Synod.

Hence, after excommunicating and anathematizing those heretics these fathers, as shown from their said letter to Armenia, issued the resent Canons[3] wherein they proceed to condemn and to anathematize every one of their heretical views. These Canons, however, are definitely confirmed by Canon II of the 6th, and indefinitely by Canon LI of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod ; and in virtue of this confirmation they have, in a way, acquired an ecumenical force.

THE TWENTY-ONE CANONS OF THE REGIONAL SYNOD HELD IN GANGRA

LINKS or Topical Index

CANON I

If anyone disparages marriage, or abominates or disparages a woman sleeping with her husband. notwithstanding that she is faithful and reverent, as though she could not enter the Kingdom, let him be anathema.

(Apostolic Canons V, LI; Canon XIII of the 6th Ecumenical Synod ;
Canons I, IV, IX, XIV of Gangra.)

Interpretation

Just as the Manichees earlier, and other heretics, had traduced lawful marriage,[5] so did the disciples of vile Eustathios later, concerning whom the divine Apostle said prophetically that "in the latter times some persons will depart from the faith, in the role of liars, of persons with a seared conscience, of persons forbidding marriage" (I Timothy 4:1-3). For this reason the present Canon anathematizes such persons as disparage marriage and loathe a Christian and reverent wife as unclean who sleeps with her Christian husband, alleging that on account of this carnal mingling she cannot enter the kingdom of heaven. See also Apostolic Canons V and LI.

CANON II

I f anyone criticize adversely a person eating meat (without blood, and such as is not meat that has been sacrificed to idols or strangled) with reverence and faith, as though he had no hope of partaking, let him be anathema.

(Apostolic Canons LI, LXIII; Canon LXVII of the 6th Ecumenical Synod;
Canon XIV of Ancyra; Canon LXXX of Basil.)

Interpretation

The Apostle also prophesied that this would be asserted by the adherents of Eustathios, who criticized adversely those who eat meat, For he says following the above passage: *"to abstain from foods which God hath created to be partaken of."* For this reason the present Canon anathematizes such persons as condemn a person who eats meat (except blood and that sacrificed to idols or strangled) with enjoyment and faith, and who assert that he has no hope of salvation because he eats it. See also Apostolic Canons LI and LXIII.

CANON III

If anyone, on the pretext of piety, teach a slave to scorn his master, and to leave his service, and not to afford his services to his own master with favor and all honor, let him be anathema.

Canon LXXXII of the 4th Ecumenical Synod ;
Canon LXXXV of the 6th Ecumenical Synod ;
Canons LXXIII, XC of Carthage; Canons XL, XLII of Basil.)

Interpretation

Since the Apostle says in writing to Timothy (I Timothy 6:1-2): *"Let all slaves that are under a yoke count their own masters worthy of all honor . . . And they that have believing masters, let them not scorn them, because they are brethren; but rather render them service"*; and to Titus (2:9): *"(Exhort) slaves to be obedient unto their own masters, and to please them well in all things."* Since, I repeat, the Apostle says these things, whereas the Eustathians taught the contrary, therefore and on this account the present Canon, following the Apostolic teaching, anathematizes such persons as taught that slaves should scorn their masters, and leave off serving them with all love and honor. Read also Apostolic Canon LXXXII.

LINKS or Topical_Index

CANON IV

If anyone discriminates against a married Priest, on the ground that he ought not to partake of the offering when that Priest is conducting the Liturgy, let him be anathema.

(Apostolic Canon V; Canons XIII, XLVIII of the 6th Ecumenical Synod ; Canons IV, XXXIII of Carthage.)

Interpretation

The present Canon anathematizes the Eustathians and all the rest who discriminate and are inclined to fight shy of partaking of the divine Mysteries from a married priest, on the allegation that such a priest ought not to officiate at Liturgy on account of his marriage. Read also Apostolic Canon V.

CANON V

If anyone teach that the Lord's house is contemptible, and that so are the synaxes (or gatherings) therein, let him be anathema.

(Canon LXXX of the 6th Ecumenical Synod;
Canons XX, XXI of Gangra; Canons XI, XII of Sardica.)

LINKS or Topical_Index

Interpretation

The present Canon anathematizes the Eustathians who used to teach the laity to shun the church and to scorn the gatherings of Christians that were held in it, on the alleged ground that one may pray anywhere, because St. Paul the Apostle said for us to pray in every place (I Timothy 2:8). So he did, but not for us to refrain from going to the holy churches; on the contrary, he said so in order to keep us from circumscribing prayer only to the vicinity of Jerusalem, as St. Basil the Great interprets it (Question 8 concerning baptism). See also Canon LXXX of the 6th Ecumenical Synod .

CANON VI

If anyone conducts a church of his own apart from the Church, and, scorning the Church, wishes to perform the functions of the Church, without a priest's helping with the approval and consent of a bishop, let him be anathema.

(Apostolic Canon XXXI; Canon XVIII of the 4th Ecumenical Synod;
Canons XXXI, XXXIV of the 6th Ecumenical Synod;
Canons XII, XIII, XIV, XV of the 1st-and-2nd Synod;
Canon V of Antioch; Canons X,XI,LXII of Carthage)

Interpretation

Since the Eustathians used to hold unauthorized private gatherings, besides the common assemblies of the faithful which were held in church, and, scorning the church of God, their priests would perform sacred services separately without the consent and permission of the local bishop, therefore the present Canon anathematizes them and their like, on the ground that they were creating a schism. Read also Apostolic Canon XXXI.

CANON VII

If anyone wants to take or to give ecclesiastical fruits or produce outside the church against the advice of the bishop, or of the persons in whose hands such things have been placed, and do not want to act with his consent anal approval, let him be anathema.

(Apostolic Canon XXXVIII)

Interpretation

In addition to the other improprieties of which the Eustathians were guilty, they used to take also the fruits that were customarily offered to the churches, and distribute them amongst themselves, under the pretense that they themselves were holy persons. Hence the present Canon anathematizes such persons as take or give such fruits without the consent and approval of the bishop, or of the steward managing the affairs of the church[6] Read also Apostolic Canon XXXVIII.

CANON VIII

If anyone gives or takes any fruit or produce, except the bishop or the man appointed to act as steward of almonry, let both the giver and the taker be anathema.

(Apostolic Canon XXXVIII)

Interpretation

Interpretation of the present Canon is needless, since it has the same meaning and effect as the foregoing Canon, the Interpretation of which is sufficient for this one too. See also Apostolic Canon XXXVIII.

LINKS or Topical_Index

CANON IX

If anyone should remain a virgin or observe continence as if, abominating marriage,[7] he had become an anchorite, and not for the good standard and holy feature of virginity, let him be anathema.

(Apostolic Canons V and LI)

Interpretation

Virginity and sobriety (or chastity) are a good thing, true enough, but only when they are practiced for the sake of the good itself and for the sanctification resulting from them. If, however, anyone remains a virgin or keeps temperate (i.e., stays chaste), not for this reason, but because he abhors marriage as being unclean and tainted, as did the Eustathians, he is anathematized by the present Canon. See also Apostolic Canons V and LI.

CANON X

Anyone leading a life of virginity for the Lord should regard married persons superciliously, let him be anathema.

Interpretation

This Canon too anathematizes those who remain virgins for love of the Lord, but who maintain a proud attitude as regards those who are united in lawful marriage, as did the Eustathians. See also Apostolic Canons V and LI

CANON XI

If anyone should scorn those who hold love feasts (or agapae) in good faith, and who invite their brethren to ,join them for honor of the Lord, and should refuse to respond to the invitations, for the sake of vilifying the affair, let him be anathema.

(Canon LXXIV of the 6th Ecumenical Synod;
Canon XXVII of Laodicea; Canon XLIX of Carthage.)

Interpretation

The Christians of that time were accustomed, after partaking of the divine Mysteries, to hold so-called agape, or love feasts, i.e., banquets for brotherly love and for the honor of the Lord to invite the poor brethren to a free dinner. Hence the present Canon anathematizes those who refuse to attend such banquets ("affairs," that is to say, held, not with an improper propensity, but for the honor and faith of the Lord, and for love cherished for poor brethren. And not inside of the church, for this was prohibited; but outside of the church), but proudly disparage them and try to vilify them, as did the Eustathians, it would appear. Read also Canon LXXIV of the 6th Ecumenical Synod.

LINKS or Topical Index

CANON XII

If any of the man uses a wrapper for the sake of supposedly ascetic exercise, and as if endowed with justice by thus he should regard disdainfully those men who are wearing robes called beri and using the common dress that is in vogue, let him be anathema.

(Canon XXVII of the 6th Ecumenical Synod;
Canon XVII of the 7th Ecumenical Synod; Canon XXI of Gangra.)

Interpretation

The Eustathians used to teach their disciples among other things to wear ragged and poor overcoats, not for the sake of truly ascetic exercise, but for pretended sake of asceticism, in order that by feigning to be holy and righteous men, they might be glorified by the masses, and disparage those who with reverence and fear of God (not, that is to say, to be proud of these things in the face of those who lacked them, nor for the sake of carnal love, or for the sake of stultification and adornment of the human body) are wearing robes, or, more explicitly speaking, silk garments[8] and using those clothes which are common and usual to all men. For this reason the present Canon anathematizes those men and their like on the ground that they are exalting themselves above their brethren. See also Canon XXVII of the 6th Ecumenical Synod.

LINKS or Topical Index

CANON XIII

If for the sake of supposedly ascetic exercise any woman change apparel, and instead of the usual and customary women's apparel, she dons men's apparel, let her be anathema.

(Canon LXII of the 6th Ecumenical Synod.)

Interpretation

Many women taught by the Eustathians .used to doff clothing appropriate and suitable for women, and to don men's clothing, on the presumption that this would enable them to become justified and to become sainted. For this reason the present Canon anathematizes women who do this for the sake of supposed and pretended ascetic exercise, and not for the sake of true and veritable ascetic exercise.[9] see Canon LXII of the 6th Ecumenical Synod.

CANON XIV

If any woman should abandon her husband and wish to depart, because she abominates marriage, let her be anathema.

(Apostolic Canons V, LI; Canon XIII of the 6th Ecumenical Synod; Canon XX of Gangra.)

Interpretation

This too was a doctrine of the Eustathians, the idea, that is to say, that women might leave their husbands, and conversely that men might have their wives, and depart, on the ground that they had an abhorrence of marriage. Hence the present Canon condemned those who do this to the anathema.[10] See also Apostolic Canons V and LI.

CANON XV

If anyone should abandon his own children, or fail to devote himself to feeding has children, and fail, as far as depends on them, to bring them up to be godly and to have respect for God, but, under the pretext of ascetic exercise, should neglect them, let him be anathema.

(Canon XLII of Carthage.)

Interpretation

If it is true that irrational animals, including even wild beasts and lions, take care of their cubs and their children, how much more ought rational human beings to nurture them! That is why divine Paul says in one place, *"But if anyone provide not for his own dependents, and especially for those of his own household, he hath denied the faith and is worse than an infidel*" (I Timothy 5:8), and in another place, "You fathers, bring up your children in the education and admonition of the Lord" (Ephesians 6:4). And again with reference to the widow he asks whether she has brought up children and fed them, and with reference to elderly and old women he says for them to educate the young women to love their husbands and their children (Titus 2:4).

But the heretic Eustathios and those who sided with him, not listening to these Apostolic commandments, used to teach parents to abandon their children and go in for asceticism. Hence the present Canon anathematizes those parents who desert their children and fail to feed them, and who teach them neither godliness and respect for God nor virtue. Canon XLII of Carthage, on the other hand, decrees that no cleric shall emancipate his children (i.e., allow them to act as their own masters) before they are convinced that this way or that way of theirs is a good one, and their age can discern what ought to be done. See also the Footnote to Canon VI of the 1st-&-2nd Synod.

CANON XVI

LINKS or Topical_Index

If any children of parents, especially of faithful ones, should depart, on the pretext of godliness, and should fail to pay due honor to their parents, godliness, that is to say, being preferred with them, i.e., among them, let them be anathema.

Interpretation

Not only are parents obliged to look after their children, but children too have an obligation to look after their parents, to whom they ought to pay due honor. But taking care of the aged is also a kind of honor, and so is feeding those ill on account of old age and in want. In saying "especially of faithful ones," the present Canon means that children ought not to depart from their parents even when the latter are infidels or heretics if they are not trying to incite them to unbelief or heresy. For this reason it also anathematizes those children who leave their parents unprovided for, and fail to honor them or to take care of them in old age on the pretext of godliness and virtue. If parents, however, who arc infidels or heretics incite their children to unbelief and heresy, or, even though they are believers they nevertheless are preventing them or prohibiting them from living according to Christ and from being virtuous and are inciting them to acts that are harmful to the soul and improper[11] then and in that case children ought to prefer godliness and virtue to carnal parents, which amounts to saying that they ought to leave them without hating them, and take their departure. See also the Footnote to Canon VI of the 1st and 2nd Synod, and C anon XX of the 6th Ecumenical Synod.

CANON XVII

If any woman for the sake of supposedly ascetic exercise cuts off her hair, which God gave her to remind her of the fact that she is subject to the will of her husband, let her be anathema, on the ground that she has disobeyed the injunction to be obedient.

Interpretation

In writing to the Corinthians St. Paul says: *"The head of the wife is the husband"* (I Corinthians 11:3)-because Eve was taken out of Adam, and he became the cause of her becoming a woman). And further below he goes on to say that if a woman does not cover her head, let her cut off her hair. But if it is shameful for a woman to cut off her hair or to shave herself, why, then let her cover her head. (Ibid. 11:6.) And again: *"But if a woman have long hair, it is a glory and an honor to her"* (paraphrasing ibid. 11:15). But Eustathios and his disciples used to teach women to cut off their hair on the alleged ground that they would thus be doing something godly and virtuous; the dolts failing to understand that this doctrine of theirs is opposed even to nature herself, seeing that she has never produced a woman that was bald-headed and without hair, as she has some men.

For this reason the present Canon anathematizes any woman who cuts off her hair for the sake of appearing and feigning to be engaged in ascetic exercise, which hair God gave her to remind her of the fact that she is under the rulership and subject to the will of her husband, since by so doing she is disregarding and transgressing the commandment, or injunction, to be submissive. And the Fathers took this from St. Paul, who says that a wife must have an authority upon her head, or, more explicitly speaking, a sign of her husband's authority, and of her subjection to her husband, which is the natural cover of hair, and the external cover of head kerchiefs.

CANON XVIII

If anyone for the sake of supposedly ascetic exercise should fast on the Lord's Day, let him be anathema.

(Apostolic Canon LXIV.).

Interpretation

The Eustathians also fasted on The Lord's days, and taught the others to fast on the Lord's Day too,[13] which one ought not to do, since the Lord resurrected Himself on that day, and together with Himself resurrected also the human nature. Wherefore we ought to be glad, and ought rather to thank God, and not to fast, as we do on Fast days, seeing that fasting is a sign of grief and of contrition, and not of joy. Hence the present Canon anathematizes anyone who for the sake of supposedly and feigned ascetic exercise fasts on The Lord's day. Read also Apostolic Canon LXIV.

CANON XIX

If any of those persons who engage in ascetic exercise without any bodily need of it should pride themselves on this, and should break the fasts handed down to the commonalty and kept by the Church, under the hallucinations[14] that their reasoning in this matter is perfect, let them be anathema.

(Apostolic Canon LXIX.)

Interpretation

The Eustathians used to do everything contrary to the divine Canons and traditions, fasting on The Lord's days and meat days, but breaking fast days. For this reason the present Canon anathematizes them and their like who pride themselves on the alleged claim that they have become perfect, and who, without having any bodily need or weakness of illness great enough to warrant it, break the fasts handed down to the community and kept by the entire congregation, or aggregate, of the Christians. As for the expression "under the hallucination that their reasoning in this matter is perfect," this denotes that the reason why they

break the fasts is that in their heart there is to be found such a reasoning and assumption that they have attained to perfection, and that consequently they need not henceforth fast, as we have said – which notion was also a belief of the Eustathians, and of the Massalians, and of the heretical Bogomiles; or else with a scornful thought or reasoning they annul and break the fasts. Read also the Interpretation of Apostolic Canon LXIX.

CANON XX

If anyone should find fault with the synaxes, or gatherings, in honor of Martyrs, or with the liturgies conducted thereat, and the commemorations of them, owing to his being imbued with a proud disposition and overcome with a loathing, let him be anathema.

(Canon LXXX of the 6th Ecumenical Synod;
Canons V, XXI of Gangra; Canons XI, XII of Sardica.)

Interpretation

This too was a doctrine of the Eustathians in addition to their other views, namely: to have a contempt for the places and temples in which were enshrined the holy relics of Martyrs, and to dispraise liturgies and gatherings of the faithful held there, and to loathe them. For this reason the present Canon anathematizes them and their like; all those, that is to say, who, out of pride, deem the commemorations of Martyrs abominable and loathsome, as well as the gatherings and festivities of the faithful held in connection therewith, seeing that they are held in honor of God, the Lord of the Martyrs, and of the holy Martyrs. Read also Canon LXXX of the 6th Ecumenical Synod.

CANON XXI

We state these things, not by way of cutting off from the Church of God persons wishing to exercise themselves ascetically in accordance with the Scriptures, but those who take the matter of ascetic exercises as something to be proud of, and who regard those living and conducting themselves in an easier manner disdainfully, and who introduce novelties that are contrary to the Scriptures and the Ecclesiastical Canons. For the fact is that we admire virtue with humility and welcome continence with modesty and piety, and esteem anachoretic departures from mundane affairs with humility, and honor modest cohabitation of matrimony, and do not despise wealth with justice and with the doing of good.

And we praise frugality and cheapness of garments, worn solely for protection of the body and plainly made; whereas we abhor loose and outworn fashions in dress.

And we honor the houses of God, and we embrace the meetings that occur therein as holy and beneficial; though we do not confine piety to the houses, but honor every place that is built in the name of God. And we consider the congregation in the church of God to be a benefit to the public. And felicitate those brethren who do good to the poor in accordance with the traditions of the Church by way of supererogation. And, concisely speaking, we prayerfully hope that all the things will be done in the Church and in church that have been handed down traditionally by the divine Scriptures and the Apostolic traditions.

(Apostolic Canons LI, LIII; Canons XXVII, LXXX of the 6th Ecumenical Synod; Canon of the 7th Ecumenical Synod; Canons V, XX of Gangra.)

Interpretation

In view of the fact that the fathers of this Council forbade certain things which appear to be virtuous, such as, for instance, the maintenance of virginity and shunning of marriage, refraining from fasting on meat days, and other similar habits, therefore and on this account in their present last Canon they vindicate themselves by saying in explanation thereof (that): we have decreed these things, not to discourage those Christians who like to exercise themselves according to the Canons and the divine Scriptures in God, but in order to correct those persons who employ themselves in ascetic exercises with a feeling of pride, and who lift up their heads in disdain against the others, and who are wont to invent modernistic or new-fashioned notions in regard to the Canons of the Church. For we too praise virginity that is maintained with humility, and continence that is practiced with humility; and we honor modest matrimony; and we do not scorn wealth that is accompanied by justice and almsgiving.[15] We eulogize poor garments that are made solely for the purpose of protecting and supplying the needs of the body without any aim at adornment; but as for soft clothes worn by way of adornment, we abhor and hate them.

We praise the churches of God, and the gatherings of the faithful held therein, as holy and of distinct benefit to their souls.

Not that we circumscribe all piety and adoration of God in churches, but because we honor temples built in the name of God, regardless of their location. Also, as respecting the extraordinary benefactions and alms that are bestowed through the agency of the church upon poverty-stricken brethren, in accordance with the traditions of the fathers, we felicitate those bestowing them. In a word, we prayerfully hope and beg God that everything that has been prescribed by the divine Scriptures and the traditions of the Apostles may be carried out in His churches and in regard to His Christians. Read also Apostloic Canon LI and Canons XXVII and LXXX of the 6th Ecumenical Synod, and the Footnote to Apostolic Canon LI.

FOOTNOTES TO THE SYNOD OF GANGRA

1. TIME OF SYNOD

Great thanks are due to Dositheos the former patriarch of Jerusalem, a most learned gentleman who became blessed with a happy end and worthy of note and who alone states that this Synod was held in that year (page 976 of the *Dodecabiblus*), at a time when others say nothing about the date of it, while Spyridon Milias says in vol. I of the Synodal Records that this Synod met in the year 325 or 330, but in vol. II, as if to refute what he previously stated there, he says that the year in which the present Synod convened is unknown notwithstanding that Bini states that it assembled 36 years after the First Ecumenical Synod,which means in A.D. 361.

2. HIS OWN FATHER DEPOSED HIM

This Eustathios officiated as bishop of Sebasteia, Armenia, according to Socrates (Book II, Chapter 42, of his Ecclesiastical History). He was deposed by his own father Eulabeios, bishop of Caesarea, Cappadocia, because they used clothes unsuited to the prelacy; and after his deposition St. Meletios, who afterwards served as bishop of Antioch, succeeded him as bishop of this same Sebasteia. This Eustathios fled to the Marathonians, who were Pneumatomachs (i.e., Spirit-fighters or opponents of the Spirit) like Macedonius, on which account he used to say: “I neither choose to call the Holy Spirit a God, nor do I dare to call It a creature (Socrates, ibid., Chapter 44). For as they say, though he was ascetic in life and so austere that some authors have said that the *Ascetica* of St. Basil the Great was work of his (which is false, because, though he was austere in life, he was not skillful and powerful in diction, nor was he exercised in the art of discourse, with which the *Ascetica* of Basil the Great is written), yet as a result of his great strictness and asceticism he fell into the illogical and heretical views mentioned in every one of the present Canons. On this account this holy Synod held in Gangra deposed him and anathematized his tenets, and excommunicated not only him but also his disciples from the Church, according to Sozomen (Book III, Chapter 13, of his Ecclesiastical History) and Socrates (ibid., Chapter 42). Blastaris says the same things about him, too, which he gleaned from Sozomen.

The author of the Synodal book says that the disciples of Eustathios held the views of Dadoes the Massalian (see Canon XIX of this Synod) and were capricious; and that the president of this Synod was Dius the Grand (page 205 of the first volume of the Synodal Records).

3. NUMBER OF CANONS

Zonaras and Balsamon and Aristenos count these Canons twenty-one, but Pothios and others enumerate them as only twenty, because they fail to add the last one, which is intended to justify the Synod's promulgation of the other twenty and ought to be counted in with them.

LINKS or Topical_Index

4. MEANING OF THE WORD "ANATHEMA"

The word anathema (written with epsilon in Greek) means, on the one hand, that which has been separated from men and consecrated to God – in which sense it is also written with ita in Greek – and, on the other hand, that which has been separated from God and from the Christian Church and consecrated to the Devil, in which sense the spelling with epsilon has prevailed for the most part, and not that with ita. And just as one does not dare take hold of or even to touch anything that has been anathematized (in the first sense), or consecrated to God, because of one's being bound to honor and respect God-for *"every anathema that any man may devote unto the Lord shall be a holy of holies to the Lord*" (Leviticus 27:28), says the Bible – so and in like manner also in the case of that person who has been separated from God and from the Church, and has become an anathema to the Devil, no one dares to associate or communicate with him, but, on the contrary, all the faithful keep away from him. So that both the one and the other anathema, in so far as they imply separation from men, do not differ from each other, but in so far as one implies consecration to God, and the other implies consecration to the Devil, each is exceedingly contrary to the other.

LINKS or Topical_Index

Hence Chrysostom in speaking about the second kind of anathema, in the discourse he has written to the effect that one ought not to anathematize anyone living or dead (Volume V), says: "What else can be the meaning of the anathema you utter, O man, than that you wish the person in question to be consecrated (or,

as we say in English, consigned) to the Devil, and to have no longer any possibility of salvation, to be estranged, in fact, from Christ?”

And again (he says): “An anathema utterly separates and cuts off a person from Christ.” In Volume IV (page 880.3.), in interpreting Chapter 23 of the Acts, wherein it is said that those forty Jews anathematized themselves (Note of Translator.– The English Version has erroneously translated this *“bound themselves under a great curse,”* though the Greek text of the New Testament says verbatim *“we have anathematized ourselves with an anathema”*) if they failed to have St. Paul put to death in interpreting this passage, I repeat, he says: “What is the meaning of 'they anathematized'?” It stands for “they said they would be outside of faith in God unless they did what seemed fit to them against Paul.”

In the justificatory appendix to the Seventh Ecumenical Synod, St. Tarasios says: “An anathema is a terrible thing, because it puts a man far away from God, and chases him from the kingdom of heaven, and sends him to the outer darkness” (page 724 of Volume II of the Synodal Records). These facts having been thus made known beforehand, some persons (such as Blastaris and Balsamon) have unseasonably criticized the present Synod for the anathema it pronounces, as they have done in citing in evidence divine Chrysostom: first, because in the foregoing discourse Chrysostom, true enough, does forbid any man to anathematize anyone, living or dead, where he says: “What then? Do you dare, O man, to utter that anathema which no one dared to pronounce of those who received authority to do so, when you are doing something that is contrary to the Lord’s death, and are forestalling the King’s judgment?”

But he does not prohibit a Synod from doing this. For he himself says again in the same discourse: “So what? Did you receive so great authority as be entitled to anathematize anyone? – the authority to anathematize is something that was received by only the Apostles and those who became in all strictness successors of the Apostles and who were full of grace and power?” For it is patent that the Fathers of this just as all the other Fathers of the rest of the Synods, and especially those of the Ecumenical Synods, anathematized in their Acts heretics, on the score that they too possessed the same authority as successors of the Apostles, as is to be seen in their minutes.

Secondly, because at the end of the above discourse the same Chrysostom says that we ought to anathematize heretical tenets, and to censure them; though as regards the men, the heretics, that is to say, he says that we ought to be sorry for them (St. Barsanuphios adds that one ought not to anathematize not merely heretics, but even the Devil himself, because he is anathematizing himself in that he is guilty of liking and doing the wishes and works of the Devil).

The truth of the matter, however, is that the present Synod made excessive use of the anathema, not only as against the heretical and schismatic views of Eustathios, but also as against those improprieties which are remedied by other Canons with only excommunication of laymen and deposition of those in Holy Orders. For in regard to one who fasts on the Lord's Day, and one who goes to church privately, the Apostolic Canons merely depose him if he is a person in Holy Orders, or merely excommunicates him if he is a layman; whereas the present Synod anathematizes him. But it prescribed this chastisement for two reasons: first, as Blastaris says, to prevent the evil, which had at that time become excessively rampant, by means of this excessive penalty; secondly, in order to have the adherents of Eustathios anathematize every view of theirs exactly as is prescribed in every Canon, when they came to join the Orthodox faith, by declaring, for instance, as fellows: "If anyone disparages marriage, let him be anathema. If anyone do this, and the rest, let him be anathema." This, or the like, they were to say, in order to ensure belief and conviction in others that they had truly come to hate their own views and on this account were anathematizing them. In verification of this explanation we find the letter of the present Synod to Armenia saying: "But if the Eustathians regret and anathematize each one of these wrong utterances, they are to be accepted. For this reason the Holy Synod has set forth each single view which they must anathematize in order to be accepted."

LINKS or Topical_Index

CONCERNING ANATHEMAS

Note that the Apostle uttered an anathema only four times: once against those who do not love the Lord, in I Corinthians 18:22: *"If anyone love not the Lord Jesus Christ, let him be anathema;"* and twice in the Epistle to the Galatians, against those who preach anything outside of the gospel which has been handed down; and once in the Epistle to the Romans.

The rest of the Canons pronounce an anathema only eleven times. For Canon II of the Fourth Ecumenical Synod at Chalcedon anathematizes those laymen or monks who act as go-betweens to have someone ordained for money; Canon VII of the same Synod, anathematizes monks who go into the army or seek to obtain worldly offices or dignities and fail to return. Its Canon XV anathematizes a deaconess who gives herself in marriage to a man. Its Canon XXVII anathematizes those men who grab women. The Synod held in Laodicea pronounces an anathema three times, in its Canons XXIX XXXIV, and XXXV; and that held in Carthage, in two of its Canons, namely, X and XI. The third Canon of the Synod held in Aghia Sophia or Holy Wisdom in Constantinople, anathematizes anyone who strikes a bishop or puts him in prison. Canon LXXXVIII of St. Basil said that Priest Gregory should be anathematized if he failed to get rid of the housekeeper he was harboring. Note, moreover, the fact that, since, according to Chrysostom, Christians ought not to be anathematized, so long as they cherish Orthodox views about God, that is to say, therefore, according to Balsamon and Philotheos (Patriarch) of Constantinople, both the Tome made in the reign of Constantine Porphyrogenitus, and that made in the reign of Manuel Comnenus and of Paleologos have become void and invalid because they anathematized persons who deserted Emperors or Kings (page 288 of *Juris Graeco-Romani*).

5. MARRIAGE OF THE DEVIL (SATORNILUS)

For St. Epiphanios (in his Hairesei 23) says that Satornilus used to traduce marriage by asserting that it was of the Devil. The same fact is stated also by Irenaeus in his Book I, Chapter 22, concerning Heresies, with regard to the same Satornilus.

6. WHAT IS COLLECTED FOR THE POOR, TO GO TO NO ONE ELSE

Regarding this matter, St. Isidore the Pelusian writes: “Things intended for the indigent ought not to be distributed without examination to persons they ought not to go to, but obedience ought to be paid to the one who has been appointed to manage the handling of them, as if anything be wrongly consumed by him, he is rendered responsible for the offense of sacrilege” (from his letter 44 to a bishop named Moses).

7. OTHER TEXTS

In other manuscripts it says "as if holding marriage in abomination."

8. CONCERNING SPECIAL ROBES

The robe called a berm, according to Zonaras, was a kind of fabric, which led to their being called also hotoberi (i.e., all-berus, or, as we say nowadays in English, all-silk), just as, for example velvet, damask coutini, Chares, and other similar fabrics are esteemed by us. Suidas, in his definition of the Greek word ephestris (another word denoting robe, etc.), says that the ephestris was a Roman garment which is called a cloak and a robe (or berths), which things when seen during sleep betoken affliction, as Artemidorus the one irocritic also asserts.

9. WOMEN NOT TO DON MEN'S CLOTHING - EXCEPT FOR ASCETIC REASONS IN PRIVATE

Hence many holy women who threw away their feminine attire and donned men's clothing are not liable to the anathema pronounced by the above Canon, since they did not do this for the sake of supposed and pretended exercise, but for the sake of truly and really ascetic exercise, in order that the women's clothing might not become an obstacle to them in their ascetic mode of life; and not that they were manifest, but, on the contrary, they escaped the observation of the masses, and were unknown. But the Canon refers to women doing this manifestly and openly.

10. WOMEN NOT TO LEAVE HUSBANDS ABHORRING MARRIAGE

For many women hearing the Eustathians (the adherents of Eustathios) say that all women who are married are destitute of any hope of salvation departed from their husbands, but later, being unable to endure their condition, they committed adultery, and were reproached on this account, as is indicated by the letter of the present Synod which was sent to Armenia.

LINKS or Topical_Index

11. PARENTS NOT TO RESTRAIN CHILDREN DESIRING MONASTICISM

That is why divine Chrysostom says for parents not to forbid or prevent their children if they (i.e., the children) want to become monastics (that is what he says to a believing father on page 170 of the sixth volume, and he expatiates against those who endeavor to injure those parents who happen to have incited their children to a monastic life, and especially when the latter are capable of perfect discrimination of what is logical and reasonable, and, in addition to this, are also masters of their own conduct). See also Footnote to Canon XXI of the 7th Seventh Ecumenical Synod.

12. WOMEN WHO CUT OFF HAIR ANATHEMATIZED

For this reason it was too that Emperor Theodosius made a law for those who cut off their hair to be driven away from the churches, and for all bishops who should admit them to be deposed from the prelacy, as Sozomen historically records in his Book VII, Chapter 16. But as for those holy women who for the sake of truly ascetic exercise have cut off their hair, just as many women appear to have done in historical accounts, they are not liable to the penalty provided in the present Canon, since they did this for the sake of truly ascetic exercise and with humility, and they were not manifest, but unknown to the masses

13. VIOLATION OF EATING-FASTING RULES

Not only did the Eustathians fast on meat days, but even refused to eat meat, not on the ground that they were practicing temperance, but on the ground that they abhorred it. In his Eccles. History, Chapter 42, Socrates states that Eustathios used to teach persons not to observe the appointed fasts, but to fast on The Lord's days, altogether the contrary, that is to say, to the common tradition of the Orthodox Catholic Church.

14. OTHER MANUSCRIPTS

In other manuscripts it reads "haunted by the thought," which is more correct.

15. CONCERNING WEALTH

For impious Eustathios used to say also this, that unless wealthy persons gave up all their property and departed anchoretically to the exercise of asceticism, they had no hope of salvation.

LINKS or Topical_Index

CONCERNING THE REGIONAL SYNOD HELD IN ANTIOCH[1]

PROLOGUE

The regional Synod held in Antioch,[1]1Syria, was convened in A.D. 341[2] in the reign of Constantius (a son of Constantine the Great), who was present in person in Antioch.[3] It was attended, according to Socrates (Book II, Chapter 8 of his Ecclesiastical History) by ninety Fathers, but according to Theophanes, one hundred and twenty; the leader of whom was Eusebius, formerly bishop of Beirut, later of Nicomedia, and after serving as bishop of Nicomedia having become bishop of Constantinople The bishop of Antioch at that time was a man by the name of Placotus. But the bishop of Rome, Julius, was not present at this Synod, either in person or by legates; but neither was Maximus, the bishop of Jerusalem. Thus this Synod issued the present twenty-five Canons, which are indeed necessary to the good order and constitution of the Church, though for the most part they not only agree in import with the Apostolic Canons (see the Prologue to the Apostolic Canons), but even use the same word that those Canons contain. They are confirmed in addition indefinitely by Canon I of the 4th Ecumenical Synod (though the latter in its Fourth Act cites the fourth and the fifth Canons of this Synod *verbatim, as we* shall have occasion to assert and by Canon I of the 7th Seventh Ecumenical Synod; and definitely by Canon II of the 6th Seventh Ecumenical Synod, and by virtue of the confirmation afforded by this latter Synod, they have acquired force which in a way, is ecumenical).[4]

THE TWENTY-FIVE CANONS
OF THE REGIONAL SYNOD HELD IN ANTIOCH

LINKS or **Topical_Index**

CANON I

As for all persons who dare to violate the definition of the holy and great Synod convened in Nicaea in the presence of Eusebius, the consort of the most God-beloved Emperor Constantine, concerning the holy festival of the saving Pascha, we decree that they be excluded from Communion, and be outcasts from the Church if they persist more captiously in objecting to the decisions that have been made as most fitting in regard thereto; and let these things be said with reference to laymen. But if any of the persons occupying prominent positions in the Church such as a Bishop, or a Priest, or a Deacon, after the adoption of this definition, should dare to insist upon having his own way, to the perversion of the laity, and to the disturbance of the church, and upon celebrating Pascha along with the Jews, the holy Synod has hence judged that person to be alien to the Church, on the ground that he has not only become guilty of sin by himself, but has also been the cause of corruption and perversion among multitude. Accordingly, it not only deposes such persons from the liturgy, but also those who dare to commune with them after their deposition. Moreover those who have been deposed are to be deprived of the external honor too of which the holy Canon and God's priesthood have partaken.

Interpretation

The present Canon excommunicates those laymen who violate the decree[5] and the rule which the First Synod issued, in the presence of Constantine the Great too, with regard to the festival of Pascha (to the effect, that is to say, that this festival is to be celebrated after the Equinox and not together with the Jews), and who not only violate it, but even in a quarrelsome manner stand opposed to it. As for bishops, on the other hand, an priests, and deacons, who should violate it, thereby disturbing the Church, and who should dare to celebrate Pascha together with the Jews it deposes them from every priestly and sacred function performed internally

to the Bema, as well as from every other honor external there that belongs to those in Holy Orders (or, in other words, the right to retain the title of Holy Orders, to sit down with priests and remain in their company, and, normally, activities external to the Bema,[6] according to Balsamon concerning which see Canons I and II of Ancyra and a IX of Neocaesarea), since such persons not only injured themselves by this violation, but also induced others to violate the decree. But it not only deposes these transgressions who are in Holy Orders, but also deposes along with them all those who commune with them. See also Apostolic Canon VII.

LINKS or Topical Index

CANON II

As for all those who enter the church and listen to the sacred Scriptures, but who fail to commune in prayer together and at the same time with the laity, or who shun participation in the Eucharist, according to some irregularity, we decree that these persons be outcasts from the Church until, after going to confession and exhibiting fruits of repentance and begging forgiveness, they succeed in obtaining a pardon. Furthermore, we decree that communion with those excluded from communion is not allowed, nor is it to be allowed in any other church, to admit those who have been denied admittance to a church. If anyone among the Bishop, or Priests or Deacons, or of the Canon, should appear to be communing with those who have been excluded from communion, he too is to be excluded from communion on the ground of seemingly confusing the Canon of the Church.

Interpretation

The decree of the present Canon is in agreement with Apostolic Canon IX. For it asserts that those Christians must be excommunicated from the Church who go to church to attend liturgy and who listen to the Scriptures, but fail to pray along with the faithful, or shun the divine Communion, or, in other words, fail to no for a good reason, but on account of irregularity. Not on the ground that they actually hate loathe divine Communion, perish the thought! (for if they did so shun and abhor it, such persons would be condemned not only to excommunication, but even also to total anathema), but that they feign to avoid it on account of humility and reverence. For it was this that the Fathers meant by the word “shun,” according to superb Zonares. But these persons excommunicated only until they repent and beg to be forgiven.[7]

Since, however, the Canon has mentioned excommunication, it goes on to say that no one is allowed either to pray, even in a private house together with those who have, been excommunicated from the Church, whether clerics or laymen, nor to admit them to church. If any bishop, or priest, or deacon, should join in communion with such persons who have been excluded from communion, either in a home or in church at services, he too is to be excluded from communion so far as other persons are concerned, because by doing so he is confusing and confounding and transgressing and violating the Canons of the Church which comprise decrees concerning this, *viz.* Apostolic Canons X and XI, which the reader should consult along with Apostolic Canon IX.

CANON III

If any Priest, or Deacon, or anyone else at all of those who belong to the priesthood, shall depart for another parish after leaving his own, and subsequently, having changed his position altogether, tries to stay in another parish for a long time, let him no longer celebrate liturgy, especially in case he is summoned by his own Bishop and admonished to return to the parish he belongs to, and fails to obey. But if he persists in the irregularity, he must be utterly deposed from liturgy, on the ground that there is no longer any possibility of his being reinstated. If, after he has been deposed for this reason, another Bishop admits him, the latter too shall be punished by a common Synod, on the ground that he is violating the ecclesiastical laws.

Interpretation

The present Canon decrees that if any priest, or deacon, or anyone else that is a person in Holy Orders or a cleric, leaves the church in which he was ordained and goes to a church in another parish or another province and stays there for many years, such a person is to be suspended from office and is no longer to be allowed to celebrate liturgy, especially if his own bishop has called upon him to return and he has refused to obey. But is he persists in this irregularity without returning, let him be deposer altogether from the liturgy, or, in other words, from every sacred function in such a manner that henceforth he shall no longer have any ground or hope of being acquitted. But, if after he has been deposed for this, a bishop of another province should admit him, he too shall have the proper penalty inflicted

upon him by the common Synod of the province, as a transgressor of the ecclesiastical Canons, namely, Apostolic Canons XV and (XVI, which please read.

CANON IV

If any Bishop, deposed by a Synod, or any Priest, or Deacon[8], deposed by his own Bishop, should dare to perform any act of liturgy – whether it be the Bishop in accordance with the advancing custom, or the Priest, or the Deacon, let it no longer be possible for him to have any hope of reinstatement even in another Synod, nor let him be allowed to present an apology in his own defense, but, on the contrary, let all of those who ever commune with him be cast out of the Church, and especially if after learning about the decision pronounced against the aforesaid, he should dare to commune with them.

Interpretation

The present Canon decrees that if any bishop be deposed by a Synod, or if any priest or deacon he deposed by his own bishop and after being deposed he should dare to perform any sacred act, as he was wont to do formerly – the bishop, a prelatical function; a priest that of priests; and a deacon, that of deacons – before he has stood trial before a higher ecclesiastical tribunal, any such person, I say, shall no longer have any hope of being acquitted at another Synod, nor any right to offer any defense in their own behalf, since they themselves have turned every decision of a synod against them owing to their having failed to abide by the synod's decree of deposition, according to Canon XXXVII of Carthage. But even any persons that join in communion with those deposed, when they are aware of the deposition, are all to be cast out of the Church.[7] See also Apostolic Canon XXVIII.

CANON V

If any Priest, or Deacon, having shown contempt for his own Bishop has excommunicated himself from the church, and has formed a congregation of his own, and has set up an altar, and, in spite of the Bishop's inviting him to return, if he should remain disobedient, and should refuse to obey or even submit to him, when he calls him once and twice,[8] let him be utterly deposed and be no longer accorded and remedy, nor be capable of having his honor restored. But if he should stick to his position, making a lot of noise an creating an upheaval in the church, let him be brought back by an appeal t the civil authorities as a riotous character.

(Apostolic Canon XXXI;
Canon XVIII of the 4th Seventh Ecumenical Synod;
Canon XXXI, XXXIV of the 6th Seventh Ecumenical Synod;
Canons XIII, XIV, XV of the 1st-&-2nd Synod; Canons X, XI of Carthage.)

Interpretation

The present Canon has been culled from Apostolic Canon XXXI. For it to decrees that if any priest or deacon shall scorn his own bishop, and having separated from the church, shall celebrate liturgy apart therefrom and shall refuse to obey the bishop, who has offered him two or three invitations (concerning which see Apostolic Canon LXXIV) to come to him and declare whatever excuses he may have, and be reconciled; that person shall be deposed altogether, and shall henceforth be incapable of getting back the honor of Holy Orders. But if such a person even after his deposition should insist upon making trouble for the prelate and the church, he is to be sobered by recourse to the magistrates of the civil authorities.[9] Note also from this Canon that bishops are prohibited from chastising disorderly persons by themselves with imprisonment or cudgel being allowed only to impose ecclesiastical censures; and only if they remain disobedient, then they are to be turned over to the magistrates for correction. See also Apostolic Canon XXXI.

CANON VI

If anyone has been excluded from communion by his own Bishop, let him not be admitted by others until he has been accepted by his own Bishop. Or a Synod having been held, if he has defended himself in answer to the charge: and has convinced the Synod, and has succeeded in receiving a different verdict. The same rule applies to laymen and Priests and Deacons, and to all persons in the Canon.

(Apostolic Canon XXXII; Canon V of the 1st Seventh Ecumenical Synod;
Canon I of Holy Wisdom; Canon VI of Antioch;
Canon XIV of Sardica, Canon XI, XXXVII, CXLI of Carthage.)

Interpretation

If any priest, deacon, cleric, or layman should he excommunicated by his bishop, he shall not be admitted by any other bishop to communion, except only by the same bishop who excommunicated him, in accordance with the present Canon, unless he appear before a Synod and manages to persuade the Synod to render a different decision in regard to the excommunication he has received. See also Apostolic Canon XXXII

CANON VII

Let no stranger be admitted without letters pacifical.

(Apostolic Canon XII)

Interpretation

The present Canon commands that no stranger be admitted by another bishop unless he has letters pacifical, that is, letters of release, from his bishop; concerning which see the Footnote to Apostolic Canon XII.

CANON VIII

Nor shall letters canonical be given by Priests in country districts, other than to send letters to neighboring Bishops, but to give letters pacifical only to Auxiliary Bishops who are irreproachable.

(Apostolic Canon XII; Canon VIII of the 1st Ecumenical Synod.)

Interpretation

The present Canon prohibits priests located in the country, or in villages and small towns, where the bishop is not wont to go, that is chief priests, according to Balsamon, which is the same as to say, auxiliary bishops. They are only to send letters to neighboring bishops, and not to ones farther away. For it is only the bishop himself that has is right to send letters to bishops far away, and to give letters commendatory, in order to examine better the persons who are to receive them. But auxiliary bishops themselves, if blameless of anything, and provided their name has not been defamed, may give letters pacific to those who ask for them; this refers to letters of release, concerning which see also the Footnote Canon VIII of the 1st Ecumenical Synod. See also the Footnote to Apostolic Canon XII.

CANON IX

The presiding Bishop in a metropolis must be recognized by the Bishops belonging to each province (or eparchy), and undertake[10] the cure of the entire province, because of the fact that all who have any kind of business to attend to are want to come from all quarters to the metropolis. Hence it has seemed best to let him have precedence in respect of honor, and to let the rest of the Bishops do nothing extraordinary without him, in accordance with the ancient Canon of the Fathers which has been prevailing, or only those things which are imposed upon the parish of each one of them and upon the territories under it.

For each Bishop shall have authority over his own parish, to govern in accordance with the reverence imposed upon each, and to make provision regarding all the territory belonging to his city, as also to ordain Priests and Deacons, and to dispose of details with judgment, but to attempt nothing further without the concurrence of the Bishop of the. Metropolis; nor shall he himself, without the consent and approval of the rest.

(Apostolic Canon XXXIV.)

Interpretation

The present is almost identical with Apostolic Canon XXXIV in respect of words and in respect of meaning. For it too teaches that the Bishops of each province ought to recognize the Metropolitan of the province as their chief, and to do nothing without his consent and approval (as in turn neither is he to do anything without their consent and approval), but only those things which belong to their episcopates, ordinations, that is to say, of priests and deacons, administrations of the church, and the rest. Concerning which see the said Apostolic Canon.

LINKS or Topical_Index

CANON X

As for Auxiliary Bishops in villages or country towns, or so-called Chorepiscopi,[11] even though they have received ordination by the laying on of hands, it has seemed best to the holy Council that they should recognize their own limitations, and govern the churches subject to their jurisdiction, and be content with the cure and guardianship of these, and, on the other hand, to appoint anagnosts (or readers), and subdeacons, and exorcisers, and be content with their promotion, and not venture to ordain a Priest or even a Deacon, without the concurrence of the Bishop in the city to whom he and his district are subject. But if anyone should dare to transgress the rules laid down, let him be deposed from office and even from whatever honor he has been enjoying. An Auxiliary Bishop is to be made such by the Bishop of the city to which he is subject.

Interpretation

The present Canon commands that chorepiscopi located in villages and. small towns, even though they have been ordained by the imposition of hands by which one is made a bishop, must nevertheless keep within their bounds, and govern only the churches that are subject to them, and ordain only readers, subdeacons, and exorcisers, or what are otherwise known as catechists,[12] but not priest or deacons, without the permission of the bishop over the full-grown city to whom they too as well as their territory are subject and by whom they are made. But if they should transgress these rules, let them be deposed from office. See the Footnote to Canon VIII of the 1st Ecumenical Synod.

CANON XI

If any Bishop, or Priest, or anyone at all of the Canon, without the consent and letters of the Bishops in the province, and especially of the Bishop having charge of the metropolis, should rush off to see the Emperor, he is to be outlawed, and is to be made an outcast not only from the communion, but also from the dignity which he happens to be enjoying, on the ground that he has been guilty of daring to annoy the ears of our most God-beloved Emperor in contravention of the law of the Church. But if any urgent need should demand his rushing to see the Emperor, he must do this with thoughtfulness and with the consent and approval of the Bishop in charge of the metropolis of the province, or of those therein, and be furnished with letters from them.

(CanonsVII, VIII, IX, XX of Sardica;
Canon CXVII of Carthage.)

Interpretation

The present Canon prohibits any bishop, or priest, or cleric from going to the Emperor and bothering him about his own requests without there being any great need of it. But whenever there is any such need, he must first consult his Metropolitan about it and the bishops of that province; and then receive letters from them to the Emperor stating the province from which he hails and the need on account of which he is departing there. But if anyone should dare to violate these rules, let him be excommunicated and deposed.

Concord

In a similar manner CanonVII of Sardica also forbids bishops to go to the Emperor's camp in order to act as intermediaries in behalf of demands for their friends; except only then they may go when the Emperor himself invites them by letter, and except if they want to help widows and poor people, or any persons who are being sorely oppressed, or condemned to exile, and other such persons who are in dire need of help. Nevertheless, even then, lest any bishop fall under an accusation of some kind or other, he must not go in person himself, but must send his deacon to the Emperor with letters, in accordance with Canon VIII of the same Synod. Canon IX of the same Synod decrees that if any bishop, with the view of taking care of the aforesaid needs of poor people, sends begging letters to the bishop of the province in which the Emperor is to be found, these letters must first be examined by the metropolitan of that bishop, and, if they are reasonable, they must be sent by the metropolitan to the bishop. If he even has friends in the palace, the bishop has permission to beg them with their deacon to lend aid to his reasonable and necessary requests.

As for those persons who are sent to Rome, they must be sent to the place through the agency of the bishop of Rome, just as is decreed also by Canon CXVII of Carthage; because in that period of time the Emperor was to be found in Rome: just as those persons who departed for Constantinople had to be presented to the Emperor through the agency of the Patriarch, in accordance with the Footnote to Canon XXVIII of the 4th Ecumenical Synod. Canon XX of the same Synod of Sardica says that if a bishop goes to the Emperor without being called, but for the sake of ostentation or some begging appeals, the bishops having jurisdiction in those parts are not to subscribe their names to his letters, nor to join in communing with him.

CANON XII

If any Priest, or Deacon, deposed by his own Bishop, or any Bishop deposed by a Synod, should dare to annoy the Emperor's ears, he must address his appeal to a greater Synod of bishops, and specify whatever justice he thinks that he is being denied to a number of Bishops, and accept whatever examination and adverse judgment he may receive from them. But if paying no heed thereto, he should annoy the Emperor, he shall be precluded from any pardon, and shall be allowed no opportunity to make an apology in his own defense, nor to entertain any hope of reinstatement..

(Canon VI of the 2nd Seventh Ecumenical Synod;
Canon XVII of the 4th Seventh Ecumenical Synod; Canon CXV of Carthage.)

Interpretation

The present Canon makes it plain that if a bishop has been deposed by a synod, or a priest or deacon has been deposed by his bishop, and protests that he has been treated unjustly, he has permission to appeal his case to a higher court of bishops, as we said in our Footnote to Canon IV of the present Synod.

But the present Canon adds that if these persons who have been deposed regard the judgment of the bishops with contempt or scorn, and dare to annoy the Emperor about it, by asking to have their ease examined by him, they are to be allowed no pardon, nor may they ever hope to be acquitted. Canon CXV of Carthage, on the other hand, says that if anyone asks the Emperor to order his case to be tried by bishops by one of his imperial rescripts , he is not to be prohibited from doing so. See also Canon VI of the 2nd Seventh Ecumenical Synod, and Canon XVII of the 4th Ecumenical Synod.

CANON XIII

Let no Bishop dare to go over from one province into another and ordain any persons in church to promotion of the liturgy, even though he take others along with him, unless, having been asked to do so, he should arrive by letters of the Metropolitan and of the Bishops accompanying him, into whose district he should happen to be passing. But if, without anyone inviting him or calling him, he should depart irregularly to lay hands upon certain persons, and to meddle in the status quo of ecclesiastical affairs that do not concern him, all things whatsoever that he may do shall be null and void and invalid; and he himself shall incur a suitable sentence for his irregularity and his unreasonable proceeding, having been already deposed hence by the holy Synod.

(Apostolic CanonXXXV; Canon II of the 2nd Ecumenical Synod;
Canon VIII of the 3rd Ecumenical Synod;
Canon XX of the 6th Ecumenical Synod;
Canon XXII of Antioch; Canons IlI, XI, XII of Sardica.)

Interpretation

Various Canons forbid a bishop to go into another's province and ordain anyone or perform any other episcopal function, just as the present Canon forbids this, by saying that only then may one do this when he is invited to do so in writing by the metropolitan and the bishops of that province to which he is going. But if without anyone inviting him he go there, all sacred acts that may be performed by him are to be invalid and void, whether they be ordinations[13] or other acts, while he himself is to be deposed as punishment for his irregularity. See also Apostolic Canon XXXV.

CANON XIV

If any Bishop should be judicially tried in regard to any charges, and afterwards it should happen that the Bishops in the province disagree concerning him, some pronouncing the one being tried innocent, while other: pronounces him guilty, by way of precluding any dispute,it has seemed best to the holy Synod for the Bishop of the metropolis to summon some other Bishops from neighboring provinces who are to reach a verdict and dispel and dispute, with the aided of affirming and confirming what is presented together with the Bishops of that province

Interpretation

If, when a bishop is being tried for any crimes of his by the bishops of the province, it should ensue that all of them are not agreed, but that while some are in favor of condemning him others are inclined to acquit him, the present Canon prescribes that in order to dispel all doubt, the metropolitan of the province ought to summon other bishops from a neighboring strange province to consider the doubtful case of the one on trial in conjunction with the bishops of that province, and to affirm and confirm a just decision in the matter. Read Canon IV of the present Synod and Apostolic Canon LXXIV, Canon VI of the 2nd Ecumenical Synod and Canons IX and XVII of the 4th Ecumenical Synod.

CANON XV

If any Bishop accused of any crimes should be tried by all the Bishops in the province and all of them. have pronounced one decision against him in complete agreement with each other, let him

no more be tried again by others, but let the concordant verdict of the bishops of the province stand on record.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod; Canon IX, XVII of the 4th Ecumenical Synod.)

Interpretation

If, however, any bishop accused of any crime be tried by all the bishops in the province, and all of them in agreement arrive at a decision against him, then according to the present Canon he can not again be tried by other bishops, but the con cordant verdict of the bishops already pronounced against him must remain in effect. For this concord of theirs serves as proof that the deposition of him was just. Zonaras, on the other hand, says that even though all the bishops of the province try the case, yet if all of them do not agree to the verdict, the man being tried can appeal his trial to another and higher court[14] or tribunal of bishops, respecting which we made acomment in the Footnote to Canon IV of the present Synod. See also Apostolic Canon LXXIV, CanonVI of the 2nd Ecumenical Synod, and Canons IX and XVII of the 4th Ecumenical Synod.

CANON XVI

If any Bishop without a see impose himself upon a church without a Bishop and seize the throne thereof without the approval of a complete Synod, he shall be cast out, even though all the laity whom he has seized should choose to keep him. A complete Synod is one at which the Metropolitan is also present.

(Apostolic Canon XIV.)

Interpretation

A bishop without a see is one that has no church, either because he has not been accepted owing to the maliciousness of his provincials, and not because of his own wickedness, according to Apostolic Canon XXXVI, or owing to the fact that this province of his is being held by barbarians and heathen, according to Canon XXXVII of the 6th Ecumenical Synod.[15] A church without a bishop is one that lacks a bishop because of certain circumstances.

So if a bishop without a see go to a diocese (or parish) without a bishop, and seize its throne, without its being given to him by a complete Synod, that is, a Synod attended also by the Metropolitan of the province in question, the present Canon

decrees that any bishop who does such a thing shall be cast out or ejected from that province even though the laity thereof should want to have him as their bishop, because of the rapacious and covetous manner he is guilty of having employed in getting hold of it.[16] See also Apostolic Canon XIV.

CANON XVII

If any Bishop who has received ordination as such, and has been appointed to take charge of a laity, should refuse to accept the office, and to depart to the church entrusted to him, let him be excluded from communion until he has been compelled to accept it, or until a complete Synod of the Bishops of the province in question determines his fate.

(Apostolic Canon XX, XVI.)

Interpretation

If anyone be ordained bishop of a certain province by means of the sacred rite of prayers, and he refuse to go to the province entrusted to him, the present Canon commands that he be excommunicated from the fellowship of his fellow bishops until such time as either he be persuaded to go there, or a complete Synod with the Metropolitan in attendance determine what is to be done about him. For it is possible that that Synod may recognize him and absolve him from the penalty of exclusion from communion, on such reasonable grounds as present to it.[17] Read also Apostolic Canon XXXVI.

CANON XVIII

If any Bishop duly ordained to a diocese fail to go to the one to which h. has been ordained, not through any fault of his own, but either because of the anfractuosity of the laity, or for some other reason for which he is not responsible, he shall retain the honor and office, only without causing any disturbance to the affairs of the church where he should be accorded a congregation. But shall await the outcome of the decision of a complete Synod of the province in regard to his appointment.

(Apostolic Canon XXXVI.)

Interpretation

Both the above Canon and the present one contain pretty much the same matter as Apostolic Canon XXXVI contains. For this Canon says that if any bishop. who has been duly ordained fails to go to his province, not on account of any blameworthy action of his own, but either because of some disorderly behavior of the laity, or on account of some other outside interference, he shall continue to enjoy the honor of a prelate and to per-orm the sacred services incumbent upon a prelate, provided that this occasions no scandals and disturbances in strange or foreign provinces to which he might go (for without the consent and approval of the prelate in charge of the region in question, he himself can neither teach, nor perform any sacred function, nor ordain anyone, nor appropriate the proceeds of the church there). But he must wait until his fate has been determined by a complete Synod attended by a Metropolitan, before he can gain any definite provision and resource for a living and stipend. See also Apostolic Canon XXXVI.

CANON XIX

No Bishop shall be ordained without a Synod and the presence of the Metropolitan of the province. He must be present in any case, and it were better that all the fellow ministers in the province should attend the Synod too; accordingly, the bishop in the metropolis should be summoned to it by letter. And it were better that all of them should respond, but if this be found difficult, at least a majority of them ought in any case to be present or to join in the voting by means of letters, and thus let the stipend be granted by a majority of votes of those present or joining by letter. If any ordination has been obtained otherwise than has been defined and prescribed, let it be void. But if a stipend has been granted in accordance with the Canon provided, and some persons should object to it on account of their having a quarrel of their own, let the majority vote prevail.

(Apostolic Canon; Canons IV and VI of the First Ecumenical Synod.)

Interpretation

There is but little difference between this Canon and Canon IV of the First Ecumenical Synod. For this one says, just as does that one, that no bishop is to be elected or ordained without the Metropolitan of the province being present. When he is present, he must summon the rest of the bishops by letter. If all of them come to the meeting, it is better; but if there should be any difficulty in assembling all of

them, most of them must in any case be present, or if they be bodily absent, they must at any rate join in voting on the ordination by letters. If an ordination be conducted in any other manner, let it be of no effect or null and void.

But if it has been conducted in such a manner and has received the vote o a majority, but there he some who object to the ordination, not on any reasonable ground, but out of quarrelsomeness and spite, the opinion of those some shall be of no effect, and the majority vote shall have effect and prevail, just as is asserted also in Canon VI of the First Ecumenical Synod. See also Apostolic Canon I and Canon IV of the First Ecumenical Synod.

LINKS **or** **Topical_Index**

CANON XX

In regard to ecclesiastical needs, and the settlement of disputes, it has seemed well that Synods of the Bishops of each province should be held twice a year. Once after the end of the third week of the festival of Pascha, so that the Synod may he finished its business by the fourth week of Pentecost, the Bishop in the metropolis reminding the provincials of it. As for the second Synod, it shall be held on the ides of October, which is the tenth day of the month of Hyperbetaeus. So that these very Synods shall be attended by Priests and Deacons in addition and by all those who deem themselves to have been treated unjustly or to have been wronged in any way, and who wish to have their cases reviewed by the Synod. But let it not be permissible for any persons to hold any such meetings in the way of Synods without the presence of those who have been entrusted with the metropolis.

(Apostolic Canon XXXVII;
Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod;
Canon XL of Laodicea;
Canons XXVI, LX, LXI, LXXXI, LXXXIV, LXXXV, CIV of Carthage.)

Interpretation

This Canon too differs but little front Apostolic Canon XXXVII. For it decrees that it is a good thing for synods of the bishops to be held twice a year in every province, to settle any doubts and ecclesiastical questions that may arise. The first meeting should be held during the fourth week of Pentecost after Pascha; the other one, during the ides (concerning which see the Footnote to Canon LXII of the 6th Ecumenical Synod), or, in other words, on the tenth day of October.

These Synods are to be attended by all those persons who have been unjustly treated and wish to have their case or trial reviewed. But bishops may not hold such synods by themselves without the presence of the metropolitans. Read also Apostolic Canon XXXVII.

CANON XXI

A Bishop shall not go over from one diocese to another, nor arbitrarily impose himself, even though he be constrained by the laity, nor even though he be compelled to do so by sheer coercion on the part of bishops. Instead, he must stay where he has been allotted a church by God in the beginning, and not go away from it for another, in accordance with the rule which has already been previously laid down concerning this.

(Apostolic Canon XIV; Canon XV of the 1st Ecumenical Synod;
Canon V of the 4th Ecumenical Synod;
Canons I, II of Sardica; Canon LVII of Carthage.)

Interpretation

This Canon differs but little from Apostolic Canon IV. It says that a bishop ought not to leave his previous province and take another, whether it be willfully of his own accord or at the urgent request of the laity of that other province, or under coercion exercised by bishops; but, instead, he ought stay in the province entrusted to him by God originally, and ought not It go away from it, in accordance with the rule (or definition) concerning this previously set forth – which appears to me to refer to the said Apostolic Canon XIV which the reader may consult for himself.

CANON XXII

A Bishop shall not intrude upon another city that is not subject to his jurisdiction, nor upon a territory that does not belong to his dominion, for the purpose of ordaining anyone, or of appointing Priests or Deacons it regions that are subject to the jurisdiction of another Bishop, except, of course with the consent and approval of the Bishop proper to the territory in question. If, however, anyone should dare to do such a thing, let the ordination be null and void, and let him be punished by the Synod.

(Apostolic Canon XXXV;
Canon XII of the 2nd Ecumenical Synod;
Canon VIII of the 3rd Ecumenical Synod;
Canon XX of the 6th; Canon XIII of Antioch.)

Interpretation

This Canon agrees with Canon XIII of this same Synod. For this Canon also says that a bishop must not go to another city or territory that is foreign and not subject to him, in order to ordain priests or deacons, except only with the permission of the bishop of the region in question. But if any bishop should dare to do so, the ordination he performs is to be invalid and void, and he himself is to receive the proper penalty from the synod. See also Apostolic Canon XXXV.

CANON XXIII

No Bishop shall be permitted to appoint another as his successor in office, even though he is approaching the end of his life. But if any such thing should be done, the appointment shall be void and of no effect. The ecclesiastical law shall be kept which declares that only with a synod and the decision of bishops, and not otherwise, may a worthy one be promoted to take over the authority held by the one who has been laid to rest in sleep.

(Apostolic Canon LXXVI.)

Interpretation

In agreement with Apostolic Canon LXXVI this Canon also decrees to the effect that no bishop shall have permission to ordain a successor to his own throne whomsoever he may wish and of his own accord, even though he be at the point of death.[18] If, nevertheless, any bishop should do so, the ordination shall be invalid. The Canon of the Church providing for this contingency must be kept which decrees that in no other way may anyone become a successor than by judgment and vote of a synod or council of bishops, who have authority after the death of the predecessor to ordain one worthy to succeed him. See also said Apostolic Canon LXXVI.

CANON XXIV

The rules and regulations of the Church must be rightly kept for the Church with all diligence and in all good conscience and faith reposed in God, who is the superintendent and judge of all things, and the affairs of the church should be governed with the judgment and authority of the Bishop entrusted with all the laity and the souls of all the members of the congregation thereof. What belongs to the dominion of the Church is manifest and well known to the Priests and Deacons under his jurisdiction, so that these persons ought to be well aware, and not ignorant, of whatever is property of the church, so that nothing should escape their observation to enable them, in case the Bishop should exchange life, in view of the fact that the things belonging to the dominion of the church are manifest, to prevent any of them from being embezzled or made away with and lost, and to see that none of the Bishop's own things are disturbed on the pretense that they are ecclesiastical property. For it is just and pleasing to both God and man that the Bishop should leave his own property to whomsoever he may will it, but that things belonging to the church should be kept for church; and that neither should the church sustain any loss or damage, nor should property of the Bishop be confiscated on the pretense that it belongs to the church; nor should those persons be involved in any trouble in claims thereto, with the result of defaming him after death.

(Apostolic Canons XXXVIII and XL.)

Interpretation

The present Canon has been made up of the two Apostolic Canons XXXVIII and XL. For this Canon too says that the property of the church must be kept with all diligence and good conscience, as standing before God, and be administered with the judgment and authority of the bishop who has been entrusted with the souls of the laity. But both the property of the church and that of the bishop ought to be manifest to the priests and deacons, with the resulting elimination of the possibility of any of the property of the church getting lost, or of any of the property of the bishop being sequestered because of him, or of the bishop's relatives falling int.(temptations, to whom he might (or to whomsoever else he might) have left the property in question; and in consequence thereof the name of the bishop might be defamed after his death. Read also the said Apostolic Canon.

CANON XXV

A Bishop shall have authority over the property and funds of his church so as to be able to administer it to all needing it with all reverence and fear of God. He too shall partake thereof so far as he may have need thereof (if he should have any need) for his own necessary wants, and for those of the brethren he has under his hospitation, so as not to leave them in any way unprovided for according to the divine Apostle, who says: "having food am raiment, let us be therewith content" (I Timothy 6:8). But if he should not be content with that, but should convert property (of the church) to the needs of his own household, and should fail to handle the revenue of the church, of the fruit the fields, with the consent and approval of the Priests and Deacons, he should extend the authority to his own intimates and relatives or brothers or sons, with the consequence of thereby imperceptibly or unobservedly causing the assets of the church to be injured; he shall be held accountable to the Synod of the province. If, on the other hand, the Bishop and the Priests serving with him be traduced on the alleged ground that they are appropriating to themselves goods belonging to the church, whether it be from the fields or from any other alleged property of the church, on the alleged ground that the indigent are being oppressed, whereas, in point of fact, calumny and defamation are being inflicted by the words upon those so governing, and they are charge with liability to correction, the holy Synod must determine what ought to be done.

(Apostolic Canons XXXVIII and XLI.)

Interpretation

This Canon too is likewise made up of Apostolic Canons XXXVIII and XLI It decrees that a bishop shall have authority to distribute with reverence and fear of God the income of the church to all the poor and to guests so that they may not be deprived of any necessary. But he himself shall also be entitled to take thereof necessaries and wants for himself, provided he has no money of his own, but, on the contrary, is poor; for the Apostle says that if we have food enough to eat and clothing enough to cover us, we ought to be content with those goods alone, and not seek what is superfluous or unnecessary. But if any bishop is not content with only what is necessary, but spends the funds or makes away with property of the bishopric or of the metropolis for his own needs or wants, without the knowledge and consent of the priests and deacons administering it as stewards, or gives their authority to sons and relatives of his own, so as to leave his stewards no way to render a clear account of the income derived from such sources, perhaps forcing them to declare that the bishop together with his relatives are plundering it – if, I say, the bishop should be actually doing so, let him be chastised by the Synod of the province. But if again the bishop and the bishops and deacons serving with him as stewards are appropriating the income from the property of the church for their own use, leaving poor brethren to suffer in want because of being deprived of the aid that might accrue therefrom; and in addition an accusation and defamation results to those managing such property themselves, and to the accounting which they have to render every year (because of his not being clear himself, but, on the contrary, deceitful and thievish) – if, I say, they themselves are doing this, let them be chastised by the Synod, which may determine the penalty they deserve, and the management which ought to be bestowed upon such property. Read also the said Apostolic Canon.

FOOTNOTES TO REGIONAL SYNOD OF ANTIOCH

1. MANY SYNODS WERE HERETICAL

Many different synods, some of them heretical and others Orthodox, were convoked in Antioch, both before the present Synod was held and after it was held. For these see volume I of the Synodal Records (page 263).

2. HERETICAL SYNOD HELD IN ANTIOCH

The Synod held in Antioch during the reign of this same Constantius, A.D. 370 that is mentioned by Milias in the second volume of the Synodal Records, and that was heretical, appears to have been a different one from this one. For there was another Synod held in Antioch; but the only Canons extant are those of this one.

3. THE PLAN AND WORK OF THIS SYNOD

The reason for the holding of the present Synod was as follows. Constantine the Great had built a great octagonal church in Antioch, but had left it unfinished. Constantius, his son, finished it, and, being present in Antioch on account of th Persian war, he wanted to dedicate that same church five years later after the falling asleep of his father. Hence, Eusebius, the bishop of Constantinople taking advantage of this situation, contrived to persuade the Emperor to assemble the present Synod, ostensibly by way of enhancing the splendor of the dedication ceremonies, but covertly with a view to overthrowing the doctrine of co-essentialism (of the same essence), Socrates avers (Book II, Chapter 8). Nevertheless, in its definition this Synod proclaimed the Son of God to be a true God, and immutable, and unalterable, and to be the very image of His essence and will and glory. That is why the Second Ecumenical Synod in its canon V accepted the definition of the present Synod, since it was not opposed to the Nicene Faith, though it did not expressly state the doctrine of the co-essentiality of the Son.

4. Concerning the Canons of this Synod see Socrates, Book VI, Chapter 18, and Sozomen Book VIII, Chapter 26, and Dositheos, page 188 of the Dodecabiblus.

5. CONCERNING THE DATE OF PASCHA

The fact that the decree concerning Pascha was made by the First Synod is attested even by the letter of this Nicene Synod to the Alexandrian, the text of which to be found in the ninth chapter of Book I of Socrates' Ecclesiastical History, who says: "We bring you the good tidings of the agreement regarding the most holy Pascha, that with your prayers this part too has been accomplished, etc.; and also by Epiphanios (Hairesei 69), and Eusebius, in his life of Constantine Book II Chapter 18. and in his Ecclesiastical History, Book I, Chapter 9 (or in other edition Chapter 8, by Sozomen. In Book XXX Chapter 21, and by Socrates in Book VI, Chapter 16 and 18. Epiphanios, in his Heresy 70, states that the heretical Lydians used to celebrate Pascha with the Jews, on the alleged ground that this has always been the custom of the Church, that is, since olden times.

6. CLOTHES WHICH DEPOSED PRIESTS WEAR

To me, however, it seems truer to say that this external honor was that belonging to the external habit of those in Holy Orders, which they were entitled to wear even after being deposed. For it was only the unrepentant in Holy Orders who refused to abstain from sin after being deposed that forfeited even the very habit of the Holy Orders and had to adopt the habit of laymen and not all of them, according to Canon XXI of the 6th Ecumenical Synod. But perhaps by the expression "external honor," the Canon means the honor accorded to priests in non-ecclesiastical conventions (or assemblies). And see the Footnote to Canon XXVI of the 6th Ecumenical Synod.

6. In other manuscripts it says, "or otherwise included in the Canon."

7. PROPER USE OF THE ANTIDORON

LINKS or Topical_Index

The distribution of antidoron was introduced because everyone could not be present to receive the Holy Mysteries each Lord's Day, and it was a means of providing means of sanctification to those not receiving. The antidoron is sanctified bread, since it has come from the loaf which has been offered to God and also because it is a type of the womb of the Theotokos. According to St. Germanos, "The Lamb which is to be mystically offered is taken from the offered bread, just as the Lamb of God came forth with a body from her womb." Nicholas Kabasilas calls the antidoron pieces of the elevated bread offering. Concerning the antidoron Nicholas Kabasilas stated: "Then the offered bread, from which the

sacred Lamb has been cut and offered to God, is broken in many portions and distributed to the faithful, who reverently receive it and kiss the Priest's right hand which immediately before had touched the most Holy Body of the Savior Christ, thus receiving sanctification and imparting it to those who are able to touch it."

Consequently, Christians must remain at the Divine Liturgy until the very end in order to receive sanctification from the antidoron. St. Germanos states: "It is believed that a spiritual blessing is imparted to those who elevate the bread of the Theotokos at the table on the feasts of martyrs and saints, which practice the Church has received from the times of the Holy Apostles according to St. Symeon of Salonika.

8. In other manuscripts it says "including any third person."

9. DEPOSED CLERGY AND HOW THEY ARE DEALT WITH

This same Canon is also cited by the Fourth Ecumenical Synod in its fourth Act, having been read by Aetius, an archdeacon and primicerius of the Great Church. But I am at a loss to account for the fact that in almost all the books of minutes of the Synods the Canon is designated as LXXXIII in the inscription. But perhaps it is a literal error (page 149 of Volume II of the Collection of the Synods). Note however that because at the present Synod the Arian Eusebius, attended by his followers, was the exarch, it left the present Canon undefined, with a view to having it aid them in opposing the Fathers whom they were persecuting at that time, and especially in opposing St. Athanasios. For this reason St. Athanasios, but indeed also John Chrysostom, according to Socrates, Book VI, Chapter 18, criticize this Canon as not being one of the Orthodox Catholic Church, but one of that of the Arians. For it was by means of this Canon that the Eusebians had deposed Athanasios, and the bishops assembled in Constantinople against Chrysostom had even tried to depose Chrysostom because, as they explained, after being deposed he leaped upon the throne without another Synod's having first voted a decision in regard to the matters concerning him. Even Pope Innocent., in his letter he sent to the Constantinopolitans in behalf of Chrysostom, criticized this Canon, according to Sozomen, Book VIII, Chapter 26, and according to Dositheos (page 433 of his book entitled, "A History of those who have served as Patriarchs in Jerusalem"),—since, I say, even these Saints criticize this Canon, but the Fourth Ecumenical Synod admits it and recognizes it, as we have said, and the Sixth Ecumenical Synod does so too, therefore and on this account there is need of its being established so as to be exempt from any criticism—are, in other words, to the effect that there shall be no excuse in defense or hope of reinstatement of any bishop who has been deposed, first, on

account of evident and just accusations brought against him in accordance with Apostolic Canon XXVIII; secondly, not by a Synod of only some bishops of the province, with one in favor of vindication and another in favor of condemnation, in accordance with Canon XIV of the same Synod of Antioch (for in that event the Metropolitan ought to summon bishops from nearby provinces, to have the case properly considered and remove all doubt respecting the same), but, on the contrary, either by a Synod of all the bishops of the province pronouncing sentence against him in unison, and not in discord, in accordance with Canon XV of the same Synod of Antioch, or else by the Synod of the Patriarch of the diocese; thirdly, it being provided that the person being tried shall be present, and that a chance be given him to defend himself, in accordance with Apostolic Canon LXXIV, except only if he has been invited to do so and has not answered in accordance with the same Apostolic Canon; fourthly, it being further provided that his accusers shall not be avowed enemies of his, and that neither shall the same persons be allowed to act as both accusers and judges, as actually happened at the illegal depositions of Athanasios and of Chrysostom, concerning which see the Footnotes to Apostolic Canons XXVIII and XXXII. Moreover, even the priests and deacons and the lower clerics ought to stand trial before their own prelates in the beginning; but if they find fault with their tribunal, they ought to call in other neighboring bishops to judge them, or even the metropolitans of their provinces, in accordance with Canon XXXVI of Carthage, and in accordance with Canon XII of this Synod of Antioch.

10. This Canon too is cited by the Fourth Ecumenical Synod in its fourth Act (page 149 of the second volume of the Synods), which designates it in the inscription as Canon LXXXIV, perhaps by a literal error. It employed this Canon against Carosus and Dositheos, the Archimandrites, and against Barsunas the Syrian monk, because they, limping with respect to the faith, named Dioscorus a bishop even after his deposition. For the Synod says there concerning them that if these persons disobey the Synod and flee, they are to be chastised with the aid of the civil authorities in accordance with this Canon, which the bishops proclaimed to be a Canon of the Holy Fathers.

11. Perhaps it would be more correct to say “undertaking.” (According to the authors.)

12. In connection herewith the definite article which appears in the Greek is either superfluous – say the authors – or the word Priests is missing, in order to make the whole say "the Priests in villages or small towns." (in accordance with Canon of this same Synod, that is to say) "or the so-called Chorepiscopi," etc. Note from these two Canons – Canon VIII, I mean, and Canon X – "that it would appear that of chorepiscopi there were some who were merely priests, since those whom Canon VIII above called Priests in country districts" are called below this Chorepiscopi, and even the present Canon appears to mean this, as we have said; but others had the distinction of having been made bishops by the laying on of hands, as this Canon X clearly states.

LINKS or Topical_Index

13. CATECHISTS CALLED EXORCISERS AND EXORCISTS

The term "exorcisers" and exorcists are applied to the catechists of infidels, or unbelievers, and heretics who are joining the faith, because, in the course of catechizing them, they exorcise the evil spirits inhabiting them, in the name of the Lord in order to cause them to flee from them. And this is plainly evident, on the One hand, from those sons of Sceva who named over those possessed by demons the name of the Lord, saying to the demons, *"We adjure you Jesus whom Paul preaches"* (Acts 19:12-14); and, on the other hand, from the exorcisms which the priests read over those who are about to be baptized. In the eighth book of the Apostolic Injunctions, Chapter 26, exorcists are required "to have the gracious gift of cures," and it says that they are not ordained, but are revealed by God and thus made known. Canon XXVI of Laodicea says that they are not to exorcise and catechize anyone unless they be appointed or nominated by a bishop.

14. CONCERNING VOID AND INVALID ORDINATIONS

The statement that ordinations are to remain void and invalid is to be understood exactly as Canon VI of the 4th Ecumenical Synod took it, and see what is said there. Likewise see also the Footnote to Apostolic Canon XXVIII. Note this too in connection with the present Canon that even if anyone is invited to officiate as a bishop in the province of another bishop yet he is not permitted to sit upon the sacred joint throne, according to the Synodal decision of Michael the Patriarch and peerless philosopher (in Armenopoulos, Epitome of the Canons, page 3 of the first volume of the minutes of the Synods). See also Canon LXXXII of Carthage.

15. JUDGMENT OF BISHOPS

Note that Canon IV of Sardica does not conflict with the present Canon, as Balsamon asserts, since the latter says that one who has been tried by all the bishops of a province cannot be tried any longer by others, whereas the former, failing to add the word *all*, allows the trial of the one under judgment to be reviewed by a higher ecclesiastical tribunal. I leave out of account the fact that this Canon also adds that all the judges must be in agreement, as we have said.

16. A BISHOP AND HIS SEE

Though properly speaking such a one is not said to be without a see, since in the reign of John Comnenus it was questioned whether John Haploucheres, who was not in possession of his see and who had been Patriarch of Antioch for twenty-eight years, ought to be considered to be without a see, because he could not go there take possession of it owing to its being in the hands of the Franks (i.e., Westerners and it was decided that he should not be held to be without a see, because he had been duly ordained and had been accorded a large number of votes by the metropolitans subject to the bishop of Antioch, notwithstanding that he could not be duly seated upon the throne of Antioch. Hence even the great oeconomos of the Great Church failed to be regarded as being without a see as bishop of Constantinople in the year 6642 after Adam and 1134 after Christ. And see Canon XXXVII of the 6th Ecumenical Synod.

17. CONCERNING BISHOPS AND THEIR SEES

The present Canon is cited verbatim by the 4th Ecumenical Synod in its Act 11. Note, however that although Nicephoros the Metropolitan of Gangra, after becoming Hegoumenos of the Monastery of Cosmidion, received Amastris as one without a see; and bishop of Axioupolis received Abydus as one without a see, and afterwards Apro and Nicholas Mouzalon of Cyprus, as one without a see and hegoumenos of the said Monastery of Cosmidion when thirty-six years old, became bishop of Constantinople (cf. Dositheos, page 221 of the Dodecabiblus); and many others likewise; yet all the persons received the provinces by vote and decision of a Synod, and not in any rapacious manner.

18. The present Canon is likewise cited *verbatim* by the same 4th Ecumenical Synod In its Act 11.

19. DIVINE REVELATION CAN, BUT RARELY, SUPERCEDES RULES

Admittedly Narcissus, a bishop of Jerusalem, when one hundred and sixteen years old, and unable any longer to officiate, appointed Alexander of Cappadocia bishop of Jerusalem, who was the bishop of another province. Yet he did not do this on his own initiative, but at the instance of a divine revelation which appeared to him at night, as Eusebius historically records in Book VI, Chapters 10 and 11, of his Ecclesiastical History. But also Theotecnus, a bishop of Caesarea, Palestine, according to the same Eusebius, by way of providing a successor to his throne after his death, ordained a man by the name of Anatolios, and the two of them together for some time acted as bishops of Caesarea. But nevertheless, these and any such incidents, being uncanonical and rare, ought not to be imitated, nor ought they to become a law of the Church.

LINKS or Topical_Index

CONCERNING THE REGIONAL HOLY SYNOD HELD IN LAODICAEA
PROLOGUE

The holy and regional Synod held in Laodicea[1] the metropolis of Pacatic Phrygia, took place, according to most authorities, in A.D. 364.[2] It was attended by numerous fathers gathered together from various provinces of Asia.[3] They issued the present Canons , which are necessary to the good order and constitution of the Church, and which are confirmed indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod, and definitely by Canon II of the 6th Ecumenical Synod; and by this confirmation they acquire a force that is ecumenical in a way.

THE REGIONAL HOLY SYNOD HELD IN LAODICEA THE SIXTY CANONS

LINKS or Topical_Index

CANON I

Concerning the need of allowing communion by concession to those who, in accordance with the ecclesiastical Canon, have freely and legally contracted a second marriage, without having entered into a clandestine marriage, after a little time has elapsed and they have spent it in prayers and fasts.

(Canon XII of the lst Ecumenical Synod; Canon VII of Ancyra.)

Interpretation

The present Canon decrees that persons who have married a second time are to receive the divine Mysteries after a short time by concession, on account of the necessity and burning desire of nature, but only if their second marriage is a free and legal one, or, in other words, one that is not prohibited on account of any relationship of the parties in question.

Even though they should sleep together before being blessed, provided they repent after marriage, fasting and praying. But Canon IV of St. Basil prohibits for a year or two those who have married a second time from communion; whereas it appears that this Synod pardons digamists in a short while on account of their fasting and praying, and, generally speaking, on account of their repentance-concerning which see and read Canon XII of the First Ecumenical Synod See also Canon VII of Ancyra. But if these digamists mingle together before marriage, they are sentenced like fornicators, according to Zonaras, or, in other words, to seven years.

CANON II

Concerning the need of admitting to communion, for the sake of God's compassion and goodness, those who have sinned outright in various offenses, and who have abided their time with fortitude and the prayer of confession and repentance, and who have achieved complete aversion to the evils, in proportion to the offense, time for repentance having been given to such persons.

(Canon XII of the First Ecumenical Synod.)

Interpretation

The present Canon decrees that even though one may fall into various sinful acts, yet if he confess them and shuns and hates them afterwards, praying and repenting to God, yet, after time for repentance and atonement has been given him by the spiritual father, proportionate to the evil deeds he has done, such a person ought to be pardoned and to be allowed to partake of the divine Mysteries, not onaccount of his diligence and worthiness, but on account of the infinite philanthropy (love of man) and compassion of God, who welcomes back all sinners that return to Him, and there is no sin whatever that will defeat His goodness. See also Canon XII of the First Ecumenical Synod.

CANON III

Concerning the need of not admitting to Holy Orders those persons who have been illuminated (baptized) recently.

(Apostolic Canon LXXX.)

Interpretation

The present Canon commands that newly illuminated (i.e., newly-baptized) persons are not to be made priests or clerics directly after baptism. See also Apostolic Canon LXXX.

CANON IV

Concerning the fact that those who are in priestly orders must not lend out money and take interest and the so-called "half-of-the-whole."

(Apostolic Canon XLIV.)

Interpretation

Men in Holy Orders must not lend money and charge interest and "half-of-the-whole," or a half of the percent interest, that is to say, in other words, six legal coins or piasters to the hundred, according to the present Canon. See also Apostolic Canon. XLIV.

CANON V

Concerning the fact that ordinations must not be performed in the presence of listeners.

(Apostolic Canons XXX, LXI;
Canon XIII of Laodicea; Canon LIX of Carthage.

Interpretation

The present Canon decrees that ordination of those being admitted to Holy Orders must not be carried out before the eyes and ears of listeners See also Apostolic Canons. XXX and LXI.

CANON VI

Concerning the necessity of not permitting heretics to come into the house of God, so long as they persist in their heresy.

(Apostolic Canons XLV and LXV.)

Interpretation

The decree embodied in the present Canon is that heretics must not be permitted to go inside the temple of God, which is being occupied by Orthodox Christians, if they persist in their heresy, and refuse to be converted. Read also Apostolic Canon XLV.

CANON VII

Concerning the need of refusing to accept persons from heresies, that is, Novatians, or, in other words, Photinians, or Tessareskaidecatites, when they are converted, whether catechumens or such as are known among them as faithful believers, until they have anathematized every heresy, and that par excellence in which they have been captivated. Then and thereafter those called among themselves, faithful, being put to learning the symbols of the faith (Note of Translator.- By this phrase is meant "the articles of the Creed"), and having been anointed, may henceforward partake of them.

(Apostolic Canons XLVI and XLVII;
Canon VII of the 2nd Ecumenical Synod.)

Interpretation

In keeping with Canon VII of the 2nd Ecumenical Synod the present Canon decrees that Novatians[6] (concerning whom see Canon VIII of the First Ecumenical Synod), and Photinia (concerning whom see Canon I of the 2nd Ecumenical Synod), and Tessareskaidecatites concerning whom see Canon VII of the 2nd Ecumenical Synod), upon returning to Orthodoxy, are not to be accepted and admitted to the communion of the Mysteries until they anathematize every other heresy, and most especially their own, whether they be catechumens or those who are called among them the faithful. And after they do so and learn the dogmas of the Orthodox faith, then are they to be anointed with the holy myrrh (chrism), and thus and only thus are they to be permitted to partake of the divine Mysteries, seeing that they used to baptize themselves in identically the same way as are Orthodox Christians, and on this account and for this reason alone they do not need to be baptized a second time. See also Apostolic Canons XLVI and XLVII, and especially Canon VII of the 2nd Ecumenical Synod.

CANON VIII

As concerning those returning from the heresy of the so-called Phrygians, even though they happen to be in the class which with them is supposed to be the clergy, and even though they should be among those called "greatest," such persons are to be catechized with the utmost diligence and are to be baptized by the Bishops and Priests of the Church.

(Apostolic Canons XLVI and XLVII; Canon VII of the 2nd Ecumenical Synod.)

Interpretation

This Canon too is consonant with Canon VII of the 2nd Ecumenical Synod. For it decrees, as does that one, that the so-called Phrygians, or those otherwise known as Montanists, upon returning to Orthodoxy, must as Greeks be catechized and baptized by the bishops and priests with examination and diligence, even though they themselves are called "greatest," as teachers and as having a certain superiority over the others, and even though they be among those who with them are supposed to be, but in reality are not, clerics. Read also Apostolic Canons XLVI and XLVII, and especially Canon VII of the 2nd Ecumenical Synod.

CANON IX

Concerning the fact that those belonging to the Church must not be allowed to go visiting the cemeteries of the so-called martyria (i.e., shrines of martyrs) of any heretics, for the purpose of prayer or of cure; hot, opt the contrary, those who do so, if they be among the faithful, shall he excluded from communion, for a time until they repent and confess their having made a mistake, when they may be readmitted to communion.

(Apostolic Canon. XLV.)

Interpretation

Not only ought heretics not to enter the church of the Orthodox, but not even ought persons in the Church, or, in other words, faithful laymen and Orthodox Christians, to go to the cemeteries of heretics, where some persons of note among heretics have been buried, or to the houses wherein martyrs of heretics have been buried.

For many even of the heretics in the time of persecution and of idolatry showed fortitude even to death, and were called martyrs by those who shared their beliefs. But not even ought Orthodox Christians, I say, to go visiting them, whether it be to pray for them or to honor them or to seek a cure from them for their ailment. As for all those who may do so, the present Canon decrees that they be excommunicated for a time, until they repent and confess that they made a mistake. See also Apostolic Canon XLV.

LINKS or Topical Index

CANON X

Concerning the fact that persons belonging to the Church must not carelessly and unconcernedly give their own children to marriage with heretics.

(Canon XIV of the 4th Ecumenical Synod.)

Interpretation

Persons belonging to the Church,[7] in other words, clerics as well as Orthodox laymen, ought not to let their children marry heretics, without drawing any distinction between Orthodox Christian and heretic. Read also Canon XIV of the 4th.

CANON XI

Concerning the necessity of avoiding the appointment of so-called presbytides, or presiding women, in the church.

(Canon IV of the 1st Ecumenical Synod.)

Interpretation

Zonaras and Balsamon assert that this Canon decrees that so-called elderly women are not to be appointed in the church to take precedence over the rest of the women in the matter of sitting down in church, but neither must they be called by such a name (as presbytides, i.e., "elderly women"). For in the olden time there used to be in the churches such old women, to keep the other women in order, and to show each one of them how and where to stand and to sit in the temple, which function, since they exploited it for the sake of greedy profits and ostentatious pride, they were prohibited from exercising by this Canon. But others opine that these *presbytides* and presiding women were forbidden by the Canon to be appointed, or, in other words, to be ordained by means of prayers,[8] since term "appoint" also denotes (in Greek) "ordain by means of prayers," as we said in connection with Canon IV of the First Ecumenical Synod.

CANON XII

Concerning the fact that Bishops are to be appointed to ecclesiastical office by judgment of the Metropolitans and of the Bishops in their retinue, provided that they have been tried and tested for a long time, both in respect of words of faith and in point of behavior and conduct conforming to right reason.[9]

Interpretation

The present Canon decrees that bishops are to be ordained by judgment and vote of surrounding Metropolitans and Bishops of the province, having been for a long time tried and tested and attested both as respecting the Orthodox dogmas of the faith and as respecting a virtuous life in accordance with the dictates of right reason. See also Apostolic Canon I and Canon IV of the First Ecumenical Synod.

CANON XIII

Concerning the necessity of not permitting others to conduct the election of candidates, for the priesthood.

(Apostolic Canons XXX, LXI; Canon V of Laodicea; Canon LIX of Carthage.)

CANON XIII

Concerning the necessity of not permitting others to conduct the election of candidates, for the priesthood.

(Apostolic Canons XXX, LXI; Canon V of Laodicea; Canon LIX of Carthage.)

Interpretation

The present Canon forbids permitting the mobs and disorderly multitude of cities to cast votes and participate in the election of candidates to the priesthood (or prelacy):

1st, because according to a previous decision such candidates must be voted for and elected by bishops and fellow priests, and collaterally to be voted for by the laity; and

2nd, because perhaps the more prudent and more reverent laymen ought to join hands with the bishops and priests in voting for and electing the candidate to be ordained a priest (or prelate) for them, but not the vulgar and disorderly rabble, on account of the quarrels and fights that would result from their voting, some voting for one man and others for another. See also the Footnote to Canon V of the present Synod and Apostolic Canons XXX and LXI.

CANON XIV

Concerning the prohibition of sending to other dioceses the pieces of holy bread as eulogiae (blessing) during the festival of Pascha.

Interpretation

Among the Christians of olden times it used to be a custom at the time of Pascha to send the divine Mysteries from one province to another, for the sake of bestowing a blessing and sanctification upon those to whom they were sent.[10] It is that custom that the present Canon prohibits because it is unseemly for the all-precious Mysteries to be transported and carried out on long journeys casually and fortuitously.

CANON XV

Concerning the necessity of not permitting any longer persons to chant in church other than those who are canonical Chanters ascending the pulpit (or ambo) and chanting from parchments.

(Canon LXXV of the 6th Ecumenical Synod)

Interpretation

The present Canon forbids persons from chanting in church simply because they wants to do so, allowing only for regular cantors, or Chanters, to do so, that is, those who are numbered among the clergy and have been ordained in any particular church. The regular Chanters mount the pulpit, and chant with psaltic sheets of membrane (for the skins from which membrances are made are called parchments when thus prepared)[11] paper. For if every ignorant person that wants to chant be allowed to do so, disorder and discord will occur, but the result of the contrary, when appointed cantors experienced in psaltic matters chant, will be good order. See also Canon LXXV of the 6th Ecumenical Synod.

CANON XVI

Concerning the necessity of reading Gospels together with other Scriptures on Saturday.

Interpretation

From this Canon it would appear that the Church in olden times had not the constitution which it has today. For when the faithful assembled in those days at Liturgy or at Saturday Orthos, Gospels were not read, as they are nowadays.[12] Hence the present Canon ordains that Gospels be read on Saturday together with the other Scriptures. Balsamon, however, says that the reason the present Canon was prescribed was that many Christians who were accustomed to judaize in those days were wont to abstain from chanting holy songs and from reading Gospels and Holy Scriptures on Saturday, just as they were wont to leave off doing every other kind of labor on Saturday.

CANON XVIII

Concerning the requirement that the same liturgy must be celebrated with prayers at all times, both in the nones and in the vespers.

Interpretation

Just as Canon CXIV of Carthage (which should be read in connection herewith) teaches that the prayers approved by the Synod should be said by all the persons in the church, and not other new ones, so and in like manner the present Canon appears to say in prescribing that the order of the prayers must be kept the same, both in the hymnodies of the nones and in those of the vespers; and that no one who happens to want to compose other prayers of his own may introduce them into the Liturgy: for those which have been handed down are sufficient.

CANON XIX

Concerning the requirement that sermons of Bishops in particular must first be followed by a prayer for catechumens, and after the catechumens leave, the prayer for those in the state of penitence must be said; and after these persons have come forward under hand and have withdrawn, then shall the prayers of (sc. for) the faithful be said thrice – once, the first time, silently, but the second and third time viva voce*; and then the peace is to be bestowed. And after the Priests have bestowed the (kiss of) peace upon the Bishop, then shall the laymen bestow the (kiss of) peace; and then, shall the holy oblation be celebrated; and only to members of the clergy is it permissible to go into the sacrificial altar and commune*.

Interpretation

Both the order and the conduction of the Divine Liturgy was unlike that of the present day in olden times, as is made plainly evident by the present Canon. For it asserts that during Liturgy, or when divine service is being celebrated, after the bishops first do their teaching (i.e. preaching), a prayer must be said for the unbaptized catechumens (which prayer is said even now in the divine liturgies of St. Chrysostom and of St. Basil); and after the catechumens go out, a prayer is to be said for those Christians who have been baptized, but who, being repentant for the sins they have committed, are having the priest lay his hand upon their heads-concerning which see Canon XIV of the lst Ecumenical Synod (this prayer is no longer said); and after these persons too have gone out, three prayers are to be said for the faithful, one secretly, and the other two aloud (but nowadays only two prayers are said for the faithful, and these are both said secretly, as is to be seen in the liturgies of St. Chrysostom and of St. Basil).

After these prayers have been finished, the peace is to be bestowed, or, more plainly speaking, the kissing of the priests with the bishop, and of laymen with laymen, is to be done, which kissing is called peace because it is a sign of love and peace.[13]

And after these things have all been done and finished, the transessentiation (erroneously called by Westerners "transubstantiation") of the Mysteries is to be effected; and then, be it added, only those in Holy Orders shall have permission to commune within the Bema. Laymen, that is to say, may commune only outside of the Bema.[14]

CANON XX

That a Deacon must not sit dozen ahead of a Priest, but must take his seat only when bidden by the Priest. Likewise Deacons are entitled to be honored by their servants (i.e., subdeacons) and all Clerics..

Interpretation

A deacon must not sit down ahead of a priest of his own accord, but, on the contrary, may sit down only when commanded to do so by him, as the present Canon prescribes. But lower servants of the Church, and all clerics, must honor a deacon, by not sitting down, that is to say, ahead of him either, unless they be commanded to do so by him. See also Canon XVIII of the 1st Ecumenical Synod, and the Footnote to Canon XV of the 1st Ecumenical Synod.

CANON XXI

That servants must not have any place in the diaconicum, or touch the sacred vessels.

(Canon XV of the 6th Ecumenical Synod)

Interpretation

The present Canon decrees that none of the servants may enter the diaconicum[15] or handle the sacred vessels and vestments. See also Canon XV the 6th Ecumenical Synod.

CANON XXII

That a servant must not wear an orarium, nor desert the doors.

Interpretation

The present Canon decrees that no servant or doorkeeper of the church may wear an orarium[16] or leave the doors of catechumens and penitents during Divine Liturgy, but, on the contrary, must guard them securely. That is why Chapter 57 of Book II of the Apostolic Injunctions says: "Let the doors be watched lest any infidel or uninitiate enter." And this is what is meant by the words "The doors, let us pay attention with wisdom," which are uttered by the deacon.[17]

CANON XXIII

That Anagnosts (or Readers) and Chanters must not wear oraria, and thus read or chant.

Interpretation

But neither must anagnosts and Chanters wear oraria, and read or chant with them on in church, according to this Canon, on the ground that they are of no use to them. See also anons XXXIII and LXXV of the 6th Ecumenical Synod.

CANON XXIV

That members of the clergy, from Priests to Deacons and so on, of the ecclesiastical order, down to servants, and readers, and Chanters, and exorcists, arid doorkeepers, and those belonging to the order of ascetics, must not enter a tavern.

Interpretation

The present Canon decrees that neither any of those in Holy Orders who have access to the Bema, nor any clerics and ecclesiastics who are obliged to keep out of the Bema, including, namely, subdeacons, anagnosts, Chanters, exorcists, doorkeepers, and ascetics, may enter a tavern or liquor shop. See also Apostolic Canon XLII.

CANON XXV

That servants must not give bread, nor bless a chalice.

Interpretation

Servants of the Church, whether they be subdeacons or lower clerics, must not serve the body of the Lord to anyone, or bless the chalice, or cup, containing the blood of the Lord, according to this Canon. For this blessing can be done only by a priest or bishop. The administration, or impartation, of the divine bread is properly the office of the priest, though ministerially it is also only the office of the deacon, as we stated in the Footnote to Canon XXIII of the 6th Ecumenical Synod, but not also of the lower clerics. See also the Footnote to Canon XV of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON XXVI

That those who have not been, duly promoted by Bishops must not exorcize anyone, either in churches or in private houses.

Interpretation

The present Canon decrees that persons who have not been duly appointed to the office by the laying on of hands of a bishop or of an auxiliary bishop, i.e., one having a bishop's territory, according to Canon X of Antioch, which read with the Footnote thereto, must not catechize anyone either in churches or in dwelling-places.

CANON XXVII

That members of the Priesthood, and Clerics, and laymen, who are invited to an agape must not take away portions, on account of the[18] insult inflicted upon the ecclesiastical order.

Interpretation

Though poor people were invited to the agapae, or repasts, which used to be held, those in Holy Orders and clerics were also invited. That is why the present Canon decrees that laymen, and especially men in Holy Orders and clerics, shall not carry away portions of food from such repasts and take them home, since this would insult and dishonor their ecclesiastical order, because it would show that they are gluttonous and insatiable in so doing. See also Canon LXXIV of the 6th Ecumenical Synod.

CANON XXVIII

That so-called agapae must not be held in houses of the Lord or in churches, and persons must not eat or lay a table with, accubita (or couches) in a house of God.

Interpretation

The present Canon is word for word the same as Canon. LXXIV of the 6th Ecumenical Synod from which it is drawn and see the Interpretation of it there.

LINKS or **Topical_Index**

CANON XXIX

That Christians must not Judaize and rest on Saturday but must work on this day preferring to rest as Christians on the Lord's Day if able to do so. If they be found to be Judaists, let them be anathema, from Christ.

Interpretation

Saturday as is denoted by the word itself, was a holiday of the old Law which was devoted to rest and on which the Jews cease from all labor, whereas the Lord's Day is a holiday devoted to rest by virtue of the new grace of the Gospel. So Christians, being children of grace, ought not to celebrate Saturday as a holiday and rest on that day, and in this respect Judaize, as the present Canon enjoins, but, on the contrary, they ought to work on Saturday, and honoring the Lord's Day on account of the Lord's resurrection, they ought to take their rest on

this day, if they can do so But if they appear to be Judaizing by such idleness on Saturday, let them be anathema, or, in other words, let them be separated from Christ both in the present age and in the future. As concerning anathema, see the preface to the Synod of Gangra. Even St. Augustine attests the fact that Christians ought to work on Saturday, and not remain idle. And see the Footnote to Apostolic Canon LXIV.

LINKS or Topical_Index

CANON XXX

That members of the Priesthood or Clerics, or Ascetics ought not to bathe in public baths with women, nor ought any Christian or layman. For this is the first thing heathen are prone to condemn.

Interpretation

Having drawn the present Canon word for word from Canon LXXVII of the 6th Ecumenical Synod, the present Synod adopted it as its own. Hence see the Interpretation of it there.

LINKS or Topical_Index

CANON XXXI

That one must not intermarry with any heretics, or give one's sons or daughters to them, but rather ought one to take theirs, if they should promise to become Christians.

Interpretation

Christians ought not to give their sons and daughters in marriage to any heretic (for this is what is meant by the Greek word "pantas," signifying "all", in accordance with that passage in the Psalms saying: *"Be not afraid when one is made rich, when the glory of his house is increased. For when he dies he shall carry nothing away; his glory shall not descend after him*" (Psalm 49:17); or, in other words, not to marry in some cases and in others yes. But, on the contrary to accept none at all),– Christians, I say, ought not to give their sons and daughters into marriage to any heretic, lest he turn them aside from the correct faith to his own cacodoxical tenets. But rather ought they to take those of heretics, though only on condition that they promise and change their position first from the heresy to Orthodoxy. See also Canon XIV of the 4th Ecumenical Synod.

LINKS or Topical_Index

CANON XXXII

That one must not accept blessings of heretics, which are rather more absurdities rather than blessings.

Interpretation

According to the present Canon no Christian ought to accept blessings from heretics, since they are not blessings, but rather more absurdities. See also Apostolic Canon XLV.

LINKS or Topical_Index

CANON XXXIII

That one must not join in prayer with heretics or schismatics.

Interpretation

This Canon decrees that we must not join in prayer with heretics, i.e., those who are mistaken in their belief, nor with schismatics, that is, those who are Orthodox so far as concerns their belief, but are separated from the Orthodox Catholic church on account of certain traditions and remediable customs, according to Canon I of St. Basil. See also Apostolic Canon XLV.

CANON XXXIV

That no Christian must desert martyrs of Christ, and go away to pseudomartyrs, of heretics, that is; nor must they themselves fraternize with the aforesaid heretics.

Interpretation

Whereas Canon IX of the present Synod, according to Balsamon, excommunicates only those who go to the tombs of the pseudo-martyrs of heretics, since they went there after being misled by the hope of receiving some help from them in their ailments, the present Canon, on the other hand, anathematizes those who go to them, on the ground that they left the true martyrs of Christ and separated from God, but went to those pseudo-martyrs with all their soul and inclination. Hence in accordance with their different inclination, they have been differently penalized by the Canons. See also Apostolic Canon XLV.

CANON XXXV

That no Christian must desert the Church of God and go away, and call persons angels, and collect congregations, which is prohibited. If anyone, therefore, be found to be adhering to this hidden idolatry, let him be anathema, because he deserted our Lord Jesus Christ, the Son of God, and went over to idolatry.

Interpretation

St. Epiphanies says in his work entitled Panarians that there used to be an old sect of persons called Angelics,[20] who taught that we ought not to call upon Christ for help, or to offer ourselves to God the Father through Him, because this exceeds human worthiness, since Christ too is superhuman; but that we ought instead to call upon the Angels in regard to these matters. This, however, was a hidden deception invented by the Devil in order that as a result of such feigned reverence and humility human beings might little by little be seduced into calling upon, or invoking, the Angels as gods, and consequently paying worship to creation rather than to the Creator, which in fact was what ensued in their case.

For this reason the present Canon anathematizes those Christians who leave the Church of God and the practice of calling upon our Lord Jesus Christ the Son of God and a God, and who congregate in the temples of the angels (for, according to Theodoret, there was down to his time a temple of the Archangel Michael in those parts of Laodicea for that reason) and call upon them as gods, and consequently in this hidden manner become idolaters and "ctismatolaters," or "creature-worshipers," i.e., worshipers of ctismata, or of things (such as angels) "built" by God. In saying these words it was not that the Canon intended to prohibit us from calling upon angels to help us as intercessors – Away with the thought! – but to prohibit the excessive practice of such invocation.

CANON XXXVI

That members of the Priesthood and Clerics must not be magicians or enchanters, or mathematicians (i.e., numerologists), or astrologers, or make what are called amulets, which are shackles for their souls accordingly, we have bidden those wearing these things to be cast out of the Church.

Interpretation

The present Canon forbids persons in Holy Orders and clerics t come magicians, or enchanters, or numerologists, or astrologers,[21] or to make amulets with a diabolical action, which are bonds and chains m a figurative sense to their souls. It casts out of the Church of Christ not only those who make these things, but also those who wear them. Read also Canon LXI of the 6th Ecumenical Synod.

CANON XXXVII

That one must not accept holiday tokens sent by Jews or heretics, nor celebrate any holiday along with them.

Interpretation

According to this Canon an Orthodox Christian ought not to accept gifts that Jews and heretics send them when they have their holidays, nor ought they to celebrate holidays with them at all. See also Apostolic Canons XLV and LXX.

CANON XXXVIII

That one must not accept unleavened wafers from Jews, nor participate in their impieties.

Interpretation

This Canon too likewise prohibits Christians from accepting unleavened wafers offered them by Jews, and from joining in their impieties. See also Apostolic Canon LXX.

CANON XXXIX

That one must not join the heathen in celebration of holidays and festivals, and share in their atheism.

Interpretation

The present Canon too likewise prohibits Christians from engaging in the celebration of holidays and feasts along with heathen and infidels, and from having any share in their atheism. See also Apostolic Canons LXX and LXXI.

CANON XL

That Bishops when invited to a Synod must not treat the matter scornfully, but, on the contrary, must attend it and teach or be taught, for the correction of the Church and of the rest (of the Bishops). If he treat it scornfully, he makes himself liable to charges, unless it should be that he stayed away on account of some anomaly.

Interpretation

The present Canon commands that when bishops are summoned by their Metropolitans to the yearly Synods, they ought not to ignore the summons, but ought to go to them, both in order to teach others and to be taught and to learn themselves, through the help of their colleagues, things that may be of as much help and usefulness in connection with the internal correction of ecclesiastical affairs,[22] as in connection with other affairs of external moment to their province (or see). If anyone of them scornfully refrain from attending, he shall thereby make himself liable to be accused and to be penalized by the Synod, except only if he be prevented on account of illness or some other unavoidable circumstance. See also Apostolic Canon. XXXVII.

CANON XLI

That no member of the Priesthood or Cleric ought to travel without canonical letters.

Interpretation

Those in Holy Orders and other clergymen ought not to take a trip to other regions without having letters commendatory from their bishop, according to this Canon. See also Apostolic Canon XII.

CANON XLII

That no member of the Priesthood or Cleric ought to travel without the bidding of a Bishop.

Interpretation

This Canon also decrees that those in Holy Orders and clerics ought not to take trips without the permission of their own bishop. See also Apostolic Canon XII.

CANON XLII

That servants must not desert the doors, even for a moment, and attend prayer.

Interpretation

Servants, meaning doorkeepers, ought not to leave the doors of catechumens during Liturgy, even for a second, and attend prayer, according to this Canon, lest some infidel or uninitiate enter, according to Chapter 57 of Book II of the Apostolic Injunctions. See also the Footnote to Canon XV of the 6th Ecumenical Synod.

CANON XLIV

LINKS or Topical_Index

That women must not enter the sacrificial Altar area.

Interpretation

The present Canon decrees that women shall not go into the holy Bema, if they are laywomen; for if laymen are prohibited from doing so, much more so are women. See also anon LXIX of the 6th Ecumenical Synod.

CANON XLV

That candidates must not be accepted for illumination after two weeks of the Great Fast.

Interpretation

Since the night[23] of Great and Holy Saturday is the middle between the burial and the resurrection of the Lord, and partakes of both to some extent, whereof the type is the three immersions and emersions which take place during baptism, there the custom has prevailed in the Church of baptizing catechumens on this night, in order not only that candidates may be baptized by being buried and resurrected with Christ in accordance with the immersions and emersions, but also within the same time (concerning which see the Footnote to Apostolic Canon L). Therefore the present Canon decrees that candidates for baptism on this night of Great and Holy Saturday must prepare themselves and cleanse themselves in advance throughout the Fast by fasting and praying and the other modes of ascetic exercise.

But whoever applies to be baptized after two weeks of the Great Fast must not be accepted for baptism, during Great Saturday, that is to say, since he failed to prepare himself throughout the Great Fast, but nevertheless wants to get baptized.

CANON XLVI

That persons being illuminated must learn the faith thoroughly, and recite on Thursday in every week to the Bishop or to the Priests.

Interpretation

This Canon, copied verbatim from the 6th Ecumenical Synod, is the latter's Canon LXXVIII, and read the Interpretation of it there.

CANON XLVII

That persons who receive illumination while they are in a state of illness, and afterwards recover, must learn the faith thoroughly, and realize that they have been granted a divine gift.

Interpretation

Properly catechumens ought to learn the dogmas of the faith, in accordance with the above Canon XLVI, before being baptized. But if, owing to a case of need and illness, some catechumens be baptized before being taught the details of the piety rightly, they must, according to the present Canon, after recovering from their illness, learn the mysteries of the faith, in order to understand that, through holy baptism they have been rendered worthy arid enabled to receive the gift of God, or, more explicitly speaking, that they have become sons of God as a matter of grace, and that they have been cleansed of every taint of the propatorical sin and of every actual sin; and consequently in order that as a result of this knowledge they may strive to keep this great and gracious gift which they have received. See also Canon XII of Neocaesarea.

CANON XLVIII

That the illuminated, after baptism, must be anointed with heavenly chrism, and be partakers of the kingdom of Christ.

Interpretation

This Canon decrees that all persons who have been baptized must after baptism be anointed also with the holy myrrh, which is here called heavenly chrism or charisma (i.e., gracious gift), since, being sanctified by means of the prayers and the invocation of the Holy Spirit, and sanctifying those anointed with it, it enables them to become partakers of and heirs to the heavenly kingdom of Christ.[25] See also the Footnote to St. Cyprian. (Note of Translator: This reference of the first footnote to the Interpretation of the one and only Canon issued by the third regional Synod held in Carthage in the time of Cyprian.)

CANON XLIX

That in the Great Fast bread must not be offered, except on Saturday an the Lord's Day only.

Interpretation

On no other days of the Great Fast except Saturdays and Sundays, says the present Canon, ought a complete Liturgy to be celebrated, but only the pre-sanctified [26] See Apostolic Canon LXIX and Canon LII of the 6th Ecumenical Synod.

LINKS or **Topical_Index**

CANON L

That in the last week of the Great Fast Thursday ought not to be broken, and the whole Great Fast be dishonored; but, on the contrary, throughout the period of the Fast persons ought to fast by confining themselves to xerophagia (eating dried foods).

Interpretation

The present Canon having been borrowed *verbatim* from the Fifth Ecumenical Synod is contained in the latter's Canon XXIX, and see the Interpretation of it there. All that this Canon adds thereto is that throughout the Great Fast, including, that is to say, even Great Thursday, Christians ought to restrict themselves to xerophagy.

CANON LI

That during the Great Fast the birthdays of the Martyrs ought not to be celebrated; but commemorations of the Holy Martyrs ought to be held on Saturdays and Lord's Days.

Interpretation

The present Canon is consistent with the Canon XLIX. For it says that we ought not to celebrate the birthdays[27] and commemorations and feasts of the Martyrs with a complete Liturgy on any other days in the Great Fast, but must celebrate them even in this period if they happen to fall on the Saturdays and Lord's Days in the Fast itself. For birthdays and their feasts being occasions for joy and for breaking fasts, it is inappropriate for them to be celebrated on the mournful days of the Great Fast, but it is appropriate for them to be celebrated on the indulgent and joyful days thereof, which are Saturday and the Lord's Day. See also Apostolic Canon LXIX.

LINKS or Topical_Index

CANON LII

That weddings and birthday celebrations must not be held during the Great Fast.

Interpretation

Since weddings and the feasts which some persons indulged in on account of the day on which they were born are directly opposed to the mourning and fasting which characterize the Great Fast, therefore the present Canon prohibits the celebration of such occasions during the Great Fast. See also Apostolic Canon LXIX.[28]

LINKS or Topical_Index

CANON LIII

That Christians attending weddings must not jump about or dance, but must eat or dine in decent manner, as becomes Christians.

Interpretation

The present Canon prohibits Christians, when they go to weddings, from jumping about, or, in other words, keeping time with drums or other musical instruments, and dancing in accordance with their measure of harmony and variety of sounds. On the other hand, they are commanded to dine and sup at these weddings with reserve and sobriety and decency, as befits Christians. See also Casnon XXIV of the 6th Ecumenical Synod.

CANON LIV

That members of the Priesthood and Clerics must not witness spectacles at weddings or suppers, but, before the actors taking part in theatricals enter, they are to rise and leave

Interpretation

Those in Holy Orders and clerics, according to this Canon, when invited to weddings or suppers and birthday banquets and other similar festivals, ought not to stand and look at dances and other indecent sights that are witnessed there, but before the actors taking part in the theatricals[29] enter, or, in other words, those who perform dances and play the musical instruments, they are to rise from the table and leave. See Canon XXIV of the 6th Ecumenical Synod.

CANON LV

That members of the Priesthood and Clerics must not hold banquets by contributions, but neither must laymen do so.

Interpretation

The present Canon decrees that those in Holy Orders arid clerics ought not to hold banquets and set tables with contributions, or collections, but neither ought Christian laymen do so, for the reason that they are alien to the manner of Christians. See also Apostolic Canon XLII.

CANON LVI

That Priests must not enter and sit down in the Bema before the entrance of the Bishop, but must enter together with the Bishop, unless it should happen that the Bishop is in difficulties or away from the city.

Interpretation

Every rule of decorum must be followed by those in Holy Orders, and most especially when they are in church. But for some priests to leave the bishop outside all alone, when he is about to make his entry into the holy Bema, on a festival day, that is to say, and for them to go inside the holy Bema ahead of him to sit down, is something that not only is a breach of decorum, but also shows contempt for the bishop. For this reason the present Canon forbids this to be done,

and, on the contrary, commands the priests to stand outside of the Bema together with the bishop and to go into the holy Bema together with him.

As for the expression "in difficulties," some have thought this to be meant in reference to some Priest, as who should say, unless some priest be in difficulties, as much as to say be ill or too old, and unable to stand outside for a considerable length of time. But I think that it refers to the person of the bishop, as who should say, unless the bishop be in bodily difficulties or be away from the city; because further above the word "Priests" is employed in the plural, whereas in this instance it is in the singular, and if it had been intended to refer to a Priest, the wording should have been in some such fashion as this: unless one of them should happen to be in difficulties, or the Bishop should be away from the city. It appears, moreover, that the priests had a particular place or space where they were supposed to stand., which was called, in Greek, the hierateion.

Hence, being unable to sit down outside, they would go into the Bema and sit down; in precisely the same way as this breach of decorum occurs even today. Accordingly, for these two reasons (to wit, either that he is ill or infirm, or that the bishop is absent) a priest is allowed to go into the Bema and sit down, because in this case he is not doing so in contempt of the bishop. See also Canon XVIII of the First Ecumenical Synod.

CANON LVII

That in villages and in small towns and country districts Bishops are not to be appointed, but circuitors, who, however, having been pre-appointed, may do nothing without the consent and approval of the Bishop.

Interpretation

In order to prevent the office of the bishop from being regarded scornfully, the present Canon prohibits the appointment of bishops to villages and small towns; in such contingencies it allows the appointment of only circuitors, or exarchs, which means the same thing as chorepiscopi (auxiliary bishops.[30] But as for all bishops who had up to that time already been appointed to such small towns, they were to do nothing without the consent and approval of the Bishop proper in that city. But neither ought Priests to perform any service whatever without the permission of the Bishop. See also Apostolic Canon XXXIX, and the Footnote to Canon VIII of the First Ecumenical Synod.

[LINKS](#) or [Topical_Index](#)

CANON LVIII

That an oblation must not be offered in private houses by Bishops or Priests.

Interpretation

The present Canon decrees that Liturgy must not be celebrated either by a priest or by a bishop in common dwelling-places, but only a church or in a prayer-house (or what is called an oratory). See Canon XXXI of the 6th Ecumenical Synod.

[LINKS](#) or [Topical_Index](#)

CANON LIX

That private psalms must not be recited in church, nor uncanonical books, but only the canonical books of the New and of the Old Covenants.

Interpretation

Besides the 150 Psalms of David there are also some others, said to be psalms of Solomon and of other persons,[31] which the present Canon calls "private," decreeing that they shall not be read in church, neither they, nor other uncanonical books, not contained, that is to say, not listed in Apostolic Canon LXXXV, but only the books included in the Old and New Covenants, which books Eusebius calls "testamentary Scriptures" in Book VI, Chapter 25, of his Ecclesiastical History, and which Dionysius the Areopagite calls "hagiographic Covenants"(or, in Greek, *hagiographoi Deltoi*). (Note of Translator. Since the Greek word deltos merely means a solemn or official writing of any kind, and the adjective hagiographos means nothing more than "written by holy men," this locution has about the same signification in Greek as the designation "Holy Scriptures" has in English.) See also Apostolic Canon LXXXV.

LINKS or Topical_Index

FOOTNOTES TO REGIONAL SYNOD OF LAODICEA

1. THE TWO LAODICEAS

This Laodicea is a different one from the maritime Laodicea situated in Syria and commonly called Latakia (or Lyche). Nowadays this Laodicea concerning which we are speaking is called by the Turks "Eski Isar." It was honored with the throne of a Metropolitan, to whom twelve bishops used to be subject. According to Meletios (page 459 of his Geography) it is six or eight miles distant from Hierapolis. It was from this city of Laodicea that the First Epistle to Timothy was written, as may be seen at the end of it. That is why many persons, when they see that St. Paul declares in the fourth chapter of his Epistle to the Colossians, verse 16, *"Cause it* (*sc*. the Epistle to the Colossians) *to be read also in the church of the Laodiceans; and you read likewise that from Laodicea,"* are left at a loss to understand what is meant, and do not know that it is the first Epistle to Timothy, as has been said.

2.VARIOUS OPINIONS AS TO DATE

Others say that it was assembled in the year 365, and other in 357, and others in 348, in the time of Pope Damascus (in Volume II of the Synodal Records).

3. WHY THIS SYNOD MET

It appears that these fathers were not assembled to issue only these Canons, but on account of some other occasion. That was the fact that some persons in Asia and this Pacatian Phrygia disputed and wondered about the dogmas of the faith, being loath to confess the co-essentiality of the Holy Trinity. Hence, upon learning this, the then reigning pious Emperor Valentinian commanded that a Synod be held in Illyricum, and the confession of faith voted and validated by that Synod, being the same as the creed adopted by the First Nicene Synod, was to be sent to the bishops of this Plxrygia. All this is stated by Theodoret, Book IV, Chapter 6, 7, and 8. "For after learning," he says, "that some persons in Asia and Phrygia were disputing concerning the divine dogmas, Valentinianus commanded that a Synod be held in Illyricum."

(That Synod took place in A.D. 365, according to Volume II of the Synodal Records, in the Table, at the time, that is to say, when the Synod in Laodicea was convoked). In fact, the Emperor himself sent a divine letter to Phrygia superscribed as follows: “The greatest and ever-most-pious Emperors and August Victors, Valerianus (Note of Translator.-This appears to be a slip of the pen for Valentinianus, in the original edition of 1908, at least, of the present work), and Valens, and Gratianus, to the Bishops of the Asian Administration (or Diocese) of Phrygia, of Carophrygia, of Pacatian. Rejoice in the Lord!” Likewise the Synod of Illyricum in addressing a letter to this Synod, superscribes it as follows: “The Bishops of Illyricum to the Churches of God and to the Bishops of the Administration of Asia, of Phrygis, of Carophrygia, of Pacatian. Rejoice in the Lord.” But note also this fact too, that that which purports to be a letter from Paul the Apostle to the Laodiceans is spurious and false, as the Holy Synod rejected it in its Act 6.

4. CONCERNING A LEGAL SECOND MARRIAGE

In other MSS, it says “liberally,” The Canon would be more correct if worded as follows: “By concession communion should be allowed to those who have liberally and legally contracted a second marriage, but not a clandestine one, after a short time has passed, and they have spent it in praying and fasting.” Otherwise it is ungrammatical. In other MSS, however, instead of “allowed,” it is written “given.”

5. CATECHUMENS OUGHT NOT TO LISTEN TO ORDINATION PRAYERS

Note that Zonaras and Balsamon, in interpreting the present Canon, say that what the Canon refers to here as ordinations are the formalities of voting or and electing those in Holy Orders, during which certain laymen called listeners ought not to be present, in order to prevent their hearing certain accusations brought against the persons being voted for, and their becoming in consequence thereof scandalized or incited to wickedness. But others have said that the ordinations, or, in other words, the holy ceremonies carried out with prayers in connection with those who are being admitted to Holy Orders (for even selection by voting is also called ordination, and so is also the holy ceremony with prayers, as we have said in the Interpretation of Apostolic Canon I), ought not to be carried out when there

are present in the church "listeners," who were one of the four orders of catechumens (see Canon XIV of the First Ecumenical Synod), but only after they leave church and there remain therein only the faithful. Then it is that they are to be carried out, that is to say, after the deacon calls out, *"All catechumens, come forward,"* since such persons, being uninitiated and unbaptized, ought not to listen to those horrible prayers which are repeated over candidates who are being ordained. Nevertheless, such persons ought to remember that the ordination of a bishop, which is indeed a most sublime and most divine one, takes place at a time when the "listeners" i.e., the catechumens, are still inside (the church), since it is performed before the Apostle, and the catechumens leave after the Gospel is finished.

Nowhere is it written that when a bishop is to be ordained catechumens must first leave. But not even in connection with the ordination of priests is it fitting to hold such a view, since even without any ordination being on the program, catechumens, according to custom, have gone out before that time, or, more precisely speaking, before the Cherubic Hymn, after which the ordination of a priest is carried out. Hence the prior opinion is more convincing, since in reality it is not advisable for a lot of listeners to be present at the voting for bishops, because many controversies and wrangles occur between the voters even to this very day, though as a matter of fact the affair is not transacted properly, but is transacted secretly. But an ordination is supposed to be carried out openly and in the face of everybody, in order that the people present may be witnesses and collaborators and may sing the saying "Axios or Worthy," etc. in accordance with Canon VII of Theophilos of Alexandria. I leave out of account the fact that those terrible prayers are read in secret, so that oftentimes even the closest faithful do not hear them. But if the votes for candidates for Holy Orders ought to be cast principally by the bishops, yet it is none the less true that collaterally the more prudent and more reverent among the laymen ought to be asked whether they assent to them. And see Apostolic Canons XXX and LXI, and Canon XIII of the present Synod.

6. HERESIES OF PAUL OF SAMASOTA - SABELLIUS - MONTANUS - PAULIANISTS

Note that according to the anonymous expounder of the Canons the Photinians, since they had renewed the heresy of Paul of Samosata and of Sabellius and of Montanus, being imbued with a belief that the God Logos is not beginningless and the creator of the ages, but, on the contrary, a mere youngster born and having derived his beginning from the Virgin, ought on this account and for this reason to be baptized too when joining the Orthodox faith, just as must also the Paulinianists (according to Canon XIX of the 1st Ecumenical Synod) and the Sabellians and Montanists (according to VII of the 2nd Ecumenical Synod), whose heresy they borrowed.

7. ORTHODOX NOT TO GO TO CEMETERIES OF HERETICS

For precisely as this in the above Canon IX forbade members of the Church from going to the cemeteries of heretics, including both clerics and faithful laymen as it itself explains this, so and in like manner also in the present Canon in saying that members of the Church must not marry heretics it means both clerics and Christian laymen.

8. DEACONESSES WERE OLDER LADIES

Nevertheless, the Canon did not forbid them to be ordained deaconesses, as they asserted, since these old women in the times of this used to be made deaconesses. That is why, in commenting on Chapter 28 of the second book of the Apostolic Injunctions, Franciscus Turrianus declares that Clement calls deaconesses presbytides, as anyone may learn, I say, even from St. Epiphanios in his pages on the heresy of the Collyridians. For "presbytides" and "old ladies" are the women sixty years of age from whom deaconesses were made, as is stated by St. Paul and the Footnote to Canon XL of the 6th Ecumenical Synod (which the reader must consult for himself). But it also prohibits them from being ordained to act as Presbytides and women presiding over and having precedence over the others. These Presbytides are mentioned also in the Apostolic Injunctions, Book II, Chapter 57. "Let virgins and widows, and Presbytides be the first ones of all to stand up or to sit down." Even St. Paul mentions them specifically in his Epistle to Titus, Chapter 2, Verse 3. (where the A.V. as well as the R.V. of the English Bible calls them "aged women"). *"That aged women likewise be priestly*

in their deportment, not calumniators, not enslaved to excessive wine, teachers of refinement, in order that they may persuade the young women to be sensible." I am astonished that some persons have suggested that they were the wives of priests or of priests, owing to the fact that they were required to be "priestly," a conjecture which is wrong. For, by saying "in order to persuade the young women to be sensible," the Apostle revealed that by the word "aged women" (or, in Greek, "presbytides") he meant old women, just as he called old men presbytae (i.e., "aged men", according to the A.V. and R.V.) further above, and not priestoi (or elder men). Canon XLVI of the 6th Ecumenical Synod also calls old nuns (thst is, aged nuns) presbytides. The said St. Epiphanios, on the other hand, in his Heresei 79 states that the older women were called presbytides. Also see Footnote 3 ot CanonXIX of the First Ecumenical Synod.

9. In other MSS, it says "life."

10. HOLY COMMUNION - SIGNIFICANCE BETWEEN CHURCHES

Note that according to Eustratios in his discourse concerning Mysteries, page 284, for various reasons holy bread used to be kept at that time.

First, in order that Christians might commune on Wednesdays and Fridays and at any other times that they might wish (since Liturgy was not celebrated daily, both in the East, as St. Basil states, in his letter to Caesar. Patric., and in the West, as St. Cyprian bears witness, in his letter 56, and as does also St. Jerome to Pammachius, down to the times of the Christian emperors.

Secondly, for sick persons.

Thirdly, for travelers.

Fourthly, for anchorites.

Fifthly, according to St. Justin, in his Second Apology for Christians, in order that it might be sent through the deacon even to those who were not present at Liturgy on account of sickness or for some other good reason.

Sixthly, according to the present Canon, in order that it might be sent during Pascha from one province to another, not only for the sake of a blessing, as this canon explains, but also for the sake of union and communion.

I say it right out. Bishops used to send the holy bread to other bishops, in order to show by this that they recognized them as communicants and Orthodox Christians, just as, in the contrary case, when they did not send any, they showed that they regarded them as being excluded from communion, or non-communicants. For this reason Eusebius, in his Ecclesiastical History, Book V, Chapter 26, states that Irenaeus the Martyr told Victor, the Bishop of Rome, when lie was at odds with the Asiatics respecting the festival of Pascha: “The Priests preceding thee used to send Eucharist to those from the parishes (or dioceses)” or, in other words, the Popes before you, namely, Anicetus, Pius, Hyginus, Telesphorus, and Xystus, used to send Eucharist to the bishops of Asia. “And how is it that you dare to regard them as non-communicants (or excluded from communion)?” See page 303 of the same Eustratios.

11. METHODS OF WRITING

For according to the historical record furnished by Herodotus, those who lived before his time used to employ the skins of goats and sheep to write on because they had no books, and even in his own time many barbarians (i.e., non-Greeks) still wrote on such parchments. “Owing to the scarcity of sheets of paper.” he says, “they used to employ parchments made of goatskins and sheepskins; and even in my own days many of the barbarians write on such parchments.” For it was not till A.D. 1048 that paper was invented. See also the Footnote to Canon LXVIII of the 6th Ecumenical Synod.

12. GREAT IMPORTANCE OF READING THE GOSPELS

I said that Gospels were not read, though other memoirs of the Apostles, or the writings of the Prophets, used to be read at Divine Liturgy, according to what St. Justin says (in his second Apology for Christians), which Liturgy was conducted not only on the Lord’s Day, but also on Saturday according to St. Chrysostom; and indeed the Psalms of David used to be chanted in churches at all times, at both Orthos and Vespers, and in all services and rites of the Mysteries, according to Argentes (page 271 of his book concerning Mysteries).

But as for the fact that monks ought to read exerpts from the New Covenant daily, and especially from the Holy Gospel, is attested to openly and decreed by both Basil the Great, in his letter to Chilo, and Peter Damascene in *Philokalia*, as well as by Callistos Xanthopoulos, on page1041 of the same *Philokalia*.

That laymen ought to read it shown by the fact that the Emperor Theodosios copied the Gospel with his own hand and used to read passages therefrom every day; and by the fact that the divine Chrysostom (Homily 32 on John, and Homily 19 on Statues) stated that even women had Gospels hanging from their neck. But when these men read the Divine Gospel, they ought to stand upright, just as prescribed by the said St. Callistos and the historian Sozomen, who even reprehends the Bishops of Alexandria for sitting down and not standing up while reading the Holy Gospel, because the Holy Gospel is the New Covenant which was dedicated with the Blood of beloved Jesus, the Son of God, according to Luke the Evangelist (Luke 22:20; Hebrews 9:18)

The Gospel, according to St. Maximus, is an embassy of God to men, through a Son incarnate, who bestows upon those who obey Him the reward of unbegotten deification. St. Ambrose represents the Gospel as an open sea in which the fullness of the gracious gifts is to be found, and an ocean of spiritual Mysteries, in which swims the Mystic Fish, Jesus Christ, Son of God, Savior (or the Cross according to the acrostic of Sibylla). Bartholomew the Apostle said (in Dionysios. Chapter I of Mystic Theoogy) that although the Gospel is abbreviated and small in size, it is nevertheless big and broad in capaciousness of thoughts. Hence Jerome called the Gospel the epitome of all theology, while Origen called it a first-fruit of all the Bible. The man made no mistake who called the Gospel the basis and center of the Old Covenant and the sun of the New. And if the whole Bible is called by St. Augustine an encyclopedia of all the sciences, and by Basil a workshop of souls and a storehouse of spiritual herbs by which any disease can be cured, certainly the Gospel excels. See also other praises of the Gospel on page 739 of the *Dodecabiblus* of blessed Dositheos. I said for monks to read the New Covenant, because from the Old, and especially the Prophets, some of them were harmed, not that the Old Covenant itself is harmful (may this not be), but on account of their weakness, as St. Basil the Great wrote to Chilo his disciple.

13. KISSING AT THE DIVINE LITURGY MEN WITH MEN AND WOMEN WITH WOMEN FOR THEY STOOD SEPARATE

The custom of kissing at Liturgy is a most ancient one. For chapter 57 of Book II of the Apostolic Injunctions says: “Let the Deacon standing by the Bishop say, ‘Let no one be against anyone; let no one wear the cloak of pretense.’” And again it says: “Let the men kiss each other, and the women each other, with the kiss in the Lord; and the members of the Clergy the Bishop, but let none of them do so deceitfully, as Judas betrayed the Lord with a kiss.” St. Justin too, in his second Apology, and Clement the Alexandrian, in Paedag. III, say this same thing. Cyril of Jerusalem, in his Catechesis 5, asserts that the kiss is a sign, or token, that the souls of the kissers are united, and that they have eliminated and banished every grudge from their persons. “The kiss,” he says, “is a sign that the souls have merged their personalities, and are banishing every revengeful feeling.” See Eustratios, page 275.

14. FIVE IMPORTANT POINTS AT THE DIVINE LITURGY

Inasmuch as our subject is the Liturgy, we note here five points which Christians ought to know, and especially those who are priests.

1) Directly the priest has had time to officiate at the Liturgy, all Christians must no longer stand outside of the church and prate, but instead must go inside into the church; and let the hours be read as long as the priest is engaged in the preparatory rite (called in Greek proskomide).

2) After the priest finishes the preparatory rite and mentions all his own names, he must knock from within so that the Christians outside may hear the knock and take it as a signal for them to leave their stalls, and for every Christian to stand bare head and secretly mention, or remember, the names of his parents and other relatives, and at the same t ime the priest within must say nothing else but "Lord, remember; Lord, remember”; cf. Luke 23:42) continuing until all of them finish repeating the names they have to be remembered and enter their stalls.

3) The priests must not bless with their hand either the prothesis in their prayer over it, or the upper seat, but must only make a gesture towards them, as is stated also in Canon XII of St. Nicephoros, which see further on in the Footnote to Canon XXI of the present Synod.

4) When priests are celebrating the Liturgy of St. Basil, in the hour of the transessentiation and of the sanctification of the Mysteries, they must not repeat the words "after changing them with Thy Holy Spirit," because that is an addition made by some ignorant and bold person who, being opposed, it would seem to the Latins, took these words from the liturgy of St. Chrysostom and inserted them in the liturgy of St. Basil. Hence these words are not found in the old handwritten liturgies, as we have determined by a search, but neither will such words fit the context there.

5) And lastly, we give notice that the old scrolls and books of liturgies, at the time of the sanctification of the Mysteries, do not contain the words "Lord, who sends down your All-holy Spirit," nor the lines; but, immediately after saying "And send down Thy Holy Spirit upon us, and upon these gifts exposed here," they contain the words "And make this bread," etc. For some later persons have added those words on the pretext of reverence, which, however, have no place there. Yet if anyone wants to say them, because custom prompts him to do so, let him say them before the prayer beginning with the words "We further offer Thee this rational worship," etc.

17. THE DIACONICUM AND ITS PURPOSE

What was called the diaconicum was the sacristy, or room for keeping the sacred vessels and vestments. It was thus named because it was therein that the deacons (called diaconi in Greek) used to get the sacred vessels ready for the service of bishops and priests. According to Theodore the Anagnost it was also called mensatorium, from mensa, which denotes in Latin a table. This room was like another prothesis at the left side of the Bema, according to Symeon of Thessalonica, when we look from the Bema westward, as is to be seen in the catholica of the monasteries of the Holy Mountain. But some writers would have it that this sacristy and diaconicum was also set on the right hand side, or, in other words, where the holy prothesis is, inferring this from c. XII of St. Nicephoros, which forbids a "seal" being made in the prayer over the sacristy in connection with the holy chalice, or, in other words, it prohibits a priest from blessing with

his hand the precious gifts in the prothesis when he says the prayer over the prothesis. See also John Nathanael the Oeconomus in the interpretation of the divine liturgy (Chapter 17, page 11).

16. THE ORARIUM - WHAT IT IS

Some writers have asserted that the word orarium is derived etymologically from the Latin verb *orare*, meaning to pray, because the deacon holds it when he is saying the petitions; others have asserted that it is derived from the Latin noun *hora*, meaning an hour, because by means of it the deacon shows the hour and time of the ecclesiastical service – of whom one is Nicholas Boulgaris, in his Divine Catechism. But Balsamon and Blastaris derive it from the Greek verb *horo,* meaning to see, because while holding it the deacon sees and supervises what has to be done in the Divine Liturgy. The best and aptest explanation, however, is that which most learned and most erudite Eustratius Argentes offers by asserting that the word is etymologically derived from the Latin noun *os*, genitive *oris*, meaning the mouth, though the derived word is a late formation. So the word orarium means a cloth or handkerchief with which to wipe the mouth, because when the deacon used to give Christians a portion from the holy chalice (as we have said in the Footnote to Canon XXIII of the 6th Ecumenical Synod), he had that orarium over his shoulder, with the greater part of it hanging down in front, which he held with three fingers of his right hand, while he held the holy chalice with the other two fingers of the same hand with the help of the left hand. Hence all persons who approached and drank of the holy chalice would thereupon wipe their mouth on the orarium. In this sense of a handkerchief St. Ambrose also used the orarium in the life of his brother Satyrus, and in the place of *sudarium*, another word meaning in Latin a handkerchief, wherewith the face of Lazarus was covered, according to the Gospel, in stating which fact St. Ambrose says that it was covered with an orarium (instead of saying with a sudariurn). It is further to be noticed that the *simicinthia* (translated as “aprons” in the A.V. and R.V. of the English Bible) mentioned by St. Paul (Acts 19:12), with which various cures of the sick were effected, were what were called, properly speaking, oraria and sudaria, or, in other words, handkerchiefs, nose-wipers, as Barinus says, although others, like Hesychius, assert that they were kerchiefs for the head, or the girdles of priests. Today, however, these oraria worn by the deacons serve no purpose but that of adornment and decoration and of bearing a picture or representation of the seraphim’s wings, according to the anagogical interpretation offered by Symeon of Thessalonica.

That is why the words “holy, holy, holy” from the hymn to the Seraphim are to be seen printed on many oraria. It is also worthy of note that Suidas the lexicographer, in connection with the Greek word phosonion (written with omega), calls the orarion an *ecmageion*, or wiper, of the face. As for the silver casket (called in Greek *cibotion*) which deacons bear upon their shoulder in the holy monasteries of the Holy Mountain when they are censing, it was invented for no other want and notion, it seems to me, than to provide a receptacle in which to put incense or frankincense, which casket though unembellished in the beginning has already come to have such an ornamental figure as to contribute to the adornment of the church.

17. OSTIARIES - DOORKEEPERS AND GATEKEEPERS

Gatekeepers and doorkeepers are also called ostiaries, which latter word is written by Suidas (as a Greek word) with omicron, because a door was called *ostium* in Latin, as well as with omega, from the Greek verb *othein* (written with omega), because ostiaries shoved (or, in Greek, *othoun*, with omega, which is the imperfect tense of the said verb *othein*) the catechumens back and would not allow them to enter. There were three ostiaries, and see Chrysanthus (page 35 of the *Syntagmation*).

18. The word “the” seems superfluous.

19. HOW CHRISTIANS OUGHT TO SPEND THE LORD’S DAYS

Note that although the present Canon does not insist that Christians must remain idle on Sunday, but has added the proviso that if they can and have the means of doing so they ought to remain idle. In spite of this the civil laws have decreed that all Christians except farmers must necessarily remain idle on the Lord’s Day. But this is not strange in view of the fact that Novel 54 of Leo the Wise thereafter decreed that even farmers must remain idle on the Lord’s Day. Nicephoros the Confessor in the second volume of the collection of Synods, page 918, according to his second Canon, which is one of only the seventeen contained therein, says that one ought not even to travel or journey on the Lord’s Day without being compelled to do so by necessity and force. Christians, however, ought not to use the idleness of the Lord’s Day and of other holidays as an occasion for

drunkenness, games, songs and disturbances, but, instead, ought to go to church and listen to the divine words, and ought to read the holy books and do other good works on such days. That is why God-bearing Ignatios (in his letter to the Magnesians) says: “Let each one of us take his Sabbath spiritually, by rejoicing in meditation of the law, not in comfort of the body, not in dancing and noises, in which there is no sense.” St. Ambrose says that we ought not “to turn days of idleness into holidays of libidinousness.” St. Chrysostom (page 357 of Volume V, in his discourse on the calends) says: “But what is the holiday that befits a Christian? Let us listen to St. Paul saying: *‘Therefore let us celebrate the holiday not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth’”* (I Corinthians 5:8).

And again the same saint says: “A holiday is nothing else than a spiritual feast” (page 603 of Volume V in discourse 1 on the Pentecost). Balsamon (Reply 51, page 386 of Jus Graeco-Romanum) says that one ought not even to bathe on the Lord’s day, nor ought owners of baths to have them burning on that day; and that anyone who bathes on that day is to be chastised with a penalty imposed at the bishop’s discretion. The Apostolic Injunctions, too, in Book III, Chapter 9, say the following: “Nor do we permit you to utter or to do anything that is indecent on the Lord’s Days. For the Bible says somewhere, *“Serve the Lord in fear, and rejoice in him in trembling”; and "one must indulge in your rejoicings with fear and trembling.”*

20. THE ANGELICS AND THEIR ERROR

According to Epiphanies, these persons called themselves Angelics either because they were proud of being ranked with Angels in point of conduct in public and private life, or because they used to prate that the world was built by Angels. But according to divine Theodoret (in his Interpretation of the Epistle to the Colossians) it was because they used to say that the Law was given through the angels, on which account they both respected and worshiped them. The reason why this Synod issued the present Canon, as Theodoret himself asserts, was this, that this sect dwelt for many years in Phrygia and Pisideia, the metropolis of which territories was Laodicea. Hence the present Synod which was held in Laodicea forbade their praying to the angels – that is to say, in other words, it

prohibited their calling upon them as gods, with respect to worshipful faith. But Origen in his Book V against Celsus says that the reason why they used to call upon the angels as gods was that they found them being called divine and gods in the Holy Bible. In mentioning this sect in his Epistle to the Colossians (2:18) St. Paul says: *"Let no one rob you of the prize by trying on the score of humility and religion of the angels to insinuate what he has not seen"* – or, more explicitly, let no one deprive you of the prize or reward of faith in Christ (for the Greek verb *catagrabeuein*, translated here "rob one of the prize," means not to give the prize and crown to the victor, but to someone else, the victors being thus wronged and treated unjustly, a thing which the Angelics used to do by giving the crown and worship to the angels who had not vanquished death and the Devil and sin, thus taking this right away from Christ, who by means of the Cross vanquished all opposing powers), by trying, on pretense of humility and reverence in calling upon the name of Christ, to separate you from the correct, or right, faith, and to induce you to go over to the religion of the angels, or, in other words, to worship the angels as gods.

21. ASTROLOGERS AND HOROSCOPES - GREAT EVILS

See the explanations of each of these terms in the Footnote to Canon LXI of the 6th Ecumenical Synod. The folly of astrologers is exposed by both divine Ambrose, in his Book IV on the Hexaemeron or the Six Days of Creation, and by sacred Augustine, in his letter to Simplicianus. Furthermore divine Epiphanios, in his work on Bases, states that Aquila, the translator of the divine Scripture, was expelled from the Church of Christ, because he engaged in the practice of consulting the stars for horoscopes of everyone. But the tribe of astrologers was hated not only among Christians, but even among heathen too. That is why astrologers were banished from Rome, as Dio in Book XLIX and Tacitus in Book XVII of their histories record. But God too has said of them: *"Thus says the Lord, learn not after the* ways of the heathen, and be not afraid of the signs in the sky" (Jeremias10:2). Perhaps the present Canon calls astrologers "mathematicians," since it is by means of the various species of general mathematics, which indeed are the more elementary branches thereof, geometry and arithmetic, that such persons advanced in astrology. Chapter 22 of Title XXXIX of Book LX says the following: "The art (or science) of geometry may be taught publicly, but that of mathematics is condemned." And a writer of old says that what it called mathematics was astrology (in Balsamon, Reply 27, extant in manuscript).

22. Note that Zonaras says for bishops to go to these Synods also with a view to correction of the Church or, more expressly speaking, of Christians and the rest, or, even more, the heretics. As for me, however, I prefer the above interpretation on the ground that it more suitable.

LINKS **or** **Topical_Index**

23. REGARDING THE NIGHT OF GREAT AND HOLY SATURDAY

I said qualifiedly that the night of Great Saturday is the middle between the burial and the resurrection of the Lord, and not Great Saturday, as both Zonaras and Balsamon have lumpingly said, because although the daytime of Great and Holy Saturday clearly includes the burial of the Lord, while Great Pascha clearly includes the resurrection, yet the night of Great Saturday, intervening between the two days in question, partakes of both of them. "On this account the Western local Synod held in Cabilone concerning hierurgy (or celebration of the Liturgy), in Division 1st and the Canon which begins with the expression "It has been the custom," decrees that so far as regards all the other days of the fasts Liturgy is to be celebrated round the hours of Vespers, but on Great Saturday it is to be celebrated at the commencement of night." Furthermore, all typicons with great discrimination and observation state that the Ecclesiarch must be possessed of accuracy in order that the time when the Liturgy of Great Saturday ends it shall be two o'clock in the night. But why on all other days of fasting should the Liturgy be celebrated in the evening, but on Great Saturday must be celebrated in the nighttime? The reason, of course, is that the Gospel is read containing the words "Late on the Sabbath" (Matthew 28:1), and generally affording an introduction to the resurrection, and in order that persons who have been baptized at that time may partake of communion in it. Hence the Apostolic Injunctions, Book V, Chapter 19, go right ahead and lay it down as a rule that catechumens are to be baptized still further in the night. For they say concerning the night of Pascha: "Reading the Law all through the night until the cock crows, and having baptized your catechumens, and having read the Gospel, and having delivered an address to the laity, cease your mourning."

That is why St. Gregory the Theologian in expanding upon Pascha, and Damascene, borrowing from Gregory, call the night of Great and Holy Saturday saving for those persons who get baptized on that night. "Being a radiant night and a herald of the day appareled in splendor."

On account of the many lights of the ones illuminated (baptized). “How holy in reality and universally festival this saving night is and radiant!” etc.

24. Concerning this see the Footnote to Canon II of the First Ecumenical Synod.

LINKS or Topical_Index

25. REGARDING THE NIGHT OF GREAT AND HOLY SATURDAY

Anointment with holy myrrh denotes the descent of the Holy Spirit in the form of a dove upon Christ when He was being baptized in the .Jordan; and consequently, according to Cyril of Jerusalem the chrism is a token that we are receiving in baptism the gracious gift of the Holy Spirit (and see the words of Cyril in the Footnote to Apostolic Canon L) and are becoming perfect Christians. Hence we are called Christians not only because we believe in Christ, but also because we get anointed with that heavenly chrism, becoming christs of the Lord and partakers of Christ in accordance with that passage in the Psalms saying: “Therefore God, thy God, has anointed you with the oil of gladness above thy fellows” (Psalm 45:7). Note, however, that holy myrrh may be administered a second time, but only to those who have denied the faith. Hence the error practiced by some persons ought to be prohibited, viz, the custom of certain priests or spiritual. fathers (i.e., confessors) of anointing those Christians with holy myrrh who have fornicated with a Jewess, or with a woman who is a Latin (i.e., a Roman Catholic, according to English usage) or a heretic. For though it is true that such persons are canonized more severely than other fornicators, according to Reply 47 of Balsamon and Canon XXXI of John of Citrus, they are not anointed with holy myrrh. That is why Canon XLIV of Basil in referring to a deaconess who had committed fornication with a Grecian, does not decree that anything of the kind be done to her. As for how great an evil it is for some persons to partake of the holy myrrh of St. Demetrius instead of divine Communion, see the newly printed book of the saint of Campania.

LINKS or Topical_Index

26. NO ORDINATIONS AT ANY PRE-SANCTIFIED LITURGY

Note, however, that according to Reply 56 of Balsamon an ordination of a subdeacon, or deacon, or priest, or bishop cannot be carried out in a presanctified Liturgy, which is celebrated on days of fasting and mourning, because an ordination is in the nature of a festival, and not of a time of mourning. But ordinations can be carried out on the Saturdays and Lord’s Days in the Great Fast, when a complete Liturgy is celebrated.

But in his Reply 55 the same Balsamon says that not even baptisms can be performed during the Great Fast except only on the Saturdays and Lord's Days therein, and the day of Annunciation. But those who do these things ought to be corrected with heavy penalties, as having sinned unpardonably, except in case there should be a dire necessity of death (page 389 of Jus Graeco-Romanum). Symeon of Thessalonica (Reply 58) states that in olden times according to the Typikon of the Great Church a presanctified Liturgy was celebrated also on Wednesday and Friday of Cheese Week, and on Great and Holy Friday. But since that Typikon went out of use owing to incursions of heathens, the presanctified was forbidden on these days by the Jerusalem Typikon, which has now come to prevail everywhere, concerning which see Canon XXXII of St. Nicephoros, and the Footnote to Canon LII of the 6th Ecumenical Synod. But in addition the same Symeon says (in Reply 58) for the presanctified not to be celebrated with a cut, or section, of a loaf, but with an entire loaf, of bread, in order that it may be divided into pieces in accordance with custom, and after being broken into fragments, be administered; for this is left out of the complete Liturgy. And note also this, that when priests dye the presanctified bread with the divine Blood by means of the tongs, they ought not to say anything, but, on the contrary, they ought to keep silent. For certain ignorant wrongly say the following: *"And though it swayed from this to that its vintager did not become empty"* For the meaning of that passage in the Psalms is another. In fact, it is rather absurd for this to be said, seeing that that cup about which David is saying this is one which is full of sulfurous wrath, and from which the sinners of the earth drink, whereas this cup is a cup of blessing and one which conciliates and stops God's wrath against us. As for the fact that the presanctified was celebrated from the beginning, this is attested by Socrates in Book V of his Ecclesiastical History, wherein he says: "In Alexandria on Wednesday and on so-called Preparation-day (Friday), Scriptures are read, and the teachers interpret these. But all the details of the synaxis are carried into effect without the ceremony of the Mysteries."

LINKS or Topical Index

27. BIRTHDAYS OF MARTYRS ARE DAY THEY DIED FOR CHRIST

From this sentence in the Canon perhaps one might suspect that the Christians of that time were wont to celebrate also the days on which the Martyrs were born whereas in our times no other birthday of any Saint is celebrated in church except only that of the Forerunner.

For I leave out of account the birthday of Christ and that of the Theotokos (or Virgin Mary), on the ground that these personages transcend the common Saints. However, it seems that what the Canon calls the birthdays of the Martyrs are the days on which they received the death of martyrdom; since death, after all, is called a birthday, or day of birth, and see Barinus with reference to the word birthday. That is why Eusebius too calls the day of martyrdom (or, in other words, of death) a birthday. For he speaks thus about Polycarp of Smyrna: “The Lord will grant the right to celebrate the day of his (se. Polycarp's) martyrdom as a birthday” (Book IV, Chapter 15). Hence the commemorations of the Holy Martyrs and their birthdays appear to be on a parallel in the present Canon, and to be invested with the same meaning. The death of Martyrs is called a birthday because as a result of this temporary and transient death they were born into the real life, and because every one of the Martyrs on the day of his commemoration was reborn by receiving the baptism of martyrdom. One exposed a second time to filth is not polluted, according to St. Gregory the Theologian (Discourse on Baptism). Hence the spreads (or tables) for the commemorations of Martyrs used to be called birthday celebrations. And see the Footnote to Canon LXXIV of the 6th Ecumenical Synod.

28. WEDDINGS NOT TO BE CELEBRATED DURING THE GREAT FAST

Manuel Charitopoulos of Constantinople says that those priests who bless weddings during the Great Fast receive lighter sentences or milder penalties, if they did so from simple-mindedness and lack of knowledge. But if they did so for secret reasons and from ulterior motives, they are penalized with the maximum sentences, or severest penalties as the bishop may know of; but the couple thus blessed are not to be separated (page 540 of Jus Graeco-Romanum).

29. REGARDING ACTORS AND ACTRESSES

These persons are called actors, and their play is called theatricals in Greek by the words thymeliei and thymelica, respectively, which words are derived from the Greek verb thyo, meaning to sacrifice, because in the places where they used to dance they also had heathen altars on which to sacrifice to Bacchus, who was considered among the Grecians to be the god of drunkenness. See also Scribelius.

30. CIRCUITERS, WHO THEY WERE AND THEIR FUNCTION

Zonaras and Balsamon explain that the circuitors were called periodeutai in Greek, which word is derived from the Greek word periodeuein (meaning ‘to travel roundabout’), because they had to go round and keep the faithful in condition and well instructed, and had no seat of their own at any particular place. Chrysanthus of Jerusalem, however, in the Syntagmation, says that they were so called from the sense of the verb periodeuein in which it signifies “to treat medically, to cure.” For periodeuein does have this signification too. So that according to him the word periodeutai (circuitors) should mean men who treat and act as physicians of ailments of souls. Yet there are some writers who declare that these circuitors were other than chorepiscopi (or auxiliary bishops), since Gennadios of Constantinople in his encyclical letter employs the word periodeutes (circuitor) apart from the word chorepiscopus, where he writes: “As for any Bishop, or Chorepiscopus, or Periodeutes, whosoever he be, that is caught perpetrating any such thing,” etc.; and the tenth Act of the Synod held in Chalcedon (on page 174 of the Collection of the Synods) states that a periodeutes (circuitor) is a priest. For at that Synod some persons were charging that Ibas ordained a certain man named Valentius a priest and circuitor (periodeutes).

LINKS or Topical Index

But others assert that chorepiscopi are the same as periodeutai-i.e., that auxiliary bishops were the same as the persons called circuitors, since some of the chorepiscopi were only priests, and some were persons who had been ordained bishops.

31. PRIVATE PSALMS NOT TO BE USED

Note that according to Eusebius (Ecclesiastical History, Book V, Chapter 28) psalms and odes had been written from the beginning by faithful brethren with which they hymned and theologized Christ as the Logos of God. Those psalms Paul of Samonata, the heretic, quashed on the alleged ground that they were “modern” and were “writings of modern men,” according to the same Eusebius (in Book VII, Chapter 30, of his Ecclesiastical History). But is not of such psalms as those that the Canon is speaking here; for they seem to have been such as the troparia which are chanted nowadays in church. On the contrary, the Canon seems to be referring to psalms (inserted) in the Old Covenant, such as are those of David, but falsely ascribed in the title to the name Solomon, as we have said, and to names of other Prophets.

THE HOLY REGIONAL SYNOD HELD IN SARDICA
THE 20 CANONS

LINKS or Topical_Index

CANON I

It is not so much the foul custom as it is the exceedingly injurious corruption of affairs that must be rooted out from the very foundation, in order that no Bishop be allowed to change from a small city to another city. For the pretext offered in excuse of this is evident on account of which such things are undertaken. For so far no Bishop has ever been found to have attempted to change from a larger city to a very small city. Hence it has to be concluded that such personas have to be regarded, as motivated by an ardent sense of greed. And that they prefer to be slaves to conceit, so as to succeed in seemingly acquiring greater authority. All men, therefore, like this, so that such villainy ought to be the more sternly avenged. For we deem that not even laymen ought to associate with such persons.

(Apostolic Canon XIV; Canon XV of the 1st Ecumenical Synod; CanonV of the 4th Ecumenical Synod; Canons XVI XXI of Antioch; Canon II of Sardica; Canon LVII of Carthage.)

Interpretation

By way of an introductory preamble the present Canon asserts that even any foul custom[7] ought to be overthrown; but when it corrupts both the affairs of the Church and good order, then it ought to be uprooted from the very foundation, and extirpated altogether. Consequently it decrees that it is not permissible for any bishop to leave his small province and take another greater one, since the reason why he does this is greed and pride, as is evident to all. Greed, on the one hand, in order that he may have greater and more profit from the greater province, but pride, on the other hand, in order that by having the greater province he may in consequence have also greater glory and authority.

For this reason such an evil as this ought to be more sternly punished than other offenses; accordingly, bishops who have done this ought to be separated from the congregation of Christians, and not even as laymen ought they to have any right to communion with the faithful in church.[8] Read also Apostolic Canon XIV.

CANON II

If anyone be found so mad or bold as to take it into his head to circumvent such restrictions by affirming and stoutly maintaining that he has been given letter from the multitude to himself, it is plain that he has been enabled to do so by corrupting a few men with a reward or prize of same kind to stage a riot or disturbance in the church, on the pretense that they are demanding to have him as their Bishop. We therefore deem such intrigues and artifices to he punishable once far all, so that no such offender will be considered to merit even lay communion in, the end.

(Apostolic Canon XIV; Canon XV of the 1st Ecumenical Synod;
Canon V of the 4th Ecumenical Synod; Canons XVI, XXI of Antioch;
Canon I of Sardica; Canon LVII of Carthage.)

Interpretation

The present Canon is consistent with the one above. For it says that if perhaps any bishop is so very rash and bold after the above Canon as to dare to change position from one province to another, and in order to make it appear that he is not liable to the penalty in the Canon he objects and insists that he received letters from the laity of that province inviting him to become their bishop – if I say this happens it is plain that he employed artifice and knavery and after corrupting a few persons from that province by means of money, that is, by bribing them, he persuaded them to cause disturbances and to demand him as bishop. For this reason such frauds and artifices ought to be punished so that those guilty of them are not accounted worthy even at their death to partake of communion, not like bishops, but not even like mere laymen. Read also Apostolic Canon XIV.

CANON III

And it is necessary to add this too, that no Bishop may cross from his own diocese or province into another province in which there happen to be Bishops, unless he be called or invited by some of the brethren therein, lest we seem to be shutting the gates of love. And this likewise must be provided, so that, if anyone among the Bishops in a province should be at variance with a brother and fellow Bishop, he shall not call upon any other one of the Bishops from another province to support his cause. If, therefore, any of the Bishops in any dispute seem to be condemned, and considers himself not to be at fault, but that it would be a good thing to have the case reopened, if it seem right to you, let us honor the memory to the love of St. Peter the Apostle, and let the case be appealed from the judges to Julius the Bishop of Rome, so that through the Bishops who are neighbors to the province in question a new court may be held and he be granted new examiners. But if it cannot he established that such is the case as to merit a new trial, let what has once been tried and decided be re-examined, but, on the contrary, let whatever really is so be accepted as true.

(Apostolic Canons XXXV; Canon VI of the Third Ecumenical Synod
Canon XX of the 6th Ecumenical Synod; Canons XIII, XXII of Antioch;
Canon XI, XII of Sardica)

Interpretation

Not only are bishops prohibited from leaving a smaller province and taking a larger one, but they are not even permitted to go from their province to the province of another bishop in order to do any episcopal business, without being invited by them to do so, according to the present Canon. Nevertheless, the Canon permits them to do this if they go by invitation, in order not to preclude the love of bishops and their brotherliness for one another. If, on the other hand, any two bishops have a dispute with each other, they ought not to request bishops from a foreign province to try them as judges, but let their case be tried by those bishops who belong to the same province as they do.

But if one of them is condemned by the bishops of his own province, yet, nevertheless, considers that he is not in the wrong and he has a good case and can justify himself if he can get his case reviewed by others, in such an event, I say, we ought as a matter of love to honor the memory of St. Peter the Apostle, or, in other words, the bishops who have tried the case in question ought to write to the throne of Rome (where Julius was then acting as bishop) that the bishop whom they tried does not like their decision, in order that the bishop of Rome, if he deem the case to merit a review, may decree that it be tried by the bishops of nearby provinces; but if he deem that it does not need to be retried, the preceding decision of the bishops must remain effective and valid. Note that this Canon refers not to provinces that arc not subject to the Pope but only to those that are subject to him, according to Zonaras.[9] See. also Apostolic Canon XXXV.

CANON IV

If any Bishop be deposed by these Bishops at a judicial trial who have their seats in neighboring territory, and demands fbr himself a new opportunity to defend himself against the charges, let his seat not be filled by another incumbent, until the Bishop of the Romans has been informed of the facts and has issued a ruling concerning him.

(Canon XVI of the 1st-&-2nd Synod; Canon XCVI of Carthage.)

Interpretation

This Canon too is consistent with the one above, in that it says that if any bishop be deposed by bishops of nearby and neighboring provinces, but claims that he can justify himself before another tribunal, let another bishop not be appointed by ordination to the throne of the one deposed, until the Pope, after being informed about the case, has had a chance to decide whether the verdict ought to stand or be set aside. Note, however, that the present Canon too is one relating to provinces subject to the Pope, and has nothing to do with provinces not subject to him, according to the same Zonaras. See Apostolic Canon LXXIV, and Canon XVI of the 1st-&-2nd Synod, and the Prologue to the present Synod.

CANON V

It has pleased this Synod to decree that if any Bishop be indicted, and the Bishops of the same diocese remove him from his rank, and, by way of appeal[10] he has recourse to the most blessed Bishop of the Church of the Romans, the latter expresses a desire to hear the matter through and deems that it is right and just for the trial of the case to be reopened, let him write to these Bishops and request those who are close to the province in question, to make a searching investigation of the points in the case with due diligence and accuracy, and in accordance with faith in the truth pronounce a decision regarding it.

But if any person demands again to have his case heard and sees fit to request that it be tried by the Bishop of theRomans, let the latter send Priests from his own flank[11] in, order that he may be in the authority of the Bishop himself. If he rules that it is right and decides that judges ought to be sent the case together with the Bishops and to exercise authority derived from the one who sent them, then let this too be done. But if he deems the verdict an decision in regard to the Bishop's case to be sufficient, let him do whatsoever may seem best to his most prudent sense of discretion.

Interpretation

The present Canon decrees much the same things as the one above, in that it says that if any bishop who has been charged with crimes be deposed by the bishops of the province to which he belongs, and takes an appeal to the Pope, then the Pope, if of opinion that the case of such a person merits a review, must write to the bishops of foreign provinces bordering on that diocese, and have them conduct a diligent and careful investigation of the case, and arrive at a true and just decision concerning. If, however, the same bishop, after being condemned also by such bishops of neighboring dioceses, appeals a second time his case to the Pope and asks the latter to send suitable persons on his part (or side) having authority derived from him and the right to act in his stead, in order to try (for a third time) this case together with the bishops, either those, that is to say, of the province in question, or others of nearby provinces – if, I say, he follows this course, then it is for the Pope to exercise his authority and wise prudence either by sending legates of his own to try it who are qualified to do so, or to rule that the judgment and decision against the bishop previously arrived at by the said bishops is sufficient[12].

Note that the present Canon too relates only to persons that are subject to the Pope of Rome, according to Zonaras, and not to persons that are not subject to his authority.

CANON VI

If it happen in one province in which there area great many Bishops that (only) one bishop is left and that, owing to some negligence he does not care to attend and consent to the ordination of Bishops, but, on the other hand, the multitudes gather themselves together and demand that the man whom they want be ordained Bishop, the Bishop so left must first be reminded (i.e., informed) by letters of the Exarch of the province in question (this means the Bishop of the Metropolis) that the multitudes are demanding to be given a shepherd and we deem that he would do well to come in person of his own accord. Otherwise, if he fail to come or even to reply after being notified in writing, the will of the multitude must be done to its satisfaction, That is, the Bishops of a nearby province must be summoned for ordination of the Bishop of the Metropolis. It is allowable in general to appoint a Bishop to a village, or to a small town, for which a single Priest would amply suffice. For it is not necessary that Bishops be appointed thereto, lest the name and authority (i.e., the office and dignity) of Bishop be rendered contemptible or despicable; but, instead, it is the duty of the Bishops of the province in question, as I have said, to ordain Bishops in these towns where Bishops had even before held office. But if any city should be, found so populous in numbers of laity as to be considered to deserve it, let it have an episcopate.

(Apostolic Canon L)

Interpretation

The present Canon decrees that if in a province having numerous bishops it should happen that only one bishop is left in office (either, that is to say, because all the others have been deposed or have died, or are not available to be present at any necessary ceremony or on any necessary occasion), but the laity of one episcopate, say, of that province, having gathered themselves together (as at a mass meeting, for instance), are demanding that a bishop be elected and ordained for that episcopate, then the Exarch of the province in question, or, in other words, the Metropolitan (see the Footnote to Apostolic Canon. XXXIV), must write to that sole remaining bishop and tell him about the laity's demand, and wait for him with due fortitude till he come. But if he refuse to come, owing to some negligence of his, to the election and ordination of the Bishop demanded, and refuses to give a vote for him even by letter, then the Metropolitan must do what is necessary to satisfy the demand of the multitude, or, more explicitly speaking, he must summon foreign bishops of territories near that province, and together with them must elect and ordain the one whom the multitude is demanding to have as bishop. Likewise also when a Metropolitan has to he chosen for such a lone-bishop, so to speak, province, the foreign shops of nearby territories must both elect and ordain him to the office.[13] In addition the Canon says it is not necessary for a village o town to have a bishop for the spiritual administration of which a single priest is amply sufficient; lest as a result the eminent office and dignity of bishop come to be looked upon with scorn or contempt. Instead, bishops ought to be ordained only in those cities which have been from the beginning and originally episcopates, that is seats of bishops. Nevertheless, if any city be found that is so populous as to deserve to be made a new episcopate, let it be made one, and let it have its own bishop.

Concord

Canon LXII of the Synod held in Carthage likewise decrees that those laymen who at no time had a separate bishop of their own in their district may get one with the approval however and consent of that bishop to whom they were in the beginning and originally. Canon LXV of the same Synod says that a parish or diocese must never be separated from the whole province in order to be made a new episcopate without the permission of the Metropolitan of the whole province. Moreover Canon CIX of the same Synod decrees that regions that have no separate bishop are not to get one without the vote of the Metropolitan and of the Patriarch and of the whole Synod, and the approval of the bishop who has been governing them from the beginning and originally. See also Apostolic Canon I.

CANON VII

Our inopportuneness and great pertinacity and unjust demands have caused us to not to have so much grace and outspokenness as we ought to possess. For many of the Bishops keep visiting the camp, and this is especially true of the Africans, who, as we have learned from our dear brother and fellow Bishop Gratus, will not accept saving advice, but scorn in such fashion that one man keeps carrying a great many various petitions to the camp notwithstanding that they cannot be of any benefit to the Church, and not, as ought to be done, and as also befits the situation in regard to poor persons and laymen, or to widows, by way of gaining assistance and succor, but with a view to obtaining worldly offices and favors for certain persons. This baseness therefore, causes us no little dissatisfaction, but scandal and contrition. We have deemed it more proper and becoming for a Bishop to lend aid of his own, whenever anyone is being forcibly ill-treated or any of the widows is being wronged, or again any orphan is being deprived of what belongs to him, and in whatever other situations demand such attention. We decree that no Bishop shall have to visit the camp except those whom our most reverent Emperor by his own letters sees fit to summon. But inasmuch as it often happens that persons deserving pity resort to the Church when they have been condemned to confinement or to an island on account of their own sins, or again by any other decision whatsoever have been put out of home, help is not to be denied to such persons, but without procrastination and without hesitation such persons are to be allowed their requests.

(Canon XI of Antioch; Canons VIII, IX, XX of Sardica;
Canon CXVII of Carthage.)

Interpretation

Because of the fact that some bishops, and especially those residing in Africa, used to be so bold as to go to the Emperor, not in order to help widows and poor persons, as is proper, but in order to intercede in behalf of some friends of theirs with a view to securing worldly office and services for them, and though often advised to cease doing this, they would scorn any such advice, in such a way that even one bishop alone kept offering the palace many various appeals of a non-ecclesiastical nature – because of these facts, I say, this disorderly and disgraceful practice became obnoxious, and resulted in the consequence that bishops lacked ability to find as much outspokenness and grace with the Emperor as was due them, but indeed occasioned scandals and accusations to their own discomfort. For this reason the present Canon, by way of prohibiting this, decrees that it is proper for any bishop to go to the Emperor to help those who oppressed and ill-treated by others, such as, for instance, widows being treated unjustly, orphans being robbed of their property.[14] nevertheless, such persons in such circumstances ought to be aided when their request is a just and reasonable one; but if it is unjust and unreasonable, not even they ought to be helped by the bishop. But neither ought a bishop himself go to the Emperor of his own accord, without being summoned by letters imperial, save only if some persons who deserve mercy apply to the Church for aid, either because they have been condemned for mistakes they have made to be exiled to some island or to other rugged regions. For with regard to these and such condemned persons bishops ought to go to the Emperor without delay and without a summons, in order to seek a pardon for their mistake, and consequently in order to get them freed from their sentence. See also Canon XI of Antioch.

CANON VIII

Let this too be enacted, since it has seemed prudential, lest one or another of the Bishops incur condemnation in the course of visiting the camp, that if any of them should have such suits as we have mentioned hereinabove, they should send them by a Deacon of their own. For the person of a servant happens not to be obnoxious, and the favors sought will be the more readily granted.

(Canon XI of Antioch; Canons VII, IX, XX of Sardica;
Canon I of Carthage.)

Interpretation

The present Canon is consonant with the one above. For it decrees that if perchance any bishops have petitions to offer to the Emperor in connection with the above-described causes, such as, for instance, with regard to helping persons wronged or oppressed, or with regard to redemption of persons condemned judicially, they shall not go themselves in person to the Emperor, since this causes them to be blamed and despised, but, instead, they must delegate their own deacons and through them offer these requests: first, because no one will accuse the bishop of having gone thither; and secondly, because letters to be given by the Emperor, and other replies to be made in favor of such petitions will be sent easier and sooner through the agency of a deacon than through intermediation of the bishop. See also Canon XI of Antioch.

CANON IX

Let this to be enacted, in order that Bishops in any province whatsoever may send suits to a brother and fellow Bishop of theirs, the one who happens to be in the larger city, that is, in the Metropolis, he himself should send his Deacon with the suits, giving him also letters commendatory, by which is meant writing conformably to our brethren and fellow Bishops, if there be any of them during that season residing in the region or in the city wherein the most pious Emperor is directing public affairs. But if any Bishop should have friends at the Court of the Palace, and should wish to make any request for anything that is fairly proper, he should not be prevented from making it and bidding them to lend their own good help to the one making the request. As for those going to Rome, as 1 have previously informed our dear brother and fellow bishop Julius, they must give him whatever suits they may have, in order that he may first examine them himself and see whether any of them be impudent, and then lend his own protection and effort and send them to the camp.

(Canon XI of Antioch; Canon CXVII of Carthage;
Canons I, VII, VIII, XX of Sardica)

Interpretation

The present Canon too concerns the same subject matter. For it says that if any bishop writes a letter to the bishop of that district in which the Emperor is to be found, regarding some requests he has, he must hand this letter first to the Metropolitan of that bishop, in order, be it explained, that if he himself sees that it contains reasonable requests and is not anything to annoy the Emperor, he may send it with his deacon to that bishop to whom it was addressed, and write himself letters recommendatory on his part to the bishops of those cities where the Emperor is to be found, requesting them to cooperate accordingly, or, more expressly speaking, just as that bishop is asking them to do. But if, on the contrary, he sees that the letter is going to annoy the Emperor, let him send it back to the bishop who wrote it. No bishop, however, is prohibited from writing with his deacon to friends whom he has in the Palace to aid in regard to proper and reasonable matters which he is asking them to attend to. But if the Emperor is in Rome, bishops' deacons[15] going there must give the Pope their requests in order that he may scrutinize them himself, and, provided they are reasonable and contain no audacious words to the Emperor, in order that he may send them (*sc*. the deacons) to the Palace with his own protection and safe-conduct. See also Canon XI of Antioch.

CANON X

Due care must be taken to investigate with all accuracy and diligence so that, if any rich man or man of eloquence from the forum should demand to be made a Bishop, he shall not be appointed unless he first performs services of an Anagnost, and of a Deacon, and of a Priest, in order that, if he be deemed worthy with respect to each grade, he may progress by promotion to the apex of the episcopate. The grade, this means, in each rank shall not be of too short a length of time to enable his faith and the kindliness of his manners, and his solidity, and his blandness to become patent, and he himself, after being deemed worthy of Holy Orders, shall enjoy the highest honor. For neither is it right, nor does science or good usage approve one's proceeding boldly and lightly to this point so as to be appointed either a Bishop, or a Priest, or a Deacon offhand; for in such a case he would naturally be deemed a neophyte, since indeed even the most blissful Apostle, who also became a teacher of the heathen, appears to have prohibited premature appointments. For the test of the longest possible time will be able to elicit the habit and the manner of each man without much uncertainty.

(Apostolic Canon LXXX; Canon II of the 1st Ecumenical Synod; Canon XVII of the 1st-&-2nd Synod; Canon XII of Neocaesarea; Canon II of Laodicea; Canon IV of Cyril.)

Interpretation

The present Canon decrees that great diligence must be observed in seeing that if any rich man or anyone among the literati, when from the forum, and associated with popular confusion, that is to say, should appear to be worthy of the episcopate, he shall not be ordained a bishop forthwith, unless he first serve for a due length of time in each of the grades of anaganost, of deacon, and of priest, and not for a short while; in order that by considering his conduct during all that time the rightness of his faith, the benignity of his attitude of mind, the courageousness of his sentiment, and his blandness (or fairness); and in this way that he may ascend from grade to grade progressively to the highest level of the prelacy. For it is neither right nor fitting, nor does knowledge of the divine words, nor will good usage tested by time, allow anyone to be ordained a bishop, or a priest, or a deacon, easily and quickly. For such a man would be looked upon as a neophyte (or novice) – and it is a thing which St. Paul the Apostle prohibits by saying that a bishop must not be a neophyte[16] (I Timothy 3:6), where this word is translated in

the A.V. and R.V. of the English Bible by “novice”), and enjoins Timothy to refrain from ordaining men hastily, by saying, “lay hands on no man hastily” (I Timothy 5:22. See also Apostolic Canon. LXXX and the first Footnote to Canon XVII of the 1st-&-2nd Synod.

CANON XI

Whenever a Bishop goes from one city to another city, or from one eparchy to another eparchy, for the sake of boasting with a view to having eulogies bestowed upon him, or to appear as being devoted to the religion, and desires to stay there too long a time, and the Bishop of that city is not an experienced teacher, we decree that he shall not treat the latter scornfully, and deliver sermons frequently, and thereby endeavor to bring disgrace and ignominy upon the Bishop of that place.

For this excuse has been wont to cause trouble, and such cunning rascality shows that he is endeavoring to court and to usurp the other’s benefice, and will not hesitate to abandon the church assigned to him and to step over into the other one. The time, therefore, for this must be fixed (since it has been deemed to be nothing short of inhuman and rude not to welcome a visiting Bishop). Remember that in time past our fathers judged that if any layman staying in a city three Lord's Days should fail to attend church for three weeks in succession, he should be denied communion. If, therefore, this has been made a law as respects laymen, no Bishop must or ought or can without disadvantage stay away from his own church for any great length of time, and grieve the laity entrusted to him, unless he be under some grave necessity or in some difficult situation.

(Apostolic Canons XXXV, LVIII;
Canon VIII of the 3rd Ecumenical Synod;
Canons XIX, XX, LXXX of the 6th Ecumenical Synod;
Canon XVI of the 1st-&-2nd Synod;
Canons LXXIX, LXXXII, LXXXIII, CXXXI, CXXXII, CXXXIII of Carthage;
Canons V, XX, XXI of Gangra; Canons III, XII of Sardica;
Canon VI of Nyssa; Canon X of Peter;
Canons XIII, XXII of Antioch.)

Interpretation

If any bishop goes to another city or province, for the sake of boasting, or with a view to getting himself eulogized as a learned man, or on the ground that he is seeking piety and faith and wants to stay there a long time for this reason, while the bishop of that city is not experienced in teaching – if, I say, this occurs, the present Canon lays down the rule that this bishop shall not teach (or preach) continually in church, with the object of treating the local bishop scornfully or contemptuously, and of disgracing him as ignorant. For this continual teaching on the part of a strange bishop not only causes disturbances and trouble, but also engenders a suspicion that he is endeavoring in this way to draw the laity's love to himself, and in course of time to leave his own province and to grab the strange one knavishly.

So, inasmuch as it is an inhuman thing, on the one hand, to refuse to welcome any strange bishops at all to one's province, while, on the other hand, it is a thing that is both suspicious and illegal for them to remain for a long time in a strange province; for these reasons, therefore, there must be provided a fixed length of time during which they may stay in it. For if a layman is to be excommunicated simply because he fails to go to church for three consecutive Lord' Days when he is staying in a city, as the fathers previous to this Synod ruled (not, that is to say, those of the 6th who ruled to this effect in their Canon LXXX, which the reader should consult for himself, since they came after those in Sardica in point of time, but some others), either without putting it in writing, or even in a written Canon, how much more a bishop ought not, nor with advisability can, stay away from his province for a long time, and in consequence distress his flock by his absence unless he should be compelled to do so by some grave necessity or they should be so circumstance preventing him from doing his duty.[19] See Apostolic Canon XXXV and LVIII, and Canon LXXX of the 6th Ecumenical Synod, taken verbatim from this Canon.

CANON XII

Since some of the brethren and fellow Bishops in a city in which they are appointed to be Bishops seem to own exceedingly little property there, but in other regions have large possessions of land, from which they can lend succor to the indigent, in such cases we judge it to be allowable, when it comes to their going to their own possessions and gathering in the crops thereof, for them to stay for three consecutive Lord's Days, that is, for three weeks, upon their own land, and, in order to avoid seeming to be negligent in the matter of coming to church along with others, we deem it allowable for them to visit the nearest church in which a Priest is conducting services and celebrate Liturgy; though not to go continually and too frequently to a city in which there is a Bishop. For in this manner not only will his own affairs suffer no damage or loss or injury in spite of his absence, but the possibility of being charged with conceit and inflation will seem to be averted.

(Apostolic Canon LVIII; Canons XIX, LXXX of the 6th Ecumenical Synod;
Canon XVI of the 1st-&-2nd Synod;
Canons V, XX, XXI of Gangra; Canon XI of Sardica;
Canons LXXIX, LXXXII, LXXXIII, CXXXI, CXXXII, CXXXIII of Carthage;
Canon VI of Nyssa; Canon X of Peter.

Interpretation

The present Canon appears to consonant with the one above. For it decrees that since some bishops have little real estate belonging to their own churches in some provinces, while in others they have large and fruitful possessions of land, from which they can give help to the poor, therefore it is permissible for a bishop having such real estate to go there to gather in their crops. He must not, however, go frequently to a city where a bishop resides, though he may stay on his own land for three weeks, and on Lord's Days may attend the neighboring church there, in which a priest has a parish, and may celebrate Liturgy, or, in other words he is not to perform sacred functions, but to offer the usual hymns to God,[20] either with the laity (this, in fact, he is allowed to do merely in order that he may avoid any appearance of neglecting to come to church, and any consequent scandalization of the Christians there, and of transgressing the above Canon – concerning whatever

this implies see Canon LXXX of the 6th Ecumenical Synod); because in this manner the crops of his land will not go to waste as a result of his being absent, but will be collected and added to his property, and at the same time he will avoid any accusation of pride and of love of glory by not frequenting the city of the bishop during that period of time. See also Apostolic Canon LVIII and Canon LXXX of the 6th Ecumenical Synod.

CANON XIII

If any Deacon, or Priest, or even any one of the Clerics is excluded from communion, and resorts to another Bishop acquainted with him and knowing that he has been denied communion by his own Bishop, it pleases us to assert that he ought not to offer an insult to the Bishop who is his brother by affording him communion. However, if he should. dare to do so, let him know that when the Bishops have assembled, he will render himself answerable for his conduct.

(Apostolic Canons XII, XXXII, XXXIII;
Canon XIII of the 4th Ecumenical Synod; Canon VI of Antioch;
Canon I of the Synod held in the Temple of Holy Wisdom.)

Interpretation

The present Canon decrees that if any priest, or deacon, or cleric is excluded from communion by his bishop and goes to another bishop aware of his being thus excluded from communion, this bishop ought not to have anything to do with the man who has been so excluded from communion, because such action would be considered or be accounted an insult to his fellow bishop amounting to scornful treatment of him who had excluded the man from communion. If, however, he should dare to do this, let him be made liable to answer for it when the Synod of the bishops of the province assembles. For as one having committed a crime he will not be condemned *ex parte*, but will be hailed into court. See also Apostolic Canons Canons XII and XXXII.

CANON XIV

If any Bishop prove irascible (a thing which ought not to have any abode in such a man) and be moved to act too soon in regard to a Priest or Deacon, and should want to cast him out of church, we must provide against such a man's being condemned hastily and

being deprived of communion; instead, let the one cast out have a right to resort to the Bishop of the Metropolis of the same province. Or if the Bishop of the Metropolis be absent, let him have recourse to the Bishop of a nearby diocese and demand that the matter be investigated by him with due accuracy. For it is not right to refuse to lend an ear to those demanding a hearing. And that Bishop, who justly or unjustly cast the man out, ought to put up with the situation nobly, in order that an investigation of the matter may be made, and his decision either be confirmed, or receive correction.

But until the details of the case be investigated diligently and with faith, he who lacks the right to communion before the matter has been determined, ought not to insist upon communing. But if some of the Clerics, having met him, discern his self-conceit and arrogance (since it is not desirable that one should patiently endure an insult of an unjust reprehension), they ought to make him return to his senses with bitter and severe enough words, in order that by bidding him to do things that are proper they may act like servants and.show obedience. For precisely as a Bishop ought to show his servants love and a good disposition, *in the same manner those acting as servants ought to perform the duties of their service to Bishops without guile.*

(Apostolic Canons XII, XIII, XXVIII, XXXII;
Canon V of the 1st Ecumenical Synod;
Canon I of the Synod in the Temple of Holy Wisdom;
Canons IV, VI of Antioch; Canons XII, XV of Sardica;
Canons XI, XXXVII, LXXIV, CXLI of Carthage.)

Interpretation

The present Canon appears to be consonant with the one above. For it decrees that if by any chance a bishop who is irascible (a defect which ought not to be found in such a man, who is supposed to be an imitator of meekest Christ), after being moved to wrath, excommunicates any priest or deacon, we must provide against such a person's being deprived of communion unreasonably and forthwith; instead he must have the right and permission to go to the Metropolitan of the bishop who excommunicated him, or, if the Metropolitan is away, to a nearby strange Metropolitan, in order to have the cause of such an excommunication[21] looked into; since it is not right for a hearing to be denied to those asking to have their case examined.

But while the case is pending, the bishop who justly or unjustly excommunicated the man must have patience until the decision of excommunication which he made, if just, be confirmed, or, if unjust, be corrected; and likewise the man who was excommunicated must not transgress the excommunication, but, on the contrary, must abide by it. For if he transgress it in defiance, and assumes a proud attitude towards the one who excommunicated him, the clerics of that very bishop ought to assemble, and with bitter and scolding words to reduce him to a state of submission and of humility. For just as a bishop ought to love his own servants and clerics sincerely (or guilelessly), so ought the servants in turn to serve their own bishop sincerely (or guilelessly). See also Apostolic Canons XXVIII and XXXIL

CANON XV

We enact that if any Bishop from a different diocese wants to appoint another's servant, without the consent of his Bishop, to any grade or rank, any such appointment shall be deemed invalid and ineffective. If any of us should permit themselves to do this, they ought to be both reminded and corrected by their brethren and fellow Bishops.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XX, XXIII of the 4th Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canons X, XV of the 7th Ecumenical Synod;
Canon III of Antioch; Canons XVI, XVII of Sardica;
Canons LXIII, XCVIII of Carthage.)

Interpretation

The present Canon decrees that if by chance any bishop takes a cleric from another province, without the consent and approval of his bishop, and ordains him to any priestly rank, any such ordination is to be invalid, null, and void, while, on the other hand, the one who ordained him is to be censured for this, and is to be corrected by the other fellow bishops. See also Apostolic Canon XV.

CANON XVI

Since many times Priests and Deacons come to the Metropolis of the Thessalonians from other provinces, and not content with a brief stay there they take up their abode there, and continue spending all their time there or only after a very long time and reluctantly are forced to return to their own churches, let these rules and those which have been laid down in regard to Bishops be kept also in regard to these persons.

(Apostolic canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XX, XXIII of the 4th Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canons X, XV of the 7th Ecumenical Synod;
Canon III of Antioch; Canons XV, XVII of Sardica;
Canons LXIII, XCVIII of Carthage.)

Interpretation

This Canon too prohibits those in Holy Orders from going from one church to another, by saying that since priests and deacons many times on coming to Thessalonica either pass their whole life in that city or barely after a long time return to their church, therefore, just as the Canons forbidding bishops to go over to another province to exercise their function continually must be observed without deviating therefrom in the least, so and in like manner must those be kept which prohibit priests and deacons from changing their place of service. See also Apostolic Canon XV.

CANON XVII

If any Bishop who has suffered violence has been cast out unjustly, either on account of his science or or. account of his confession of the catholic Church, or on account of his insisting upon the truth, and fleeing from peril, when he is innocent and jeoparded, should come to another city, let him not be prevented from living there, until he can return or can find relief from the insolent treatment he had received. For it is cruel and most burdensome for one who has had to suffer an unjust expulsion not to be accorded a welcome by us. For such a. person ought to be shown great kindness and courtesy.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XX, XXIII of the 4th Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canons X, XV of the 7th Ecumenical Synod;
Canon III of Antioch; Canons XV, XVI of Sardica;
Canons LXIII, XCVIII of Carthage.)

Interpretation

Inasmuch as the present Synod decreed in its Canons XI and XII that no bishop ought to stay more than three weeks in a strange province, here in the present Canon it allows him to sojourn in a strange province until he can return to his own, or be freed from the insolent treatment and banishment from his own throne to which he has been subjected when unjustly and tyrannically persecuted, either on account of exact adherence to the dogmas of the faith, or because he confesses all the dogmas and traditions that the catholic Church confesses and cherishes as beliefs, or even because he is championing the truth (just as such things happened to Athanasios the Great and to Basil the Great and to Chrysostom and to others). For such a bishop, fleeing from danger, must needs go to another province, since though innocent in point of truth and justice he is nevertheless jeoparded, or, in other words and more explicitly speaking, he is disconcerted and in fear of vengeance, owing to the tyranny of his persecutors! Hence it is cruel and inhuman for a man thus driven from his throne not to be welcomed by his fellow bishops with every kindness and courtesy.[22] See also Apostolic Canon XV.

CANON XVIII

Since we ought to be quiet and patient and entertain perpetual compassion for all men, once they have been promoted to an ecclesiastical, cléricate by some of our brethren, they are henceforth not to be accorded recognition unless they go back to the churches to which they were assigned or nominated. Let neither Eutychianus claim for himself the, title of Bishop, nor let Musaeus be deemed a Bishop; but if they should demand lay communion, it ought not to be denied to them.

Interpretation

Musaeus and Eutychianus, whom the present Canon mentions, and still others, though only clerics, ordained persons just as though they themselves were bishops. The Synod therefore lays down the rule concerning them to the effect that persons ordained by such clerics are to be accepted as clerics. For though the ones who ordained them were not going to be clerics, on account of certain misdeeds and offenses they were guilty of, yet when they ordained them, they had episcopal rights because of their being actually ordained, and for this reason the Synod accepted those who had been ordained by them. Nevertheless, if the persons who were ordained are unwilling to go back to the church to which they were nominated as clerics, let them not be accepted in other churches hereafter. As for Eutychianus and Musaeus, let them not expect to enjoy the right and title of bishop. But if they wish to be accepted and to join in communion with the others as laymen, one must not deny them this privilege, or, in other words, let them be accorded this privilege, and let them be accepted as laymen.[23]

CANON XIX

These rules having been laid down in a saving and consistent manner, and with due regard for our honorable position as priests, and having pleased both God and men, they will not be able to acquire their full power and efficacy unless the decisions arrived at also entail a fear. For we ourselves have more than once known the divine and most reverend name of Holy Orders to have come into condemnation on account of the shameless behavior of a few. If, therefore, anyone should dare to do anything contrary to what has seemed best to all of us, in an endeavor to please egoism and self-conceit rather than God, let him know right now that he will be rendering himself answerable for a crime, and that he will forfeit both the honor and the office of the episcopate.

(Canon II of the 6th Ecumenical Synod)

Interpretation

Since this Synod decreed various ecclesiastical and salutary rules having due regard to the honor and office of those in Holy Orders, and agreeable to God and men, in order that these rules may have validity and effectiveness, and not be scornfully transgressed, therefore in fine it has had the foresight to decree in the present Canon both a fear and penalties to be incurred by transgressors of these rules.

For many times on account of the shameless behavior of a few men in Holy Orders who transgress the Canons the reverend name of the priesthood (or Holy Orders)[24] is blamed and disparaged, which is the same as saying, in effect, that all those in Holy Orders are blamed in common, including even those who do not transgress them. The penalty, therefore, to be inflicted upon transgressors of these Canons is the following: That whoever dares to do anything contrary thereto, because of his being proud and failing to endeavor to please God, let him take notice that he will not be condemned *ex parte*, but as one having committed a crime, and that after being hailed into an ecclesiastical court he will be called to account, and will forfeit the office and honor of the episcopate, or, in other words, will be deposed. See also Canon II of the 6th Ecumenical Synod.

CANON XX

And this will thence become well known indeed and fulfilled if each of us who are acting as Bishops in the byways, or, more expressly, adjacent to a canal that has caught sight of a Bishop would but ask him to explain why he is passing there and whither he is making a journey. And if he find out that he is heading for the camp, if he will but inquire further as to objects set forth in the foregoing Canons, and whether he is proceeding by invitation; if so no obstacle should be offered to his departure. But if it be for the sake of ostentation, as has been told our love, or he is bent upon presenting demands of certain persons to the camp, no one is to be permitted either to sign his letters or to commune with such, a person.

(Canon XI of Antioch; Canons VII, VIII, IX of Sardica.)

Interpretation

This Canon too provides a penalty against transgressors by saying, “And this will become well known.” This what? That Holy Orders ought not to be blamed for the shameless behavior of a few. “And will become fulfilled.” In what way? If, that is to say, each of us bishops situated in the public thoroughfares and the passages through which all persons have to pass that are going to the imperial palace which was then located in Rome, just as via the canal, or, in other words, the aqueduct, the water has to pass – if, I say, any one of us should happen to sec some other bishop passing, let him ask for what reason he is passing there and whither he is going.

And if he learn from him that he is going to the imperial camp, let him ask him secondly whether it be for the causes mentioned in Canons VII, VIII, and IX that he is going there, or, at any rate, for the purpose of helping orphans and widows, and obtaining the redemption of convicts, and whether he has been invited to go there by the Emperor.[25] And if he learns that he has been invited by the Emperor to go there, let him not be obstructed. But if he is going there in order to procure mundane offices for certain persons, or is going there in order to exhibit his teaching ability in another province, and to talk with the bishop of that province to shame him, let no bishop sign the letters of release and pacific which he has to take with him, nor even have any communication with him. Read also Canon XI of Antioch.

FOOTNOTES TO THE REGIONAL SYNOD OF SARDICA

LINKS or TITLE PAGE

1. THIS WAS STRICTLY A REGIONAL SYNOD, NOT ECUMENICAL

This Synod, though called both by Socrates (Book II, Chapter 20) and by Athanasios the Great (in his Apology) ecumenical, in spite of all they say, so far as respects the summons and the gathering, and, generally speaking, as respects its origin, was merely designated such; but as respects its issue and its end, it was in reality merely regional. For the Eastern and the Western bishops who attended it split into two parties, and these excommunicated each other. For Sozomen says: "After this Synod they no longer mingled and communed with each other as orthodox" and again: "The affairs of the Churches, naturally, had been confused by dissension and were in a disreputable state" (Book III, Chapter 7: 3). (For the actual concord among bishops everywhere is what defines and constitutes the difference of Ecumenical Synod from others, as we said in the Prologue to the First Ecumenical Synod). Hence inasmuch as the Easterners did not agree with the Westerners, therefore the Second Ecumenical Synod in its Canon V called the confirmation of faith of this Synod merely the Tome of the Westerners.

That is why Maximus Margunius in his Controversial concerning Mark of Ephesus says respecting it: "The holy Synod held in Sardica was a regional, and not an ecumenical Synod. For, if it were an ecumenical Synod, how is it that the first Synod held in Constantinople was called and is the Second Ecumenical, when this one in Sardica ought to be thus styled?" All the expounders of its Canons, too, have recognized it as a regional Synod; and so has the entire catholic Church. But neither is this Synod one and the same with the first one held in Nicaea, nor is it grouped with the one held in Nicaea, as the Jesuits pratingly allege in their attempt to prove the present Synod to have been an ecumenical Synod on a par with the one held in Nicaea, and to prove by consequence of this that the recognition (or, in Greek, eccletus) which this Synod accords to the Pope in its cc. III, IV, and V is catholic and ecumenical as against every Church.

1) So the present Synod is not the same one as that. which was held in Nicaea, because both the time and the place, and the bishops who attended it, and the matter at issue, and the object, and, briefly speaking, all the circumstances that

attend this Synod and the one in Nicaea, are essentially diverse and altogether different, and not the same.

2) The present Synod is proved not to have been the same as that held in Nicaea by the quarrel which ensued between the Fathers of the Synod held in Cartilage and the Popes of Rome, Zosimus, Boniface, and Celestinus, regarding the Canons of this Synod, on which subject we shall have something to say further below.

3) And because if the present Synod were the same one as was held in Nicaea, the Ecumenical Synods held after these events ought to have cited or mentioned this one in their definitions, just as mentioned the one held in Nicaea, and the expounders of its Canons, as well as the historians, ought to have mentioned this in some place or other. But since all these arguments are opposed to the opinion of the Jesuits, it is therefore a falsehood that this Synod is the same as the one held in Nicaea.

2. CONCERNING THE CITY OF SARDICA

Sardica, according to the geographer Meletius, is a city in Bulgaria, situated on the border of Thrace, and having a bishop's throne, though the city is now called Triaditsa. But according to others it is the very same city that is today called Sofia. (page 417 of the Geography.) The more accurate authorities, however, insist that this city was situated in Mysia (or Moesia), and that it was more than 100 miles distant from the city of Philippoupolis. Theodoret (in his Ecclesiastical History, Book II, Chapter 4) says that it was a city in Illyricum (taking the name in its widest denotation); and it was the metropolis of the nation of the Dacians, of modern Dacia, that is to say, and not of ancient Dacia, according to Chrysanthus (page 83 of the *Syntagmation*); and, briefly speaking, Sardica was the metropolis of Daci a Mediterranian (i.e., on the Mediterranean Sea), according to the Geography of Father Charles, the Abbot of Fulium from St. Paul, though even Ptolemy enumerates Sardica among the cities of Thrace (in his Geography, Book III, Chapter 11), since modern Dacia, whereof Sardica is a city, is a part of Thrace, and is included in Illyrica, being on this side of the Danube River.

3. WHY THIS SYNOD WAS ASSEMBLED

The reason why the emperors assembled this Synod was briefly as follows. The Eusebians who were foes of the doctrine of coessentiality, had deposed St. Paul

(the patriarch) of Constantinople and St. Athanasios and were exiling them by virtue of the imperial power possessed by Constantius. But those persons went to Italy to Pope Julius of Rome and begged him to lend them a helping hand, bewailing their plight. Julius therefore wrote in their behalf to the bishops of the East, and assembled a Synod in Rome, but he was not listened to completely and consequently was unable to give them any help. Afterwards they and Julius persuaded Emperor Constans to dispatch letters to his brother Constantius asking him to restore Paul and Athanasios to their thrones. But since Constantius was out of his head, Constans wrote to him again in their behalf. Nevertheless, nothing was accomplished by means of these letters. For confusion ensued and a fight among the multitude. Hence divine Athanasios and Paul in concert with their adherents begged Constans to have a Synod held to consider their cases and the features of the Nicene Creed; and, sure enough, with the cooperation of the two emperors the present Synod was gathered together.

4. WHO ATTENDED THIS SYNOD

See the life of Athanasios the Great, wherein you will find that from the West over three hundred, and from the East seventy bishops attended this Synod. I marvel, on the other hand, that Athanisios states that the number of the fathers was more, and not less, than one hundred and seventy, while Theodoret states that there were two hundred and fifty of them (Book 11,Chapter 7, of his *Ecclesiastical History*).

5. MARCELLUS CALLED LORD A MERE HUMAN BEING

Note that Marcellus, who was diseased with the heresy of Sabellius and of Paul of Samosata, and called the Lord a mere human being only, deceived the present Synod, and obtained an acquittance and his throne, whereof he had previously been deprived. For he told it factitiously and fictitiously that owing to their having misunderstood a phrase in his written work, certain persons had been led to suppose that he believed the tenets of the man of Samosata. On this account thereafter the heresy of this Marcellus was anathematized both by St. Basil the Great and by Canon I of the Second Ecumenical Synod which you are advised to read.

6. THE JESUITS AND REST OF THE PAPACY OPENLY LIE AND DISTORT TRUE HISTORY

It is quite fitting that we should add in this Footnote that from these Canons, namely, Canons II, IV, V and XIV the Popes of Rome, both in older times and even now, have endeavored to prove that they were given universal and general recognition over the whole Church, or, in other words that all persons that have a case tried in any part of the inhabited earth, whether bishops, priests, or deacons, have the right to appeal their case to the Pope. And in their attempts to win this much-vexed point what have they not resorted to? Or what sort of falsehoods have they not invented? For at the Synod held in Carthage Pope Zosimus falsely asserted that Canons V and XIV of the present Synod were Canons of the Nicene Synod which prescribed about recognition of bishops and priests and deacons. But by means of authentic tenors of the Nicene Synod's Canons which were sent by Atticus of Constantinople and Cyril of Alexandria that Synod proved that the above Canons were not those of the Synod held in Nicaea, and consequently that the Popes of Rome – Zosimus, I mean, Boniface and Celestinus – who alleged that they were liars, as we have asserted in the Prologue to the Synod of Carthage. (And note that neither Boniface nor even Celestinus replied to the Synod of Carthage which wrote to them that the above Canons were not those of the Nicene Synod, notwithstanding their allegation that this Sardican Synod was the same as the Nicene. No, sir! Instead, they kept silent about this, as though it were a falsehood, in order to avoid being exposed by the same Synod and shown to be lying even in this matter. So the Jesuits have been lying, lying outright, in saying that it was the opinion of Zosimus that this Sardican Synod was the same as the Nicene Synod; and therefore from an utterly false premise the totally false inference that these Canons of the Sardican Synod were ascribed to the Nicene Synod in the original, as we said further above. The powers of both Synods were distinct, and not one and the same; and the Canons of the one are quite different from those of the other Synod.)

These are things which the Papists (Roman Catholics) did in the time of the Synod of Carthage, but even to this day they have not ceased to claim that Canons III, IV, and especially Canon V of the present Synod decree general recognition (of a right of appeal to the judgment) of the Pope. But that in point of fact it is only as respecting recognition (of a right of appeal) of those who are already subject to the bishop of Rome that the above-mentioned Canons decree is evident from the following arguments.

1)Because superb John Zonaras in expounding Canon V says: “The Latins offer this Canon in support of their claim to recognition, but it was proved in the Synod held in Carthage that it is not a Nicene Canon, nor does it assign all appeals of recognition of bishops to him (*sc*. the bishop of Rome), but only of those who are subject to him.” Balsamon also asserts this same thing.

2) The fact that an old comment found on these Canons says the following: “Notice that nearly all these Canons of this Synod in Sardica regulate particular, and not general or universal, acts, and only those that belong to the diocese of the throne of Rome.” So that whoever wants these Canons to be saved and to be honored will not force them to be catholic and ecumenical, for even the facts themselves will not permit this to be done. But, instead, just as these Canons decree concerning the bishop of Rome this or that, so and in like manner do they decree concerning the other four Patriarchs. Accordingly, every one of the Patriarchs is at liberty to make full use of them in connection with whatever concerns him, and appeals of those subject to his own jurisdiction, since these Canons do not assign all appeals and rights of administration of Churches to the Roman throne For that would be a thing which would be both impossible and alien to the Church as a whole.

3) Because even the regional Synod held in Benethalia regarded this Canon of the Sardican Synod in precisely the same fashion as in the above comment, to the effect, that is to say, that bishops and priests and deacons subject to the Patriarch or Pope of Rome must submit to the decisions and judgment of the Patriarch of Rome; and those subject to the Patriarch of Alexandria and to the other Patriarchs must submit to the decisions and judgments issued by these Patriarchs, just as Leo the Archbishop of Bulgaria bore witness to this effect with respect to the Synod held in Benethalia, and as the said comment on these Canons also bears witness (as for Benethalia, it is an episcopate subject to Sergioupolis, according to information furnished by William the Benethalite).

4.) Because if these Canons be understood to accord recognition to the Pope of Rome in regard to appeals in connection with the whole Church, they are evidently contrary not only to Apostolic Canons XII, XVI, and XXXII, but also to Canon V of the Nicene Synod, with which the Papists are endeavoring to prove

the Sardican to be on a par and in fact the same and in the name of which they falsely entitle the Canons of the Sardican, as we have stated further above. For how can the Sardican Synod be, as they allege, one and the same with the Nicene, when its Canons, even as interpreted by them, are quite opposed to the Canons of the Nicene Synod?

5) Because the quarrel which ensued between the Fathers of the Synod of Carthage and the Popes proved most convincingly that the present Canons accord recognition to the Pope of Rome as respecting appeals to him of those in his see and province only, i.e., his diocese and eparchy. For those divine Fathers, in their letter to Celestinus, who was asking to review the judgment of those in Africa, or, in other words, outside his jurisdiction, asserted that no definition (i.e., rule) of the Fathers prohibited this to the Church in Africa; and again: "for as respecting the view that some persons should be treated as though sent from the flank of Thy Holiness, we do not find this to have been decreed in any Synod of the Fathers." The Fathers in Carthage said these words not that they did not know perfectly well about this Sardican Synod (for could they possibly not have known about it, when thirty-six bishops from Africa, according to Dositheos, were present at the Sardican Synod?), not that they did not know that the notion of sending judges from the flank of Rome is embodied in th e words of Canon V of the present Synod (For it is highly improbable that the African bishops attending it failed to take its Canons with them to Africa.): but they said these things simply because the Canons themselves were not meant for those who are not subject to the bishop of Rome, as the Popes understood them, but only in regard to persons subject to him. For in reality this, as the Synod says, is something which no Definition or Canon of the Fathers decrees, nor is it to be found in any Synod of the Fathers (though others have asserted that the clause "we do not find this to have been decreed in any Synod of the Fathers," is to be understood as meaning 'this is not found in any meeting of the Fathers of the First Synod.' For the Synod of Carthage was wont to call the meetings, or sessions, of the Fathers of the Synods and their Acts "Synods," as we shall remark in connection with the Prologue of that Synod. Or as meaning 'this is not found in any Ecumenical Synod.'). Dositheos, on the other hand, declares that owing to the fact that the Canons of this Sardican Synod were particular and regional, the Fathers in Carthage were not acquainted with them, on the score that they had not been imparted to all the Church at once.

This is the true conception of these Canons, and so the recognition of the Pope which is being sought as a right of appeal is false, is based upon falsehood, and hence it has turned out to be also in every respect and at all events invalid and groundless. If it be objected that the Latins offer the argument that Armenopoulos (mistakenly spelled Harmenopoulos by non-Greeks) admits the Pope's claim to universal recognition, or catholic appeal, it must be answered that the discourse of Armenopoulos and of others like him merits no consideration in the face of such a great array and formidable opposition of so many witnesses whom we have mentioned. But neither do the above-mentioned Canons of the Sardican Synod renew and confirm the recognition given by the Nicene Synod to the Pope respecting the right of appeal to him. For it is bound to become evident to those reading them that they do not renew, but, on the contrary, accord such recognition to the Pope of Rome in spite of its not having existed in the beginning, and this as a result of the love and regard which Hosius had for the Pope of Rome as his legate. Wherefore as touching Canons III and IV the Synod made no reply, but only as to Canon V it said that it was satisfactory. Note that some Canons of the present Synod are mere discussions and not Canons. In reality we have simply made them Canons, as we have done also with those of the Synod of Carthage. Concerning this Synod see Dositheos from pages 148 to 159 of the *Dodecabiblus.*

LINKS OR Topical Index

7. ALL BAD CUSTOM HARMING THE SOUL MUST BE OVERTHROWN

Take heed from the present Canon that every bad custom that harms the soul ought to be overthrown, and eradicated root and all; that every good custom and beneficial custom ought to be consolidated and kept. Hence the divine Fathers too concordantly say this same thing. For divine Chrysostom (Homily 10 and 56 on Genesis) says: "Seek not, I would say, in any manner or custom, but the usefulness and the freedom from harm to the soul. Then if the matter be good and beneficial, let it be done by us, even though it be not the custom to do it. But if it be a matter that harms the soul, let us hate it and let us shun it; even though it be a custom to perform it, let this bad custom be cut out." And again (in his Discourse on the saying of the Apostle, *"on account of fornications, let each man,"* etc.– I Corinthians 7:2): "Let no one tell that it is the custom. For wherever a sin is committed, there custom ought not to be of any effect.

But if things being done are bad, even though it be an old custom, abolish it. If, on the other hand, they are not bad, even though a custom has not prevailed, make it be the custom, and implant it everywhere.” And again (Homily 12 on the First Epistle to the Corinthians): “Tell me not,” he says, “what the custom is. For if the thing is wicked or evil, let it not be done even once. But if it is not wicked or evil, let it be done always.” And again (at the end of his discourse concerning the housekeeper called in Greek syneisactos, “Scorn evil and wicked customs.” And again (Hom. 52 on the Gospel according to Matthew): “For what has been handed down by men is not a law.” St. Basil the Great (Def. in Extenso No. 40) says that “we ought not to follow the corrupt prejudices of the majority of men, and lend credence to absurdities by participating in any matter.” St. Gregory the Theologian (Pacific Discourse I) says: “Human law is to be scorned on account of the law of the spirit.” And Christ in the Gospels says to the Scribes: “Why do ye transgress the commandment of God for the sake of your tradition?” (Matthew 15:3). Basil says in his Canon LXXXVIII, however, that custom has the force of law if it has been handed down by holy men, and that usage is to be respected like a written law, according to the second book of the Basilica, Title I, Chapter 41 (in Photios Title I, Chapter 3)-but not generally and indefinitely and always, but when this usage is supported and confirmed in a court in regard to matters not covered by a written law, and when it does not conflict with a written law, according to the same book of the Basilica, and when this usage is reasonable and within the purview of the law and just, and has prevailed with a good reckoning and has been tried and tested by respectable persons, according to Armenopoulos (Book I, Title I). But when usages are thoughtless (i.e., not the result of any reasoning) and contrary to propriety (what is right or proper), they ought not to be kept, according to the same authority. (Ibid.)

8. FEW WILL GO FROM A LASGER TO A SMALLER EPARCHY

This which the Canon says, that no one has ever been found to go over from a larger to a smaller eparchy says because of its being a great rarity. For such a change is to be found: and see Footnote 2 to Apostolic Canon XIV.

9.ONLY CHURCHES IN THE WEST WERE UNDER THE POPE

Since at that time Sardica too, being a part of Moesia, was subject to the Pope. For at that time nearly all the churches in the West were subject to the Pope, including those in Macedonia, those in Thessaly, those in Illyricum, those in so-called Epirus, which later became subject to the Patriarch of Consstantinople,

according to the same Zonaras. And see the Interpretation of Canon XXVIII of the 4th Ecumenical Synod and the Prologue to the present Synod.

10. This is equivalent to saying taking an appeal.

11. This is equivalent to saying from him.

12. As concerning all three of these Canons – that is to say, Canons III, IV, and V of the present Synod – see the Prologue to this Synod, but more especially the two letters of the Synod held in Carthage which are interpreted at the end of the Canons of that Synod.

13. CONCERNING METROPOLITANS

Note that according to Zonaras it used to be that the bishops of nearby territories or provinces would elect and ordain Metropolitans, when cities themselves would elect and ordain them by themselves. Now, however, this is not the case. Instead, the Patriarch and the Synod attending him elect and ordain by joint action the Metropolitans subject to him, except the so-called autocephalous Metropolitans. Note in addition that although Philotheos in Armenopoulos (Epitome of the Canons, heading one) in interpreting the clause saying "the will of the multitude must be done to its satisfaction," says that the Metropolitan alone is sufficient to elect the bishop demanded, but is not sufficient, however, to ordain him alone. Yet the above explanation is better, since in order for a bishop to be chosen by vote either all or many of the bishops must meet together, according to Canon IV of the First Ecumenical Synod, whereas for an ordination even three alone are sufficient, according to that Canon. But if at an ordination requiring a lesser number of bishops one Metropolitan is not sufficient, how can he be sufficient to exercise a vote which requires that of all or of a majority. For that is an inconsistency.

14. GRAVE RESPONSIBILITIES OF BISHOPS

It is for this reason, too, that the imperial laws prescribe that bishops must notify the officials and magistrates (who are Orthodox, that is to say) of the country about the wrongs inflicted by wrong-doers, and that they must visit those persons who are in prison every Wednesday and Friday, no matter whether they be slaves or freemen, and to beg the authorities to afford the imprisoned whatever rights the laws require. If, however, the authorities will not be persuaded, the bishops must reveal the fact to the Emperors (perhaps by writing letters to them), and tell them

that they ought to induce the authorities to release imprisoned slaves within twenty days. (In Blastaris.)

15. Or other clerics. For bishops are forbidden in the above canon to go to the Emperor in person.

16. THE MEANING OF NEOPHYTE HEREIN

Note that by the word “neophyte” (meaning in Greek “newly planted”) St. Paul and Canon II of the First Ecumenical Synod mean a catechumen who has been newly taken from a wild-olive tree and planted upon the fine-olive tree of the faith, which is the same as saying “a newly illuminated person,” that is, a newly-baptized person. But the present Canon took the word neophyte to mean one who has not finished the required term of service in each grade of Holy Orders.

17. DEVOTION HEREIN IS MEANT THE SEEKING OF PRAISE

Perhaps the expression “devotion to religion” (in Greek, “threskeias cathosiosei.”) denotes that the bishop is going to a strange province in order to be praised as one proclaimed devout, to be devoted and consequently devout, or, in other words, pronounced a votary theologian of the right dogmas of the faith (just as it is the custom to call a man “a votary notary of the Great Church”); or as being religious and most pious in matters pertaining to the faith.

18. Note that the Canon does not say declaratively that a bishop may not be experienced in teaching, but as a mere supposition if ever such a person should be found; and see also Canon 11 of the 7th Ecumenical Synod.

19. VISITING BISHOP'S TIME IN ANOTHER'S EPARCHY IS LIMITED

It is evident as much from the present Canon as from Canon XII below, that a bishop is allowed to stay away from his province for three weeks only; but the 1st-&-2nd Synod in its Canon XVI extended this leave of absence or furlough of a bishop to six months. Note, though, that the Canon earlier than this Synod took the three weeks to be applicable to laymen who fail for that length of time to attend church along with the faithful, whereas the present Canon takes it to be applicable to bishops who stay away from their province for that length of time.

Topical_Index

20. THE FEARFUL RESULTS OF NOT PERFORMING SACRED SERVICES

Note that from this Canon can be proved the obligation of prelates, and indeed even of the rest of those in Holy Orders and of clerics, not to leave out, but to read the usual and traditional Heptadic service – i.e., the seven canonical hours – consisting of Vigils (or the midnight office; in Greek, mesonyktikon), Orthos, the Hours (3), Vespers and Compline. That any persons in Holy Orders or clerics who fail to read the service are subjected to penalties is plainly evident from the following frightful account of a historical event which occurred in the times of most holy Sophronios, the Patriarch of Jerusalem. For during the tenure of this Patriarch a devout man died who had been great in life and whose name was Eutropios. When the Patriarch was about to conduct funeral services for him in the cemetery of the Great Church in Jerusalem, he found in it twenty corpses integral and intact which were not decomposed. Not knowing whose corpses they were, the Patriarch and the whole church held a vigil, praying God to reveal some information concerning them.

Well, God actually opened the mouth of one of those sleeping men, and he said: "We were men in Holy Orders and clerics, and on account of the cares of life we scorned the traditional service, wherefore we were laid under an interdict of indissolubility. After the Patriarch asked and learned that for twenty years they had failed to read any service, all the men in Holy Orders who were present guaranteed to fulfill the twenty years' service, and thereupon their bodies at once decomposed. Not only men in Holy Orders, but also laymen ought to listen to or to read this Heptadic (i.e., seven hours') laudation. For if David, even when within the Law and a king with so many cares, did not neglect it, as he says himself: *"Seven times a day do I praise you*" (Psalm 119:184), how much more ought Christians not to neglect it! If it be objected that they cannot carry out this solemn duty seven times a day, the Apostles command them, in their Injunctions (Book II, Chapter 58), at any rate to listen to Orthos every day (and with Orthos is implied the Liturgy) and Vespers, because they tell the bishop: "Bid and admonish the laity to attend church continually for Orthos and Vespers every day, and the congregation not to stay away, but, on the contrary, to assemble in church regularly."

21. Note that, according to Zonaras, for the Bishop who has excommunicated anyone is to be judged by a nearby Bishop to whom he is not subject, whether he excommunicated the person rightly or wrongly, though thus may at some time have been actually done in times of old, it is nowadays no longer done at all. Note in addition to these things, that the present Canon was cited verbatim at the Synod held at Carthage, as far as the point where it says "and his decision either be confirmed, or receive correction," as may be seen in the minutes of that Synod.

22. CONCERNING THOSE PERSECUTED FOR THE TRUTH

Just as divine Chrysostom received such courteous treatment when going into exile at the hands of the Bishop of Taurocilicia, who, had it been possible would fain have given him also his throne, as St. Chrysostom himself puts it (in his letter to Kyriakos). Note, however, that not only bishops, but even priests and deacons and monks who are being persecuted for the truth and the traditions of the Catholic Church, all ought to be accorded every welcome and kindness by bishops and priests and Christians to whom they may go. Those who fail thus to welcome them are doing a really most cruel and inhuman thing, according to this Canon, and consequently are grievously sinning.

23. Note that the Anonymous Expositor asserts that Eutychianus and Musaeus were deposed because they became schismatics, and that if they repent and ask to have the title of bishop, they must not be listened to, but may be accepted only as laymen according to the Canon. But as for the statement of Balsamon that they were unholy and unordained, it is not true.

24. ABUSE OF HOLY ORDERS

That is why Isidore of Pelusium (in letter No. 552) wrote the following: "Holy orders are a divine thing, and the most precious of all realities. But those who abuse them insult them most of all, and ought never to have been admitted to them at all, in order to prevent them from daring to perpetrate the crimes of men abusing them as silly creatures against all decency. For they ascribe the blame to the Holy Orders for all the abuses of those who shockingly insult them, and for which they ought to be avenged, on the ground that they are being affronted by verminous men who had no business becoming attached to them."

25. BISHOP NOT TO GO TO A CITY OF HIS OWN ACCORD

This Canon is not opposed to Canon VIII of this same Synod which does not allow a bishop to go in person to the Emperor, since this Canon adds that a bishop may go in person provided that he has been invited by the Emperor, and is not going of his own accord, unless there be some great necessity of his doing so and the whole city is imperiled. Just as when Flavian, the bishop of Antioch, when requested by all the inhabitants of Antioch and persuaded by God, went to the Emperor Theodosios the Great, who was threatening to cause a turmoil in Antioch; and by begging him succeeded in appeasing his anger, as St. Chrysostom says (in Sermons 6 and 1 on Statues). Nevertheless, even then he ought to go in response to letters.

CONCERNING THE REGIONAL HOLY SYNOD HELD THE SECOND TIME IN CONSTANTINOPLE

This holy regional Synod convened in Constantinople after the holy and Ecumenical Second Synod, in the year 394,, according to Dositheos and the Collection of the Synods made by Milias, during the reign of Arcadius and Honorius. Among those attending it were three Patriarchs, namely, Nectarios of Constantinople, Theophilos of Alexandria, and Flavian of Antioch; and seventeen other bishops by name, and various others unnamed, together with the entire priesthood, all of them seated in the illuminatory (i.e., baptistry) of the Great Church. The reason for this meeting was the case of two bishops, Agapius and Bagadius, who were both seeking to be bishops in the episcopate of Bostra, and, indeed, the fact that matters had come to such a pass that Bagadius had been deposed by only two bishops, who had also died about that time when the Synod was being held. Hence this Synod decreed the present two Canons concerning this matter, which Canons are requisite for and necessary to the good order and the constitution of the Church. They are confirmed indefinitely by Canon I of the 4th Ecumenical Synod and by Canon I of the 7th Ecumenical Synod; and definitely by Canon II of the 6th Ecumenical Synod, for this is the Synod concerning which Canon II of the 6th Ecumenical Synod says the following: “Further and in addition to all these those now again convened in this God-guarded and imperial capital city in the time of Nectarios the president of this imperial city, and of Theophilos who became Archbishop of Alexandria”; and by virtue of this confirmation they have acquired a force which in a way is ecumenical. This Synod, on the other hand, is styled “Memoirs transacted in Constantinople concerning Agapius and Bagadius, each of whom were claiming the episcopate of Bostra.” It is contained in the Pandects wrongly following the Synod held in Carthage. That is why we, following the years in which they were held, as we did in the case of other regional Synods, have placed it here before the one held in Carthage.

REGIONAL HOLY SYNOD ASSEMBLED THE SECOND TIME IN CONSTANTINOPLE THE TWO CANONS

LINKS or Topical_Index

CANON I

We enact that it shall not be permissible for a Bishop to be ordained by two, conformably to the Nicene Synod.

(Apostolic Canon L)

Interpretation

Since the holy and Ecumenical First Synod enacted in its Canon IV that three bishops must without fail meet together and ordain a bishop, having followed the second decree of Apostolic Canon I, in like manner the present holy Synod decrees that no bishop can be ordained by only two bishops.

And see Apostolic Canon I.

CANON II

We enact that hereafter a responsible Bishop when being tried can be deposed neither by three nor much, less by two, but only by vote of a larger Synod, and if possible of all the provincials, just as the Apostolic Canons also decreed, in order that the condemnation of one deserving to be deposed may be shown by a vote of the majority, in the presence of the one being tried, with greater accuracy.

(Apostolic Canon LXXIV)

Interpretation

Since, as we said before, Bishop Bagaditzs was deposed illegally by only two bishops, the present Synod nullifies this and says that hereafter and henceforth a responsible bishop ought not to be deposed either by two bishops or by three, but, on the contrary, by a Synod of most of the bishops, and if it be possible of all the bishops of the province just as Apostolic Canon LXXIV also decrees, in order that by a vote of the majority the deposition of such a bishop may be decided upon more accurately. He must be present too when he is being tried and judged, and not be condemned in his absence. See also Apostolic Canon LXXIV

CONCERNING THE HOLY REGIONAL SYNOD HELD IN CARTHAGE

PROLOGUE

The holy regional[1] Synod[2] which assembled in Carthage[3] in the year 418 or 419 after Christ, in the twelfth year of the consulship of Emperor Honorius in Rome, and in the eighth year of Emperor Theodosios the Little, according to the secretum of the Church Faustus. The Fathers who distinguished themselves most at this Synod were Bishop Aurelius, who presided over all the bishops of Carthage (and who is called a Pope in many places in the minutes of the same S. by the Fathers); Valentinus of the first seat of the country of Numidia; Augustinus the bishop of Hippona and legate of the province of Numidia; and the rest of the legates of all the provinces of Africa. The number of these, according to the minutes of the S. was 217, but according to Photios 225, and according to others 214. But there were present at this Synod also legates of the bishop of Rome Zosimus, the names of whom were Faustinus, bishop of Picenum of the Pontetine Church of Italy, and Philip and Asellus, the priests. This Synod, be it said, was held primarily in order take action against Pelagius and Celestius his disciple[4] and against Donatus;[5] secondarily also to take action against Apiarius the Priest of Sicca[6]. It lasted six whole years. For beginning in the year 418, it finished the year 424. It so happened that during this period three Popes Office in Rome, namely, Zosimus, Boniface, and Celestius (although in the minutes of this Synod a fourth Pope, Anastasios, is mentioned; and see its Canon LXVI). So after the many examinations and dissertations which it held, it also promulgated one hundred and forty-one Canons relating to the good order and constitution of the Church; they are those which follow,[7] sealed and confirmed definitely and by name in Canon II of the holy Sixth Ecumenical Synod, but generally and indefinitely by Canon I of the 4th Ecumenical Synod, and by Canon I of the 7th Ecumenical Synod. Its Canon LXXXIX is cited *verbatim* by the holy Fifth Ecumenical Synod; and by virtue of this confirmation they have acquired a force which is in a way ecumenical.

THE REGIONAL HOLY SYNOD
HELD IN CARTHAGE
THE 141 CANONS

CANON I

True copies of the rules laid down are being kept by us thus, which our Fathers at that time brought back with them from the Nicene Synod, of which the former is preserved in what we have laid down as rules in the following, which, having been duly confirmed and sanctioned, shall be kept.

Interpretation

Since both the confession of the faith, or what is commonly called the Creed, and the twenty Canons adopted at the holy and Ecumenical First Synod held in Nicaea were read at the present Synod, this first Canon thereof decrees that these things that were read there are identically like the copies thereof extant in Africa, and the tenors, or exact copies, of the above-mentioned confession of the faith and Canons, which the African Fathers who attended that first Synod at that time brought back with them to Africa. For, it would appear, there were present there at the Synod also bishops from Africa. So if the rules which we have laid down, or, in other words, whatever enactments have been adopted by our Synod (and especially as concerning the right of appeal of priests and deacons, on account of their having, as we said, doubts about which they wrote to the bishops of Constantinople and of Alexandria to send them authentic and true copies, or tenors, of the records of the Synod head in Nicaea, which, it would seem, had not yet been sent), or are going to be enacted, adhere to the form and procedure of the First Ecumenical Synod, they will remain stringently effective and invariable.

CANON II (2)

God willing, the ecclesiastical faith handed down through us must be confessed first and foremost in this glorious convention with the same (or a like) confession, and next to that the ecclesiastical order must be kept (or preserved) with the consent of each and of all together. By way of lending assurance to the mind of our brethren and fellow Bishops who have been newly ordained, the following remarks have to be added, which we have received from the Fathers stringently formulated, so that, as respecting the Trinity, that is, the unity of the, Father and of the Son and of the Holy Spirit, we have it well established in our intellects, with no perceptible difference whatever in that unity, and, just as we have learned, so shall we teach these beliefs to the peoples of God.

Interpretation

The present Canon decrees that at this Synod first and foremost it is necessary that the orthodox faith preached by all the Church shall be proclaimed, which faith is handed down to other peoples through the agency of the bishops with the same or a like confession as the First Ecumenical Synod and all the subsequent Church confessed it, or with a like and equal, or, in other words, a common and consonant confession by all those attending the Synod. Next thereafter it has to be proclaimed that the arrangement and the Canons of the Church ought to be kept both by each individual bishop separately and by all the bishops together This with a view to assuring and informing the newly-ordained bishops concisely as to that belief they ought to entertain respecting the Holy Trinity, or, more precisely speaking, that they must have impressed upon their intellects the tenet that the three persons of the Holy Trinity, namely, the Father, the Son, and the Holy Spirit, are united in respect of their essence, and glory, and power, and all the other specific qualities of their essence, without having any difference whatever in respect thereof, and that, just as they themselves have learned and believe, so must they also teach the Christian laity.

CANON III (3)

It has been decided that as regards these three ranks which have been conjoined by a certain bond of chastity and the priesthood (I am referring particularly to Bishops, Priests, and Deacons), as befits devout Bishops and Priests of God, and Levites, and those ministering to divine institutions, they must be continent in all things, so as to be able to obtain whatever in general they ask God for, in order that we too may likewise keep what has been handed down through the Apostles and has been held ever since the early days.

(Apostolic Canon V; Canons XII, XIII, XXX, XLVIII of the 6th Ecumenical Synod; Canon IV of Gangra; Canons IV, XIX, XXXIII of Carthage.)

Interpretation

The continence which the present Canon requires bishops, priests, and deacons to maintain is that they shall make a promise when they are being ordained that they will never have any carnal intercourse with their wives, by agreement with the latter, but, on the contrary, will remain continent, or, more explicitly speaking, will hold aloof from them after the manner of virgins, as is made plain by the following Canon IV of the present Synod, and, moreover, by Canon XXX of the 6th Ecumenical Synod, in order, it says, that by means of this perpetual continence and purity, which ought to be found in the servants of the bloodless sacrifice which has been consecrated to God, and by means of the continence which appertains to all other evils, they may be able to secure from God their requests or petitions, in behalf of the salvation of the laity in the capacity of mediators between God and men; and in order that they themselves may likewise keep, or observe, tradition which has been handed down through the Apostles[10] has prevailed from early times (or ancient tines), which is the same as saying both written arid unwritten traditions, according to Balsamon and Zonaras. The Sixth Ecumenical Synod, on the other hand, referring the continence of those in Holy Orders which is specified in the present Canon to an obedience to Christ, and making this local custom an Ecumenical Canon, has taken it, in its Canon XI1I, for the continence which those in Holy Orders ought to maintain in the time of their incumbency. It required only bishops to abstain from their wives perpetually after the manner of virgins.

Read its Canons XII and XIII, as well as Apostolic Canon V.

CANON IV (4)

It is decided that Bishops, Priests, and Deacons, and all men who handle holy articles, being guardians of sobriety, must abstain from women.

(Apostolic Canon V;
Canons XII, XIII, XXX XLVIII of the 6th Ecumenical Synod;
Canon IV of Gangra; Canons III, XIII, XXXIII of Carthage.)

Interpretation

And this Canon likewise decrees that bishops, priests, and deacons, and indeed those men who handle holy articles, or, more expressly speaking, subdeacons (according to Canons XXXIII of this same Synod) must abstain entirely from carnal intercourse with their wives by agreement with the latter. This custom, being prevalent in Rome, according to Canon XIII of the 6th Ecumenical Synod, was carried from Rome into Africa by the legates of the bishop of Rome. For the man who offered this Canon to this Synod was none other than Faustinus, the bishop of Picenum in the Potentine province of Italy and also legate of the bishop of Rome, as may be seen in the minutes of this Synod. Read Canons XII and XIII of the 6th Ecumenical Synod, and Apostolic Canon V.

CANON V (5)

As regards insatiable greediness, which is the mother of all evils, no one doubts that it must be checked, in order to prevent its misappropriating things belonging to others, and to prevent anyone from transgressing the rules of the Fathers for the sake of profit, and to preclude any Cleric's getting (monetary) interest from anything in any manner whatever. Accordingly, the remarks newly made, being obscure and on the whole elusive, are being duly considered by us and will be properly enunciated. However, in regard to what the divine Scripture has most expressly declared to be the law, there is no need of deliberation but rather of compliance. For by the same token what is reprehensible among laymen ought much more to be condemned among Clergymen.

(Apostolic Canon XLIV; Canon XVII of the 1st Ecumenical Synod;
Canon X of the 6th Ecumenical Synod;
Canon XX of Carthage; Canon IV of Laodicea;
Canon III of Gregory the Wonder-worker; Canon XIV of Basil.)

Interpretation

As a prelude to commanding that clerics are not to charge interest, the present Canon begins more generally and more ascendingly with greed, which is the mother of all evils, and by consequence also of interest on loans, by saying that this sort of sin ought to be prohibited to prevent anyone, with the specious making of loans, which is a bad and improper use, from taking away the alien profits of borrowers; and to prevent any cleric from having a right to charge interest for money or for anything else whatsoever that he might lend and for the sake of that profit transgress the Canons of the Fathers which prohibit the charging of interest. Accordingly, as for what has been newly suggested to the Synod being obscure and vague, it shall be considered by us and be decided.[11] But in regard to those matters concerning which the divine Bible and the holy Canons lay down the law, plainly prohibiting even laymen from charging interest as well as clerics, we ourselves ought not to make any decision other than to obey; for if even laymen are condemned by the divine Bible and the Canons for charging interest, clerics are still more to be condemned for doing so. Read also Apostolic Canons XLIV and Canon III of Gregory Thaumaturgus (i.e., the Wonder-worker).

LINKS or Topical_Index

CANON VI (6)

The application of chrism and the consecration of virgins girls shall not be done by Priests; nor shall it be permissible for a Priest to reconcile anyone at a public liturgy. This is the decision of all of us.

(Apostolic Canon XXXIX; Canons VII, L, LI, CXXXV of Carthage; Canons I, III, X, IX of the First Ecumenical Synod)

Interpretation

The present canon prohibits a priest from doing three things: the preparation of holy myrrh[12] from aromatic ingredients; the consecration to God, by means of prayers of those virgin girls who, upon separating from their parents in accordance with Canon LI of the present Synod, agree to remain virgins[13] and remission of the penalty for a sin to a penitent, and thereafter through communion of the Mysteries the reconciliation of him with God, to whom he had become an enemy through sin, making him stand with the faithful, and celebrating the Liturgy openly – i.e., praying along with them, joining in communion, and worshiping God by means of hymns (for praying to God and glorifying Him in hymns is called worship).

For these three functions have to be exercised by a bishop, and most assuredly the preparation of holy myrrh. By permission of the bishop even a priest can reconcile penitents, though. And read Apostolic Canon. XXXIX, and Canon XIX of the First Ecumenical Synod.

CANON VII (7)

If anybody is in danger and demands to have recourse to the holy altar for reconciliation when the Bishop is absent, the Priest naturally ought to ask the Bishop, and then allow the one in danger to have recourse thereto, in accordance with the Bishop's orders.

(Apostolic Canon XXXIX; Canons VI and L of Carthage.)

Interpretation

Since the above Canon said vaguely that a priest is not to absolve penitents from a penalty, but only a bishop, to whom the right has been given to reprobate sinners, the present Canon accordingly prescribes that if any penitent is in danger of dying and asks to commune, but the bishop is not present, the priest must ask the bishop about this matter (as to whether the illness, that is to say, is too dangerous for any delay), and then permit him to commune. If, on the other hand, the bishop is away, and the person ill is in danger of dying and cannot procrastinate, the priest may pardon the sick person even without orders of the bishop, according to Canon L of this same Synod (see also the history of Dionysios cited in the Footnote to Canon XII of the First Ecumenical Synod), so that he may not be deprived of the most necessary thing for that fearful departure – divine Communion, I mean – in accordance with the same Canon XII of the First Ecumenical Synod.

LINKS or Topical_Index

CANON VIII (8)

There are many men not of good character who think that they have a right to bring charges against the Fathers and Bishops on any grounds. Such men must not be given credence.

(Apostolic Canon LXXIV; Canon VI of the 6th Ecumenical Synod;
Canon XXI of the 4th Ecumenical Synod;
Canons XXVII, CXXXVII, CXXXVIII, CXXXIX of Carthage.)

Interpretation

The meaning of the present Canon is none other than that no credence is to be given to men of bad reputation and not leading a good life who accuse bishops of anything in criminal and ecclesiastical cases. It calls bishops fathers on the score that they regenerate the faithful through the process of teaching; and especially through the process of administering the Mysteries, in accordance with the fact that, according to Cyril of Alexandria, the pupils of prophets are called sons, or children, of prophets.

LINKS or **Topical_Index**

CANON IX (9)

It is provided that if any Bishop or Priest admits to communion men who have been expelled , from the Church on account of charges deservedly brought against them, he too shall be deemed guilty of the same crime together with those who have been condemned by canonical decision of their own Bishop.

(Apostolic Canons X, XI, XII, XXXII;
Canons II, VI of Antioch; Canon I of Holy Wisdom.)

Interpretation

The present Canon decrees that if any bishop or priest communicates with those who have been excommunicated from the Church by their own bishop, or who have been deposed, or who have even been anathematized with justice and in accordance with what the charges against them. warrant, they who have admitted such persons are themselves to suffer the same excommunication or deposition or anathematization as those persons. And see Apostolic Canons X, XI, and XXXII.

CANON X (l0)

If any Priest that has been condemned by his own Bishop peradventure for having become inflated with pride and arrogance conceives that he ought to offer the elements to God separately or presumes to erect another altar in defiance of the ecclesiastical organization, let such person be anathema.

(Apostolic Canon XXXI; Canon XVIII of the 4th Ecumenical Synod;
Canons XXXI, XXXIV of the 6th Ecumenical Synod;
Canons XIII, XIV, XV of the 1st-&-2nd Synod;
Canon V of Antioch; Canons XI, LXII of Carthage.)

Interpretation

If by any chance any priest accused of anything in regard to his life (i.e., of not living rightly) should reach such an excessive degree of pride and arrogance as to apostatize from his own bishop when accused by him of this delinquency, and to perform holy functions alone and by himself, or to set up a new altar and church, without the permission of his bishop, let such a person be anathematized. For this which he is doing is contrary to the constitution of the Church, which wants priests to be subject to the bishops; and it is also contrary to the faith, seeing that as a result of such conduct infidels blaspheme and ridicule our faith when they see those in Holy Orders misconducting themselves; and, broadly speaking, because this which he is doing causes a schism in the Church.

Read also Apostolic Canon XXXI.

CANON XI (11)

If any Priest be denounced for his conduct or behavior, he should notify neighboring Bishops, in order that they may give the matter a hearing, and through them he may become reconciled with his own bishop. If he fail to do so, but instead, what is to be deprecated, being inflated with superciliousness, he should separate himself from the communion of his own bishop, and while at odds with him should create a schism along with any other persons, and offer sacrifice to God, let such a person be considered anathema,, and let him lose his own position, it being assumed that he has never had any just complaint against the Bishop.

(Apostolic Canons XXXI, XXXII; Canon V of the 1st Ecumenical Synod;
Canon XVIII of the 4th Ecumenical Synod;
Canons XXXI, XXXIV of the 6th Ecumenical Synod;
Canons XIII, XIV, XV of the 1st-&-2nd Synod;
Canons V, VI of Antioch; Canon VI of Gangra; Canon LXII of Carthage.)

Interpretation

The present Canon is united with the one preceding it above. For it says that a priest who separates himself from his bishop is to be anathematized; that is to say, more explicitly speaking, he is to be deposed from office unless he first makes known the matter of which he is accused by his bishop to neighboring bishops residing near by, in order that through them he may be reconciled with his

own bishop, if on account of pride he shows contempt for him and apostatizes. In addition, however, to these regulations, an investigation must be made as to whether by any chance the priest is avoiding the communion of his bishop on account of a just complaint and justifiable charges. Read also Apostolic Canons XXXI and XXXII.

CANON XII (12)

If any Bishop fall liable to any charges, which is to be deprecated, and an emergency arises due to the fact that not many can convene, lest he be left exposed to such charges, these may be heard by twelve Bishops; or in the case of a Priest, by six Bishops besides his own; or in the case of a Deacon, by three.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod; Canon IV of Antioch;
Canons XVI, XXVIII, CV, CXVIII of Carthage.)

Interpretation

When a bishop is accused of anything, it has been ruled in c. IV of Antioch that he is to be tried by the Synod of the province. But if it should be found difficult to assemble many bishops, the present Canon commands that his case is to be tried by twelve bishops and his own[14] lest the accused bishop remain exposed to the charges involved in the accusation brought against him – that is to say, more plainly speaking, in order that he may not be treated with contempt by his laity on the ground that he is subject to an accusation and has not been acquitted. As for charges brought against a priest, their case may be tried by six foreign bishops and their own. As for charges against a deacon, they may be heard by three[15] bishops and their own. Read also Apostolic Canon LXXIV and Canon VI of the 2nd Ecumenical Synod and Canon IX of the 4th Ecumenical Synod.

CANON XIII (13)[16]

Numerous Bishops having been assembled, they shall ordain a Bishop. But if necessary three Bishops, no matter in what region they be, at the order of the chief Bishop, shall ordain a Bishop. And if anyone in any particular ordination objects to his own oral agreement or to his own signature or act of subscribing thereto, he shall deprive himself of the honor.

(Apostolic Canon I; Canons IV, VI of the lst Ecumenical Synod;
Canon III of the 7th Ecumenical Synod; Canon XIX of Antioch;
the Memoirs concerning Love and Bagad., or more
expressly speaking, Canon I of the Regional Synod held in Constantinople.)

Interpretation

The voting as well as the holy rite of the bishop which owes its efficacy to prayers ought to be performed by numerous bishops, according to the present Canon. But if, owing to some necessity or inconvenience, a large number of bishops cannot be assembled, three bishops at any rate ought to vote for and ordain the candidate for the episcopate, with the order and approval of the Metropolitan of the province, to whom they themselves and the candidate in question are subject. But if anyone among the bishops who have voted should agree orally and subscribe with his own hand to the belief that the candidate in question deserves and is worthy of the episcopate, but afterwards objects to his agreement and signature, asserting at the same time that the man is not worthy (perhaps because he has learned about some crime of his that would disqualify him for the prelacy), he himself has thereby deprived himself of the honor of the episcopate, or, more plainly speaking, he himself shall be deposed, if he fails to prove the candidate to be guilty of the charge. See also Apostolic Canon I, Canon IV of the First Ecumenical Synod, and end of Canon VI of the same Synod.

LINKS or Topical_Index

CANON XIV (14)

It has pleased the Synod to decree that if anyone whatsoever among the Bishops, or Priests, or Deacons, or Clerics, is charged with any ecclesiastical or political crime in the Church, and, flouting the ecclesiastical court, resorts for justification to civil courts, even though a verdict be pronounced in his favor, he shall nevertheless lose his position. And this applies to the matter of the charges; as for the civil aspect of the case, he shall lose what he has won if he tries to keep his position.

(Apostolic Canon LXXIV; CanonVI of the 1st Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod;
Canon XII of Antioch; Canon CXV of Carthage.)

Interpretation

All men in Holy Orders and clerics, when they have any case or criminal charges that might subject them to deposition from office, or any civil case, which is one involving monetary damages, that is to say, the plaintiff as well as the defendant ought to have the case tried by the ecclesiastical court or tribunal of the Bishop or of the Metropolitan to whom they are subject, just as the present Canon decrees. If, however, anyone among them should hold the holy tribunal in contempt or scorn its authority, and seek to clear himself of the charges against him by taking the case to civil and mundane courts, even though he be acquitted of the charges by them, he is to be deposed if the case be one of a criminal nature; but if the case is one involving money and he wins it, should he wish to retain his rank in Holy Orders and escape deposition, he has to forfeit the gain of money awarded to him by the civil courts. If he fail to waive his claim to that gain, let him be deposed owing to his having held the ecclesiastical court in contempt. Read also Apostolic Canon LXXIV, Canon VI of the 1st Ecumenical Synod, and Canon IX of the 4 th Ecumenical Synod.

CANON XV (15)

And this too it has pleased the Synod to decree, that if an appeal be taken from any ecclesiastical judges whatsoever to other ecclesiastical judges exercising a higher authority, the former are not to sustain any injury whose verdict has been set aside, if they cannot be proved to have been motivated by malice or enmity, or to have been corrupted by some favor, in their trial of the case.

(Apostolic Canon LXXIV; Canon VI of the 1st Ecumenical Synod; Canon IX of the 4th Ecumenical Synod.)

Interpretation

If the clerics being tried appeal their case from lower to higher judges, from a bishop, say, to a Metropolitan or to a Patriarch, and when the verdict of the lower judges is examined, it is annulled by the higher judges – if, I say, this actually happens, the present Canon decrees that those lower judges are not to suffer any detriment; provided, however, that they are not proved to have arrived at their decision inimically, or on account of friendliness, or on account of some favor or a deal of some kind. For if any of these motives influenced their decision, they are subject to detrimental treatment in regard to their own honor. See also Apostolic Canon. LXXIV, Canon VI of the First Ecumenical Synod, and Canon IX of the Fourth Ecumenical Synod.

CANON XVI (16)

But if by agreement and stipulation between the parties, the judges chosen be even fewer than the requisite number, no appeal therefrom shall remain.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod;
Canons XII, CV, CXI, CXXXI of Carthage.)

Interpretation

But if the men in Holy Orders and the clerics, including both the plaintiff and the defendant, Choose referees to decide their case, then if the number of referees chosen be less than that required by the rules laid down above – in the case of a bishop twelve; in the case of priest six; and in the case of a deacon three – it is not thenceforth permissible for the parties to the trial to take an appeal and have their case reviewed by a higher court, but, on the contrary, they must rest content with the verdict of the referees whom they have chosen.

Concord

Canon CV of this same Synod, as well as the civil laws[17] are consistent herewith. But Canon CXI of this present Synod states that the Synod nodded approval of the referees whom the bishops Maurentius and Sanctippus chose. Canon CXXXI of this Synod decrees that any bishop that fails to obey the verdict of referees shall remain excluded from communion until he does obey. See also Apostolic Canon LXXIV, Canon VI of the 1st Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod.

LINKS or Topical_Index

CANON XVII (17)

Care should be taken to see that the children of Priests shall not give any mundane spectacles, nor witness any. This, in fact, has ever been preached to all Christians, to the effect that wherever there are blasphemies they ought not to approach.

(Apostolic Canons XLII, XLIII;
Canons XXIV, LI, LXII, LXVI of the 6th Ecumenical Synod;
Canons XIII, LIV of Laodicea; Canonof Carthage.)

Interpretation

LINKS or Topical_Index

The present Canon commands that children of priests refrain from giving the exhibitions and plays that are staged in theaters and with horse races and bull-fights and other contests with wild beasts and animals, when they themselves, that is to say, have control over the horses and other animals; but neither must they stand or sit and look at such spectacles when they are given by other persons.[18] Not only children of those in Holy Orders, however, but all Christians in common are and always have been taught not to go near theaters and motion picture shows and the like, where many indecent things occur by means whereof the faith of Christians is blasphemed and insulted by infidels and disbelievers and other impious persons. See also CanonV of the 6th Ecumenical Synod, as well as Apostolic Canon XLII.

LINKS or Topical_Index

CANON XVIII (18)

It has pleased the Synod to decree that Bishops, and Priests, and Deacons shall not become farmers or procurators, nor derive any profit from anything that is shameful and dishonorable. For they ought to take into consideration that which is written: "No one serving God will entangle himself in worldly affairs: (II Timothy 2:4).

(Apostolic Canons VI, LXXXI, LXXXIII;
Canons III, VII of the 4th Ecumenical Synod;
Canon IX of the 6th Ecumenical Synod;
Canon IX of the 7th Ecumenical Synod;
Canons XI, II of the 1st-&-2nd Synod

Interpretation

Those in Holy Orders ought not to farm, i.e., rent real estate belonging to others, or become procurators, that is to say, more plainly speaking, caretakers and managers of worldly matters and mundane businesses of any kind (for the word *cura* is a Latin word signifying care and governing), as the present Canon decrees, nor ought they to take the proceeds from any undertaking that is shameful and dishonorable. A shameful occupation, for example, is that of being a whoremaster; dishonorable occupation, on the other hand, is that of owning or keeping a tavern, or a perfume shop, or that of practicing modes of healing, and the like. For if according to St. Paul no soldier meddles in other matters in order to please his

earthly king, how much more is it not true no soldiers of God in Holy Orders ought to involve themselves in worldly cares, in order to please their heavenly King. Read also Apostolic Canon VI and Canon the 6th Ecumenical Synod

CANON XIX (19)

It has pleased the Synod to decree that care should be taken to see that Anagnosts (or Readers), upon arriving at the age of puberty, either take a wife or choose to vow celibacy and continence.

(Apostolic Canon XXVI; Canon of the 4th Ecumenical Synod;
Canon VI, XIV of the 6th Ecumenical Synod; Canon XXXIII of Carthage.)

Interpretation

The present Canon decrees that when Anagnosts (Readers) arrive at the age of fourteen, they must be compelled either to take a wife for themselves or else to promise solemnly (i.e., to vow) to retain and maintain a state of virginity and of celibacy. But this Canon appears to have prevailed only in Africa, according to Zonaras, and not in any other regions.[18] See also Apostolic Canon XXVI.

LINKS or Topical_Index

CANON XX (20)

It has pleased the Synod to decree that if any Cleric lends or gives any money for the use of others, he shall receive the amount thereof in kind.

(Apostolic Canon XLIV;
Canon XVII of the 1st Ecumenical Synod;
Canon X of the 6th; Canon IV of Laodicea;
Canon V of Carthage; Canon XIV of Basil.)

Interpretation

This Canon, too, like Canon V of the present Synod, forbids clerics to take interest on money; no matter how much money they may lend to others, they must take the same amount back; and if they lend any kind of goods other than money, such as, for instance, wheat or other grain, or legumes, that is, peas, beans, lentils, or any other such thing, they must take back that same amount thereof, and not any more. Read also Apostolic Canon XLIV.

CANON XXI (21.)

It has pleased the Synod to decree that Deacons shall not be ordained before the age of twenty-five.

(Canon XIV of the 6th Ecumenical Synod)

Interpretation

Deacons ought not to be ordained, according to the present Canon, until they have become twenty-five years old.

Read also Canon XIV of the 6th Ecumenical Synod.

LINKS or **Topical_Index**

Canon XXII (22)

It has pleased the Synod to decree that Anagnosts (Readers)must not bow down in adoration or pay obeisance to the people.

(Canon XXXIII of the 6th Ecumenical Synod;
Canon XIV of the 7th Ecumenical Synod.)

Interpretation

This Canon forbids Anagnosts or Readers, upon finishing the reading of the divine words, to turn and bow down to the people (in the church), since they ought to bow down only to bishops and priests and deacons, but not also the multitude of laymen, and especially during the time of their active service.

LINKS or Topical_Index

CANON XXIII (23)

It has pleased the Synod to decree that Mauritania Stifensis, on account of the vastness of its territory, has been permitted, as it requested, to have a Primate, or chief Bishop, of its own, with the consent of all the Primates of African provinces and of all the Bishops thereof (as Primate of the Nunmidian territory assigned to him by the Synod).

Interpretation

This Canon, notwithstanding that it was a regional Canon, because of its saying that Mauritania was not to remain subject to the jurisdiction of the Metropolitan[20] of Numidia, on account of the vastness of the territory of the one as compared with the other, and the resulting difficult ell r bishops meeting together in a Synod or Synod a contrary, it was allowed to have its own Metropolitan in

spite of the fact that this Canon was a regional and "particular" Canon, it can be made a catholic and general Canon. For we learn from it that every other region covering a vast area, and consequently having portions at a great distance from other regions, ought to be allowed to have its own Metropolitan[19] for the same reasons

CANON XXIV (24)[21]

It has pleased the Synod to decree that when a Bishop or a Cleric is to be ordained, the decisions arrived at by the Synods as official pronouncements shall first be dinned into their ears, lest, when acting in accordance with the rules of the Synod, they should come to repent.

(Canon II of the 7th Ecumenical Synod)

Interpretation

Anybody who is ordaining a bishop or a cleric ought, according to this Canon, before commencing the ordination proper, to tell them what has been laid down as rules and definitions by the holy Synods, Ecumenical as well as Regional, both as concerning the right f aith and as concerning the right kind of life, and ecclesiastical decorum (or good order) and constitution (or established state), in order that by means of this teaching the candidates for ordination may learn the rules and definitions and Canons laid down by the Fathers of the Church, and when acting and living, both publicly and privately in accordance therewith, they may not repent like transgressors, if canonized (i.e., punished canonically) and Synodally reprimanded (or compelled to undergo ecclesiastical penalties) during the course of their present life, nor if chastised in the future life (since it is written, and in accordance with the definitions and rules of the Synods the real meaning of the words is clearer when expressed as follows: lest they repent, either in the present or in the future, if perchance they do anything contrary to the Canons and rules and definitions taught them, on the ground that they are sinning knowingly and wittingly). See also Canon II of the 7th Ecumenical Synod.

LINKS or Topical_Index

CANON XXV (25)

It has pleased the Synod to decree that the Eucharist must not be administered to the bodies of the dying. For it has been written: "Take, eat" (Matthew 26:26), but the bodies of dead persons can neither take nor eat anything. And it is further pleased to decree that the ignorance of Priests must not cause persons already dying to be baptized.

(Canon LXXXIII of the 6th Ecumenical Synod)

Interpretation

The Sixth Ecumenical Synod, borrowed its Canon LXXXIII from the present Canon that is to say, only as respects the prohibition of the administration of communion to dead persons. And see the Interpretation there. But the present Canon further decrees and prescribes that a priest must not baptize anyone unwittingly that has died and is dead[21] since dead persons can neither join forces with Christ nor renounce Satan, nor can they do anything else that is customarily required in connection with the rite of baptism. But as long as a person is still breathing he shall be allowed the right and be given the benefit of divine Baptism, according to Zonaras.

CANON XXVI (26)

Care must be taken, in accordance with the Definitions of the Synod held in Nicaea, with reference to ecclesiastical causes, to see that a Synod is convoked every year, to which all those occupying the chief seats of the provinces may send legates or deputies, choosing two or as many as they wish of the Bishops of their own Synods to represent them; in order that the authority in the body assembled may be plenary: for it is noteworthy that such causes often grow old to the ruin of the laity.

(Apostolic Canon XXXVII;
Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons LXXXI, LXXXIV, LXXXV, CIV of Carthage.)

Interpretation

Lest ecclesiastical cases and irregularities grow old, and with the passage of time become inveterate, as they arise from time to time, to the injury of the laity, the present Canon decrees that a Synod, or local Synod, of bishops must be held every year, as Canon V of the Nicene Synod also prescribes to which Synod all the Metropolitans may send two or more bishops from their province as deputies, or legates, that is, representatives to take their place at the meeting of the Synod; in order that the decisions arrived at by this Synod may have full authority, on the ground that all the Metropolitans joined in voting therefor.

But in the minutes of the present Synod it has been written that from Tripolis (Africa) a legate is to be sent to this annual Synod, owing to the scarcity of the bishops there. But Balsamon asserts that the sending of priests and of deacons as legates is not prohibited, as in fact was done at some Ecumenical Synods, to represent the Metropolitans. Read also Apostolic Canon XXXVII.

CANON XXVII (27)

If any one of the Bishops is accused, let the accuser bring the matter before the chief bishops in his own territory; and let the accused one not be excluded from communion until he has had a chance to defend himself in the court of those selected to try him; after being summoned in writing, if he fail to answer on the day set for his trial, that is, within a period of one month from the day on which he appears to have received the summons, unless he shows true and cogent causes preventing him from answering to the charges laid against him, in which event he shall be given another entire month in which to present his defense. But after the second month let him not commune until he has shown himself clean. If, on the other hand, he refuse to answer to the whole annual Synod, in order to let his case be disposed of there, he himself shall be judged to have pronounced a verdict of condemnation against himself. During the tune that he is not communing, let him not commune either in his own church or in the diocese. As for his accuser, if he does not fail to put in his appearance anywhere during the days that the matter is abroach, let him be in no wise prevented from communing.

But if at any time he should disappear by withdrawing, let the Bishop be restored to communion, and let his accuser be denied communion. Nevertheless, he shall not be deprived of the right to prosecute the case and to bring the charges into court in support of his accusation if he can prove, within the time specified, that he had been unable, and not unwilling, to answer. At the same time it is plain that, when the charges are brought into the court of the Bishops, if the person of the accuser is in disrepute, he ought not to be allowed to present his accusation, unless the matter be one involving a personal affair of his own, and not an ecclesiastical matter, in which event he shall be allowed to present his claim.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX, XXI of the 4th Ecumenical Synod;
Canons XIV, XV of Antioch; Canon IV of Sardica;
Canons VIII, XII, XVI, XCVI, CV, CXXXI,
CXXXVII, CXXXVIII, CXXXIX of Carthage.)

Interpretation

When any bishop is accused of anything, his accuser must prove the truth of the accusation before the Metropolitan of the bishop in question, according to the present Canon; but the accused bishop ought not to be at once excluded from communion with his fellow bishops directly after the charges are filed, unless he fails to appear for trial within a month's time after receiving the Metropolitan's summons to attend the court. But if he prove that it was due to true causes, and not fictitious ones, but to a really unavoidable cause, that he be prevented from attending, he shall be allowed another month's time. But if he fail to appear even within two months, he shell be excommunicated on account of his disobedience, until it has been proved that he is innocent of the accusation brought against him. If, on the other hand, he refuse to be tried either by the Metropolitan or by the Synod which assembles annually, he himself has condemned himself on account of his contumacy and contemptuous attitude. As long, however, as the accused bishop is under the penalty of excommunication he ought not to join anyone in communion either in his own province or in any other. As for his accuser, as long as he stands upon his charges, he ought not to be excommunicated pending the outcome of his accusation. If, however, he furtively depart from the court, and cannot be found, then and in that event the accused bishop shall be relieved of the penalty of exclusion from communion, while the accuser shall be excommunicated. If, nevertheless, he proves that it was not due to his will or contempt, but to some other reasonably good cause, that he failed to appear in court, he is not precluded from filing the accusation again. One thing is plainly evident, that if the accuser has a disparaged reputation or a dubious one, he ought not to be allowed to bring any charge against a bishop in regard to any ecclesiastical and religious matter. But as regards a matter of his own personal interests, relating to money and of a non-religious nature, he is to be allowed, no matter who he is. See Apostolic Canon LXXIV, Canon VI of the 2nd Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod.

CANON XXVIII (28)

If Priests or Deacons be accused, the legal number of Bishops selected from the nearby locality, whom the accused demand, shall be empaneled – that is, in the case of a Priest six, of a Deacon three, together with the Bishop of the accused – to investigate their causes; the same form being observed in respect of days, and of postponements, and of examinations, and of persons, as between accusers and accused. As for the rest of the Clerics, the local Bishop alone shall hear and conclude their causes.

(Canon IX of the 4th Ecumenical Synod;
Canon IV of Antioch; Canon XII, XVI of Carthage)

Interpretation

The preceding Canon related to accused bishops, while the present relates to priests and deacons, and it decrees that if they be accused, they are to choose – priest six, and a deacon three – strange bishops from their nearby parts, and let their own bishop try their cases together with these bishops. The aforesaid form and Canon XXVII and the same examination of persons accusing them are to be observed. As for charges against other, lower clerics, their local bishop alone tries and decides them. Read also Canon IX of the 4th Ecumenical Synod, and Canons XII and XVI of the present Synod.

LINKS or Topical_Index

CANON XXIX (29)

It has pleased the Synod to decree that children of Clergymen shall not enter into a matrimonial union with heretics or heathen.

(Canon XIV of the 4th Ecumenical Synod;
Canon LXXII of the 6th Ecumenical Synod; Canon X, XXXI of Laodicea.)

Interpretation

The present Canon commands that children of men in Holy Orders and of clerics are not to marry women that are heretics or infidels. Read also Canon XIV of the 4th Ecumenical Synod.

LINKS or Topical Index

CANON XXX (30)

It is decreed that Bishops and Clerics shall not leave any legacy to non-Orthodox Christians, even though these be blood relatives; nor shall Bishops or Clerics make such persons any gift of property of their own by bequest, as has been said.

(Apostolic Canon XL; Canons LXXXIX, Canon II of Carthage.)

Interpretation

Consistently with the preceding Canon, the present Canon decrees respecting heathen and heretics that bishops and clerics, when dying must not make non-Orthodox persons, whether infidels or heretics, co-heirs[23] with their relatives who are believers and belong to the Orthodox faith to their property in their will or testament, even though such infidels or heretics be blood relatives of theirs. This amounts to saying that bishops and clerics ought not to leave either an inheritance or a legacy, i.e., a gift, in their will to their heretical relatives. Nor even while alive ought they to give heretics goods or property of their own. In fact, even the civil law prohibit Orthodox Christians from leaving any inheritance or legacy to heretics. See also Apostolic Canon XL.

CANON XXXI (31)

Let Bishops not cross the sea except by express consent of the chief see of the same Bishop of any particular diocese, that is, unless by exception he receive from the primate himself the letter called of release, in due form, or, more explicitly, a parathesis, i.e., a commendation.

(Apostolic Canons XII, XXXIII; Canons XI, XIII of the 4th Ecumenical Synod;
Canon XVII of the 6th Ecumenical Synod; Canon VI, VII, VIII XI of Antioch;
Canons XLI, XLII of Laodicea; Canons VII, VIII of Sardica;
Canons XCVII, CXVI of Carthage.)

Interpretation

The present Canon forbids the bishops of Africa from going overseas that is to say, to Italy; and any other bishop from leaving his province and going to a remote region. These bishops ought rather to stay at home and wait upon their churches, and give daily attention to their flocks, i.e., to the laities entrusted to them. The only time they are allowed to depart is when they are equipped with letters obtained from the other bishops, properly and by way of exception from their primate the Metropolitan or patriarch, and called letters of release, giving express consent and declaring that their departure is necessary and that they are given dimission, i.e., leave to depart; or "in due form" stands for signed and commending and introducing them to those persons to whom they are going. See also the Interpretation and Footnote to Apostolic XII.

LINKS or Topical_Index

CANON XXXII (32)

It has pleased the Synod to prohibit the reading of anything besides the canonical Scriptures in church under color of divine Scriptures. The canonical Scriptures are the following, to wit: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, Judges, Reigns 4, Paralipomena 2 books, Job, the Psalter, the 4 books of Solomon, the 12 books of the Prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Tobit, Judith, Esther, the 2 books of Ezra; of the New Testament, the 4 Gospels, Acts of the Apostles (one book), the 14 Epistles of Paul, the 2 of Peter the Apostle, the 3 of John the Apostle, the I of James the Apostle, the 7 of Jude the Apostle, the Revelation of John (1 book).

(Apostolic Canon LXXXV; Canons LI, LX of Laodicea;
Canon XIV of Carthage; St. Gregory the Theologian in his Epics:
Canonical epistle of St. Athanasios 39; Amphiloch. Iconious diiamb.)

Interpretation

The present Canon decrees that in church nothing else shall be read that purports to be any Holy Scriptures besides these canonical books which arc herein mentioned by name, and concerning which see also Apostolic Canon LXXXV and the Footnote thereto.

CANON XXXIII (33)

It is decreed that subdeacons who attend to the Mysteries, and Deacons and Priests, and even Bishops, on the same terms, must abstain from their wives, so as to be as though they had none; which if they fail to do they shall be removed from office. As for the rest of the Clerics, they shall not be compelled to do this, unless they be of an advanced age; but the rule ought to be kept in accordance with the custom of each particular church.

(Apostolic Canon V;
Canons XII, XIII, XXX, XLVIII of the 6th Ecumenical Synod;
Canon IV of Gangra; Canons III, IV, XIX of Carthage; I Corinthians 7:29.)

Interpretation

The present Canon, in a manner similar to that of Canons III and IV of this Synod, decrees to the effect that the subdeacons who attend to the Mysteries (concerning which see Canon of the 6th Ecumenical Synod), and deacons and bishops, must maintain a state of virginity and keep away from their wives by common consent[25] in accordance with the terms and vows they made before their ordination, in order to conform with that Apostolic saying even if they have wives it is as though they had none at all. But if they fail to keep this rule, they are to forfeit their rank and order of their clericate or, more expressly speaking, they are to be deposed. But as regards the rest of the lower clerics, namely, Anagnosts, Chanters, Janitors (doorkeepers), Exorcists, and the others, they are not to be compelled to remain virgins in abstinence from their wives, except only when they reach what is called old age (for though according to St. Basil the Great sobriety in old age is not sobriety, but powerlessness for licentious behavior, one who fails to keep temperate and continent in his old age is certainly very licentious and dissolute, and of a sort such as a cleric ought not to be); but they ought to follow whatever custom obtains in the particular church to which the cleric in question belongs. The 6th Ecumenical Synod, in its Canon XIII, took the expression "on the same terms" to stand for the meaning of the expression "in the same parishes." And read that Canon and its Canon XII, Apostolic Canon V, and Canon XIX of the present Synod.

CANON XXXIV (34)

It has pleased the Synod to decree that no one shall sell any ecclesiastical property, or anything owned by a church; which thing, if it affords no revenue, and there is a, serious exigency, should be presented to the eyes of the Primate (or Chief Bishop), and together with the fixed number of Bishops, he should deliberate as to what ought to be done with it. But if there be such an urgent exigency of the church as to preclude deliberation before the sale, the Bishop must call in neighboring Bishops as witnesses, taking care to point out to the Synod all the circumstances that have beset his church; which if he fail to do so, he shall be responsible to God and to the Synod, and shall be alienated from his own honor.

(Apostolic Canons XXXI, XLI; Canon XII of the 7th Ecumenical Synod; Canon XV of Ancyra; Canon XXIV of Antioch; Canon XL of Carthage; Canon II of Cyril.)

Interpretation

Church property ought to be inalienable and irremovable from the churches owning it. For this reason the present Canon forbids every bishop to sell anything belonging to his church. But if it should happen that any real estate of a church fails to produce fruits or a profit, and an occasion arises in which it becomes necessary to sell the property owing to some urgent exigency, the bishop must communicate this fact to the Metropolitan, and they must take counsel and deliberate concerning this matter with the twelve bishops appointed for this purpose. But if there should ensue any such great urgency that time does not suffice for such interrogation and the holding of a deliberate Synod, he must at least call in the neighboring bishops as witnesses, in order to be able to use their testimony as evidence to show to the Synod which is held annually and declare all the circumstances and needs of his church, on account of which he was compelled to sell the real estate. If he fail to do this, he is to become responsible both to God and to the Synod, and is to be shorn of his prelatical dignity and deposed. See also Apostolic Canon XXXVIII.

CANON XXXV (35)

It has likewise been, decided that if at any time Priests or Deacons be proved to he guilty of any grave offenses[26] which would necessarily render them liable to removal from the ministry, let no hands be laid upon them as penitents, or as faithful laymen, nor let them advance to any rank of the Clergy because of their being re-baptized.

(Apostolic Canons XXV, XLVII, LXVIII; Canons of Basil III, XXXII, XLIV, LI; Canon XXI of the 6th; Canon LVII of Carthage.)

Interpretation

It used to be a custom whenever sinners repented and confessed their sins on coming to church, the bishops would lay their hands upon them, or with their consent and royal the priests would do so, inside the church, that is to say[27] and then by uttering prayers they would excommunicate them and assign them the stations of penitents, each of them according to the particular sin he was guilty of. The present Canon therefore is decreeing that that act of laying on the hands is not to be performed in regard to those priests and deacons who have been proved guilty of any grave offense and on this account have been deposed from holy orders, nor are such persons to be placed in the stations assigned to the penitent faithful laymen of the church, and be, like these, excommunicated. For the chastisement alone of deposition is sufficient for them according to Apostolic Canon XV, which the reader is advised to consult. Nor ought such excommunicated persons to be re-baptized in order that by allegedly being purified through baptism they may be considered to have been freed from the sins they committed, and be again ordained priests and deacons, since it is an impiety for holy baptism to be done over again (and concerning this see Apostolic Canon XLVII) and for an ordination to be repeated, according to Apostolic Canon LXVIII.

CANON XXXVI (36)

It has pleased the Synod to decree that in the event that Priests and Deacons and the rest of the lower Clerics complain about the courts of their own bishops in reference to whatever causes they may have, the neighboring Bishops shall hear their cases, and with the consent and approval of the same Bishop, the Bishops invited by them shall dispose of their differences.

Wherefore, though they may think that they have a right to appeal in regard thereto, let them not carry the appeal to courts overseas, but only to the primates of their own provinces, as has been prescribed many times in regard to Bishops. As for those men who do take an appeal to overseas courts, let them be admitted by no one in Africa, to communion.

(Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod; Canons XI, CXXXIX of Carthage.)

Interpretation

The present Canon decrees that priests and deacons and the lower clerics must have their cases tried by their own bishop. If, however, they should complain about the trial held and the decision rendered by their own bishop, they ought to invite the nearby and neighboring bishops, in order that they and the bishops who tried their case may consider their differences. But if they will not accept the trial held by neighboring bishops whom they have invited, they must appeal their case to the Metropolitan of their province, just as we directed to be done in the cases of bishops. If, however, they take an appeal to courts overseas, i.e., those of Italy and of Rome, or more generally speaking, to remote courts or those beyond boundaries, let them be excluded from communion by all the bishops of Africa. Canon CXXXIV of this same Synod is almost identically the same as the present Canon. Read also Canon VI of the 2nd Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod, and Canon XI of this same Synod. See also the Footnote to Canon IV of Antioch.

CANON XXXVII (34)

It has pleased the whole Synod to decree that in, regard to anyone on account of his indolence, whether a Bishop or any Cleric whatsoever, who has been denied communion, if during the time of his communion before he has been heard he should dare to participate in communion, let him himself be judged to have pronounced sentence upon himself.

(Apostolic Canons XII, XIII, XXXII; Canon V of the 1st Ecumenical Synod;
Canon VI of Antioch; Canon XIV of Sardica.)

Interpretation

A bishop, or any other cleric whatever, who has been excommunicated on account of the sin of negligence, but who insists that he was not excommunicated justly, ought nevertheless to remain under the penalty of excommunication and of exclusion from communion until his case has been examined by others who are his superiors. But if before it has been examined and determined whether or not he was excommunicated for a good reason he should himself dare to commune with others and to trample underfoot the excommunication, it is manifest that by this show of contempt he is causing a rightful verdict of condemnation to be pronounced against himself, as the present Canon decrees. See also Apostolic Canon XXXII.

CANON XXXVIII (38)

It has pleased the Synod to decree that a person accused or the one accusing him is in fear of violence at the hands of an impetuous mob in the region from which the one accused hails, he shall choose himself a region that is the nearest thereto where he mill have no difficulty in producing witnesses and where the matter can be settled.

(Apostolic Canon LXXV; Canon II of the 1st Ecumenical Synod;
Canon CXL of Carthage.)

Interpretation

If clerics happen to have a dispute with each other, and one of them, the plaintiff, that is to say, is afraid to have the case tried in the home region of the cleric who is being accused by him and being made the subject of charges or being cited before a court, either by reason of a fear that the defendant's relatives and friends may rise up against him, or because of his being unable to bring witnesses for the prosecution to that place – if, I say, the accuser is afraid, the present Canon decrees that he shall be allowed to choose some other region near there in which his case can be tried. I said "near there" so that the judges could go there too to try it, and the witnesses could easily offer their testimony, and consequently so that the case being tried can be brought to a conclusion; and not for him to be allowed to choose a region where it would be difficult for the judges and the witnesses to go, and the trial might consequently never be finished – as is done by some cunning persons who want to escape trial because they know that they are wrong. See also Apostolic Canon LXXV.

CANON XXXIX (39)

It has pleased the Synod to decree that if any Clerics or Deacons whatever fail to obey the orders of their Bishop when the latter wishes to advance them to a higher position for cogent reasons of their churches, then and in that case neither shall they serve in the capacity of the rank which they refused to leave.

(Canon of Basil LXXXIX.)

Interpretation

All men who become Anagnosts, Chanters, Subdeacons, or mere clerics and servants of the Church must be so worthy that whenever the need calls for it they may be promoted to higher ranks in Holy Orders, as is disclosed by St. Basil the Great in his canonical epistle addressed to *chorepiscopi,* which constitutes his Canon LXXXIX. For this reason the present Canon decrees that all clerics and deacons, i.e., servants (for the Greek noun *diaconi*, or deacons, is here taken with reference to all servants, according to Zonaras, and not only with reference to persons who have been ordained deacons; and this is plainly evident also from the Greek verb *diaconeso*, meaning to serve, which is employed further below) – all clerics, I say, and servants who fail to comply with the orders of their bishops, who on account of some need or want of their churches are inclined to promote them to higher ranks, as, for instance, subdeacons to deacons, or deacons to priests – these persons, I say, shall not be allowed to remain even in that rank which they refused to leave, not because of any reverence, according to the aforesaid exegete, or because of any lack of merits or of worthiness, but owing to contemptuousness and disobedience or perhaps even to the troublesomeness or toilsomeness of the higher rank: which is the same as saying that they shall be deposed or ousted from service.[29]

CANON XL (40)

It has pleased the Synod to decree with regard to Bishops, Priests, Deacons, or any Clerics whatever, who owned nothing to begin with, that if in the course of their service in an episcopate or during their office, they buy any fields or any territories whatever in their own name, they are to be considered as though guilty of having made an inroad upon the Lord's business or the Lord's things, unless they should therefore when reminded of this agree to donate these things to the Church.

If, on the other hand, the liberality of anyone or succession by descent should bring them anything personally, even of that they shall bestow upon the Church whatever portion they are willing to give her. But if even after offering it to her, they should backslide, or go back on their word, being unworthy of ecclesiastical honor, let them be judged to be reprobates.

(Apostolic Canon XL; Canon XXIV of Antioch;
Canon XXII of the 4th Ecumenical Synod;
Canon XXXV of the 6th Ecumenical Synod;
Canons XXX, LXXXIX of Carthage.)

Interpretation

The present Canon decrees that all bishops, priests, deacons, and mere clerics who were formerly poor but who have acquired subsequently to the episcopate or the clericate *latifundia* (i.e., large landed estates), or any other farming lands or real estate whatsoever – all these persons, I say, if they refuse to dedicate that, property to that church of which they are bishops or clerics, shall be deposed, as being graspers and having robber-like usurped church property, since it was with the money which they derived from the Church that they purchased it. But from property which they came by either through inheritance from relatives of theirs or as a result of the liberality of somebody or a gift given to them personally (or at any rate not in order to have them distribute it, to poor people, say, or to spend it on slaves; for they are not required to dedicate such things to the Church; but, on the contrary, in order that they may keep it for themselves), even of those things, I say, they ought to leave to their church that which they are inclined to give her. But if they at first are minded to give her some of it, and afterwards repent, they are to be judged unworthy of the ecclesiastical rank which they have, on the ground that they are useless and reprobate creatures.
Read also Apostolic Canon XL.

CANON XLI (41)

It has pleased the Synod to decree that Priests shall not sell any property of the Church in which they were ordained if it be without the consent and approval of their own Bishop, in like manner as it is not permissible to Bishops to sell any lands of the Church without the knowledge of the Synod or of their own Priests. There being therefore no need or necessity, neither is it permissible to a Bishop

to misappropriate or embezzle anything out of the funds, or "title," of the ecclesiastical treasury, or "matrix."

(Apostolic Canons XXXVIII, XLI; Canon XXVI of the 4th Ecumenical Synod; Canons XI, XII of the 7th Ecumenical Synod; Canons XXIV, XXV of Antioch; Canon XV of Ancyra; Canon VII of Gangra; Canon XXXIV of Carthage; Canon X of Theophilos; Canon II of Cyril.)

Interpretation

Neither have priests, according to this Canon, any right or permission to sell any property of that church to which it has been dedicated, without the consent and approval of their bishops; nor, conversely, have bishops any right or permission, without any necessity, to sell, or to misuse, anything that is listed iii the title (for the superscription and the cause, and the book itself are called the title) of the Ecclesiastical Matrix[30] or register, which is the same as saying whatever is recorded in the Codex of the Episcopate, without the consent and knowledge of the Synod and of his priests, since they too must have cognizance of matters concerning the government and administration of the affairs of the church, and especially their stewards, or oeconomi. See Apostolic Canon XXXVIII.

CANON XLII (42)[31]

It is decreed that Bishops and Clerics shall not let their children go away sui juris, i.e., with the right to choose for themselves what they are to do, by virtue of an emancipation, unless they are convinced as touching their manners and their age. Lest they lead them into sins.

(Canon XV of Gangra.)

Interpretation

The word emancipation is Latin (though written in Greek characters in the above Canon). It denotes the right of self-control given by fathers to their sons when they are not yet of age. So what the present Canon says is that bishops and clerics may not set their children free and emancipate them from their control unless they have first become convinced by works or deeds, that not only are they well-intentioned (i.e., good in mind) but also that they have attained to the age of discretion and know how to manage themselves.

Since if they should set them free before having trained them in regard to what is good and what is virtuous and before they have attained to the age that is susceptible of reason and prudence (see the Footnote to Canon XL of the 6th Ecumenical Synod), they themselves will be accomplices in the sins of their children which the latter will commit after being left free to do as they please[32.] See also Canon XV of Gangra.

LINKS or Topical_Index

CANON XLIII (43)

It is decreed that Bishops, Deacons, and Priests shall not be ordained before they have made all persons in their home Orthodox Christians.

(Apostolic Canon LXXXIL)

Interpretation

If bishops and deacons and priests are under obligation to teach all others who are disbelievers and misbelievers, and to guide them into Orthodoxy, how much more they are obliged to do so with unbelieving and heretical children, or perhaps women or slaves or servants in their own house! Therefore the present Canon decrees that they themselves are not to be ordained bishops, or priests, or deacons unless they first make all the members of their household. *"For,"* says St. Paul, *"if anyone know not how to rule his own household, how shall he take care of the church of God?"* (I Timothy 3:5).

LINKS CANON XLIV (44)

It is decreed that in the sanctuary nothing else than the Body and the Blood of the Lord shall be offered, as the Lord Himself prescribed, that is, bread and wine mixed with water. As for first fruits, whether honey or milk, at the Mystery of the infants, though for the most part offered at the altar, let it nevertheless have a blessing of its own in proper fashion, so that it may stand apart from the sanctification of the Lord's Body and Blood. But let nothing else be offered among first-fruits than grapes and grain (or wheat).

(Apostolic Canons III, IV;
Canons XXVIII, XXXII, LVII, XCIX of the 6th Ecumenical Synod)

Interpretation

The present Canon commands that nothing else shall be offered at the Holy Mysteries but bread, on the one hand, to be trans-essentiated into the Body of Christ, and on the other hand wine to be turned into the Blood of Christ, and water to be mixed with the wine, to serve as a type, or typification, of the water which came out of the Lord's side. But inasmuch as it had become customary for milk and honey to be offered at the altar on a certain fixed day for the Mystery of the infants (that is to say, in behalf of and for the purpose of helping and saving infants, who are nourished mainly with milk and honey, in accordance with that prophetic utterance saying, *"butter– a product of milk-and honey shall the child – sc. Jesus – eat,"* by way of indicating the true humanity, as Coressios interprets this passage), let them be offered, but yet with care not to combine these things with the Lord's Body and Blood, of course, but, on the contrary, in such a manner that they may have a peculiar and special place and blessing, as first-fruits. Of other first-fruits of produce and crops nothing else is to be offered at the altar but grapes and ears of wheat when they become ripe. Read also Apostolic Canon III, and Canon XXXII of the 6th Ecumenical Synod, from which the present Canon has been taken verbatim. The offering of honey and of milk, however, was repealed, or rather modified, by Canon LVII of the same 6th Ecumenical Synod.

CANON XLV (45)

Clerics or continent men shall not, except by special permission and consent of their own Bishop, or of the Priests, come into the presence of widows or of virgins. And let them not do so by themselves (i.e., all alone), either, but only when accompanied by fellow clerics or by persons with whom Bishops and Priests alone have admission to women of that description, or where there are present Clerics or some honorable Christians.

(Canon III of the 1st Ecumenical Synod;
Canons XVIII, XXII of the 7th Ecumenical Synod;
Canon XIX of Ancyra; Canon LXXXIX of Basil.)

Interpretation

On account of the suspicions of the majority of people the present Canon forbids clerics or continent[33] men to enter the houses of widows or virgins, except only if they enter by leave and permission of the bishop (if he himself, that is to say, needs to send them), or with his consent (if they ask to go of their own accord). Yet even when the bishop allows them to do so or complies with their request, let them not enter the homes of such females all alone, but only together with their fellow clerics, or together with those men with whom bishops and priests are accustomed to visit such women, or let them converse with those women in places where there are clerics and some other honorable Christians present, for the sake of avoiding scandal. See also Canon III of the First Ecumenical Synod.

CANON XLVI (46)

It is decreed that the Bishop of the chief see shall not be called the Exarch of the Priests, or the High Priest, or anything else of the kind, but only Bishop of the chief see.

(Apostolic Canon XXXIV.)

Interpretation

As a rebuke to the arrogance and self-conceit of some ecclesiastics, the present Canon decrees that the bishop of the see is not to be called the Exarch of Priests, or the High Priest or any other high-sounding and proud name. For this is alien to and unbecoming to bishops, the imitators of Jesus the humble-hearted. Instead, they are only to be called the bishop of the chief see. See the Footnote to Apostolic Canon XXXIV.

CANON XLVII (47)

It is decreed that Clerics shall not enter taverns for the purpose of eating or drinking, unless. when driven to them for shelter.

(Apostolic Canons XLII, XLIII, LIV;
Canons IX, L of the 6th Ecumenical Synod;
Canon XXII of the 7th Ecumenical Synod;
Canons XXIV, LV of Laodicea.)

Interpretation

Clerics must not enter taverns in order to eat and drink, according to the present Canon, unless they be compelled to do so as wayfarers in need of a place to put up for the night or a place of shelter (Note of Translator. The Greek words in the

original here indicate that what the authors had in mind was what would nowadays be termed an inn or hotel, and not what is now known as a tavern or "pub," a place that no religious zealot such as priest or deacon ought to be allowed to enter under any circumstances or pretext whatsoever.)

LINKS or Topical_Index

CANON XLVIII (48)

It is decreed that the holy rites of the altar shall not be performed except by fasting men, with the exception of a single day in the year on which the Lord's Supper is celebrated. But if during the late afternoon any men have died, whether Bishops or other persons, and a parathesis (or commendation) is made for them, let it be done with prayers alone, if those making it be found to have eaten a breakfast.

(Apostolic Canon LXIX; Canons XLIX, L, LI, LII of Laodicea;
Canons VIII, X of Timothy; Canon I of Dionysios.
Canons XXIX, LXXXIX of the 6th Ecumenical Synod;)

Interpretation

The first part of the present Canon, which specifies that during Great and Holy Thursday is corrected and cited verbatim in Canon XXIX of the 6th Ecumenical Synod, and see the Interpretation of it there. The remaining part of the Canon appears to have been something like this. Whenever someone died it was the custom on that day for a liturgy to be celebrated, perhaps in order to commemorate the deceased person. So then this Canon says that if any bishops or laymen died in the late afternoon, and those priests who were about to make the commendation by means of commemorative services to effect the reconciliation of the souls of the deceased with God happened not to be fasting, but, on the contrary, to have eaten a meal, let the holy liturgy be dispensed with and omitted, and instead thereof let the parathesis of their funeral songs or what is now commonly called the parastasimon, be substituted.

CANON XLIX (49)

It is decreed that Bishops or Clerics must not banquet in church, unless it should happen that while passing through they have to put up there as guests. Even laymen must be prevented as far as possible from holding such banquets.

(Canons LXXIV, LXXVI, LXXXVIII of the 6th Ecumenical Synod;
Canon XXVII of Laodicea; Canon XI of Gangra.)

Interpretation

Bishops and clerics must not hold banquets inside churches, according to the injunction of the present Canon, except only that they may eat in them in case they happen to be compelled to be in a strange region and have no place to put up in for the night or for the time being. But even laymen ought to be prevented from holding such banquets in church. Read also Canon of the 6th Ecumenical Synod.

CANON L (50)

It is decreed that penalties be fixed in respect to time by judgment of Bishops in accordance with the difference in sinful deeds. But no Priest may release a penitent from his penalty without the consent and approval of the Bishop, except if necessity drive him to do so in the absence of the Bishop. As for any penitent whose offense is public knowledge and noised about, as one agitating the whole church, let the (Bishop's) hand be laid upon him before the apse.

(Apostolic Canon XXXIX; Canons VI, VII of Carthage.)

Interpretation

Inasmuch as the Lord granted the Apostles the right to bind and to loose, while bishops have the type, or formal aspect, of Apostles, the present Canon on this account commands that according to the differing character of sinful deeds (see Canon XII of the First Ecumenical Synod, and especially Canon CII of the 6th Ecumenical Synod) the bishop must fix the duration of the penalty which penitents have to do, or, more explicitly speaking, he must specify how long they are to remain under sentence bound. No priest, on the other hand, may release, or free, a penitent from the sentence imposed upon him, without the consent and express permission of the bishop, excepting only if the penitent be in danger of death and the bishop is not present, but, on the contrary, is absent far away. But if anyone is guilty of a public sin, or, in other words, one committed in a public place (for that is what this Latin word, translated in the Greek text as "publikon," denotes), and noised abroad, so that owing to its heinous character the evil provokes all Christians, either to imitate it or to talk about it – if, I say, any such sinner should repent, let the hand of the bishop be laid upon him, or, with his consent and approval, that of a priest, not inside the church as is done in the case of other penitents (see Canon LXXV of the present Synod.), but outside the apse, i.e., the porch (propylaeum) and narthex (just as it was laid also upon those

returning from heresies) – of Canon VII of the 2th Ecumenical Synod – in order that they may stand weeping outside the court of the church, since such persons, because of their sinning publicly and openly, are not considered to be even confessed sinners.

LINKS or Topical_Index

For what is called confession is a disclosure or revelation of a secret or hidden sin. But how are these persons to be considered to have confessed their sin which was already common knowledge? Read also Apostolic Canon XXXIX and Canon VII of the present Synod.

CANON LI (51)

It is decreed that holy virgins when separated from their fathers by whom they were being watched over shall be entrusted to the care and protection of the most chaste women at the instance of the Bishop, or when he is absent at that of the Priest, or are to be allowed to watch over one another while dwelling together under the same roof, lest by wandering about anywhere and everywhere they damage the reputation of the Church.

(Canons III, XIX of the 1st Ecumenical Synod;
Canon XVI of the 4th Ecumenical Synod; Canons VI, CXXXV of Carthage.)

Interpretation

The consecrated girls mentioned in Canon VI of the present Synod are the same ones who are called holy virgins in the present Canon, which decrees that since they have been deprived of the provident care and constant vigilance of their carnal father, and have been consecrated to God, as having vowed themselves to a life of virginity, they must, at the instance of the bishop, or when he is away at the instance of the priest, be consigned to chaste and modest women, to dwell together with them, and to be trained in virtuousness, ox if they cannot stay with them to dwell at any rate all together with one another, in order that one may observe and watch over the other, lest by going about here and there in a disorderly manner they induce disbelievers to form bad opinions about the Church, or, more precisely speaking, about the aggregate of the faithful. See also Canons III and XIX of the Ecumenical Synod, and Canon XVI of the 4th Ecumenical Synod.

LINKS or Topical_Index

CANON LII (52)

It is decreed that as regards persons who are ill and unable to reply in their own behalf, they are then to be baptized when of their own free will and choice they may give testimony about themselves at their risk.

Interpretation

The present Canon decrees that if while persons are catechumens they suffer an impediment o£ speech owing to some illness and in consequence when asked whether they wish to be baptized they are unable to give an articulate reply because of their illness, then, I say, they shall be baptized when they themselves shall indicate of their own accord that they wish to be baptized and at their own risk ask for holy baptism, if, that is to say, they do not retain a belief that they are in danger. It is thus that the Canon is interpreted by Zonaras, Balsamon, Aristenos, and Armenopoulos (section V. caption 6). But I like better the interpretation liven to this canon by the Anonymous Expositor, who says that persons unable to reply with their own mouth in holy answers customarily made in the matter of divine baptism are to be baptized only then when sponsors seeking to have them baptized and answering in their behalf solemnly testify that they undertake the risk if later those sick persons were unwilling of their own accord to undergo baptism[35] though if before their illness they asked to be baptized, but for some reason postponed the matter, they ought to be baptized even if unable at this time to reply, according to Zonaras. Read also Canon XII of Neocaesarea.

LINKS or Topical_Index

CANON LIII (53)

It is decreed that grace or absolution shall not be denied to actors and mimes, and to other such persons or to apostates, when they repent and return to God.

(Apostolic Canon LII; Canon LXXII of Carthage.)

Interpretation

Neither those persons who set up stages and tents and in them play various roles or parts, nor those who mimic at times slaves or servants, and at other times generals or other army officers, and even women or other persons, nor any other such players and dancers, and jugglers, nor even those persons who have denied Christ, ought, according to this Canon, to be refused by a bishop or a confessor when they repent and return to God; on the contrary, accepting all on an equal

footing, he ought to give them grace, that is to say, more plainly speaking, remission of sins, which is accorded by the grace of God, and absolution, or, more explicitly speaking, release of them from suitable penalties whereby God becomes reconciled with them. Read also Apostolic Canon LII.

LINKS or Topical Index

CANON LIV (54)

Let it be permissible furthermore to have the sufferings of the Martyrs read (in church) whenever their anniversaries are being celebrated.

(Apostolic Canon LXXXV; Canons LI, LX of Laodicea;
Canon XXXII of Carthage; letter No. 39 of Athanasios;
St. Gregory the Theologian in his Epics; and Canon of Amphilochios.)

Interpretation

Since the present Synod also appointed, in its Canon XXXII, the books to be read in church in the way of canonical Scriptures, it now prescribes in the present Canon that in addition thereto it is permissible for the synaxaria to be read in church, which contain narratives of the sufferings of the Martyrs of Christ, when the memory of each Martyr is being celebrated. See also Apostolic Canon LXXXV.

CANON LV (55)

It has pleased the Synod to move that we ask our brethren and fellow priests Siricius and Simplicianus concerning only the infants that are being baptized by the Donatists, as to whether this, which they did not do as a result of any intention of their own, but through the error of their parents, might prevent them from being advanced to the ministry of the holy altar when as a result of their own soterial intention and choice they may return to the Church of God.

(Canons LXVI, LXXV, LXXVI, CXC, C, CI, CII, CIII, CX, CXXVIII,
CXXIX of Carthage.)

Interpretation

In the present Canon this Synod decides to ask their fellow bishops in Italy how they ought to treat infants baptized by the Donatists[35] and whether these children ought to be made priests when they have the baptism of heretics and return to

Orthodoxy upon coming of age and attaining to knowledge. In its Canon LXVI it decrees that these children be received into Orthodoxy by the laying on of the hand of the bishop or priest and anathematization of the error of the Donatists, without being re-baptized; and if they exhibit a good life both in public and in private, they are to be made clerics. But in its Canon LXXV it states that they deemed it best to treat the Donatists mildly and peaceably, with a view to inducing them to embrace the truth. In Canon LXXVI it asks the rulers of Africa to make an investigation respecting the churches of the Orthodox which were in the hands of the Maximiniasts, who belonged to the heresy of Donatus. In its Canon LXXVII it accepts those among the Donatists who have been ordained and their ordinations (even though these have not been accepted by the Synod concerning them which was held in Italy), especially on account of the dearth of priests in Africa, and for many other reasons. In Canon LXXVIII it decrees that legates be sent to the Donatists to invite them to unite with the catholic church and make peace. Moreover, in Canon XCIX it decrees that every bishop too must talk with the leaders of the Donatists in his own province concerning such a union. In the Canon of the Synod it seeks help and an alliance from the emperors as against the Donatists, just as the chief captain (mentioned in the Acts of the Apostles) helped St. Paul. In Canon CI it asks the same persons (i.e., the emperors aforesaid) to confirm the law of Emperor Theodosios also with regard to the Donatists, which law provides that any persons ordaining heretics, or ordained by them, or allowing them to officiate, shall be fined in the sum of ten pounds of gold. In Canon II it seeks to have the law renewed and to have it enforced as against the Donatists which decreed that heretics were not to receive any inheritance or any gift. In Canon CIII it wants to have letters of thanks sent to the effect that a union with the Donatists was achieved in Carthage. And lastly in Canon CX it decrees that bishops and laymen returning from the Donatists are welcome, and that if any laymen among them wish after their return to have their former bishops, they are not to be denied this privilege. In its Canons CXXVIII and CXXIX concerning territories it defines those held by the Donatists, whether before the laws of the Emperors or after those laws.

CANON LVI (56)

As concerning the faith of the Synod held in Nicaea as exhibited in its tractate we have learned that it is true that as concerns the rule that the holies are not to be administered after breakfast, in order that they be offered (only) by persons fasting, as is becoming, this was affirmed at that time.

(Canon XXIX of the 6th Ecumenical Synod; Canon XLVIII of Carthage.)

Interpretation

Tractate, or *tractatum* in Latin, denotes a resolution and objective, according to Zonaras, but according to Balsamon it signifies a trial (or test) and examination. The present Canon, therefore, says that in the course of the examination and trial concerning faith which the First Synod held, we have learned that this too was affirmed and established, to wit, that the holy Mysteries are not to be offered, or, more explicitly speaking, priests are not to celebrate liturgy after eating, but (only) when fasting. This, however, is not to be found in the Canons of the First Ecumenical Synod. See also Canon XXIX of the 6th Ecumenical Synod.

LINKS **or** **Topical_Index**

CANON LVII (57)

It is decreed that it is not permissible for persons to be re-baptized, or to be re-ordained, or, for Bishops to move .from one see to another. Accordingly, it is further decreed that the one who refused to obey the mild reminder offered him by Your Holiness, and to let the unpardonable error be corrected, shall be forthwith deprived of office with the aid of the civil authority, and, if the form of procedure, has been kept, he shall not be accorded a trial by the Synod.

(Apostolic Canons XIV, XXVII, XLVII LXVIII;
Canon IX of the 1st-&-2nd Synod; Canon V of Antioch;
Canons LXII, LXXVI, LXXXIII, XCIX, C, CVI, CVII of Carthage.)

Interpretation

The present Canon commands that neither persons baptized by Orthodox ecclesiastics shall not be baptized a second time, in accordance with Apostolic Canon XLVII, nor shall those ordained by Orthodox prelates be ordained a second time, in accordance with Apostolic Canon LXVIII, nor shall bishops change from one province to another, in accordance with Apostolic Canon XIV. Read these Canons in conjunction with the rest of the Canons cited in the parallel references.

But, since a certain bishop by the name of Cresconius left his own episcopate and intruded upon an alien episcopate, known as Beken (also spelled Becken), and though for this reason many times ordered to leave it he refused, the present Canon decrees that, on the ground that he refused to obey and to correct this unpardonable evil, he is to be ousted from the alien church with the civil power of the magistrates. If, however, the form of procedure has been kept in regard to him, or, in other words, if he was reminded in accordance with the Canons and remained contumacious, he is to be expelled first from the Synod of the bishops, and be deposed, and afterwards when thus deposed, as then being a layman, he shall be turned over to the magistrate. See also all the Apostolic Canons cited in the margin.

CANON LVIII (58)

The ancient form shall be kept, in order that not less than three of the Bishops required for ordination shall suffice.

(Apostolic Canon I; Canon IV of the 1st Ecumenical Synod;
Canon III of the 7th Ecumenical Synod; Canon XIX of Antioch;
Canon XIII of Carthage;
the memoirs concerning Love and Bagad.)

Interpretation

The old Canon of the Apostles and of the subsequent Synods must be kept, and especially Canon IV of the First Ecumenical Synod, which this Synod promises in its Canon I to follow, just as the present Canon decrees that fewer than three bishops shall not ordain another bishop by the rite of holy prayers.[37] See also Apostolic Canon I.

CANON LIX (59)

It is decreed that if at any time we proceed to choose a Bishop and some objection should arise, since such contingencies have been dealt with among us, it is overbold for only three persons to be required for the purpose of purifying one about to be ordained; but to the said number let there be added one and two; and in the presence of the laity for whom he is to be ordained let the persons objecting to him be investigated first, for later the evidence against him shall be weighed: and when he proves clean in public sight, may he then be ordained.

(Apostolic Canon L XI; Canon II of the 6th Ecumenical Synod;
Canon CXXXVIII of Carthage.)

Interpretation

This Canon is a continuation of the one above. For it says that if three bishops are enough for an ordination, these same three may choose and elect the one who is to become a bishop (and see Canon IV of the First Ecumenical Synod.)But if any objection is raised by others in the way of accusations against the candidate (as such eventualities have often been dealt with, or, more explicitly speaking, investigated by us), those three persons alone ought not to judge and acquit him, but, besides them, one or two other bishops ought to be added. And first before the laity with respect to whom the candidate is to be ordained they ought to scrutinize the persons of the accusers as to what sort of reputation they have (concerning which see Apostolic Canon LXXIV); and if they turn out to be free from aspersions, then let the accusations made by them be examined; and after the candidate appears clean from. the accusations before the eyes of the laity, let him then be ordained a bishop. Read also Apostolic Canon LXI.

LINKS **or** **Topical_Index**

CANON LX (60)

It is decreed that every year we are to convene together f or the purpose of discussion, and when we have met together, then shall the day of holy Pascha be published through the legates who are attending the Synod.

(Apostolic Canon XXXVII; Canon V of the 1st Ecumenical Synod;
Canon. XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod; Canon VI of the 7th Ecumenical Synod;
Canons XXVI, LX, LXXXI, LXXXIV, LXXXV, CIV of Carthage.)

Interpretation

The present Canon decrees nothing else than that a Synod must be held every year for the purpose of examining ecclesiastical matters, and that from this Synod through the legates of bishops in attendance at the Synod, all persons are to be

notified as to what day of the year that of Holy Pascha[38] happens to fall on. See also Apostolic Canon XXXVII, but more especially Apostolic Canon VII.

CANON LXI (61)

We ought to visit every province during the time of the Synod.

(Apostolic Canon XXXVII; Canon V of the lst Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons XXVI, LX, LXXXI, LXXXIV, LXXXV of Carthage.)

Interpretation

Furthermore even the present Canon commands that during the time of this annual Synod, every province should be visited, or, more explicitly speaking that there should be an examination and investigation concerning the matters arising therein, the legates in the Synod going personally to each of the provinces and looking them over. See also Apostolic Canon XXXIV.

CANON LXII (62)

In many Synods it has been laid down a rule to a clerical congress, in order that, the multitudes in the dioceses possessed by the Bishops but never having had a Bishop of their own except by consent of the Bishop by whom they have been possessed ever since the beginning, shall not receive rectors of their own, that is, bishops, because some persons, to speak plainly, who have obtained a certain tyrannical power shun the communion of their brethren. But after they have become lost to shame, as though to some old tyranny, they set up a claim to lordship for themselves; while many of the Priests, being puffed up and stupid, lift their necks up against their own Bishops, rousing the multitude with banquets and malignant conspiracies to favor their self-appointment as rectors in an irregular manner. We ought, therefore, by all means to strive to prevent these persons from keeping a hold on such dioceses, or even their own churches which have wrongly or unjustly come into their hands, and in order that they may be publicly dispossessed thereof authoritatively, and be ousted from office with the very seat of the ones acting as primates.

Interpretation

The present Canon decrees that the multitudes of those Christians who originally and in the very beginning had no separate bishop in their town shall not be allowed to have one (whom it calls a rector, on the ground that he directs the faithful to faith and virtue), without the consent and express permission of the bishop who originally and in the very beginning had charge of them. But since many bishops seeking to make themselves bishops over such towns that are without a bishop shun the communion of their fellow bishops and brethren (under whom, it appears, such towns were), and after being discountenanced, and having their viciousness exposed, they seek with violence and tyranny to gain control over such towns on the alleged ground that they have a right thereto due to an old custom. But also because many priests rise up against their bishops, and incite the multitude with the banquets they provide, and the bad recommendations they offer, to try to make these priests bishops of their own, in the pretense that they are drawn to them by an irregular and unlawful love. On account of these persons, therefore, it says, the Synods ought to strive so far as possible to prevent these wrongly governed points from being kept and even from occurring in the future. Moreover, from those towns which such persons have gained control of in a tyrannical manner they must be expelled openly and with the authority of the magistrates and with that of the Metropolitans or Patriarchs. Or else one may take the word "dioceses" to mean that those persons who have succeeded in becoming bishops by such means and in such a tyrannical manner ought not only to be ousted from the towns which they have grabbed like robbers, but also from their former dioceses. But it is quite evident that persons thus ousted are also deposed, in accordance with Canon LVII of the present Synod. Read also Apostolic Canon XXVII, XXXI, XXXIV, and CanonVI of Sardica.

CANON LXIII (63)

It is decreed that no Bishop shall appropriate another's Clericate contrary to the wishes of his former Bishop. But if any Bishop should do so nevertheless, let him not commune any longer with others.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons V, X, XX, XXIII of the 4th Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canon XV of the 7th Ecumenical Synod; Canon III of Antioch;
Canon XV, XVI, XIX of Sardica; Canon XCVIII of Carthage.)

Interpretation

The present Canon commands that no bishop is to be allowed to take a strange cleric as his own, i.e., to take advantage of his services, without the consent and approval and a letter of release (Apostolic Canon XII) of his own bishop. If any bishop fails to observe this rule, let him not continue to commune with others. This may be taken in two different senses, to wit: either that he is not to appropriate that cleric belonging to another bishop, but, on the contrary, to compel him to return to his church; or else that he must not be admitted to communion by the other bishops, which is to say, he is to be excluded from communion a also Apostolic Canon XV.

CANON LXIV (64)

There has always been attached to this throne the authority to ordain a Bishop in accordance with the desire of each church from anywhere it wished and as to any name suggested to it. But good will demands moderation of the authority, so as to satisfy the person of each and every Bishop. Wherefore if anyone be found having but a single Priest and him suited for the episcopate, he must give that very one to ordination. Anyone, on the other hand, that has several Clerics must spare. one of them to be ordained by that Bishop.

(Apostolic Canons XV, XVI.)

Interpretation

Other bishops are no allowed to take a strange cleric without the consent and approval and letter of release of his bishop. But originally and in the beginning the throne of Carthage enjoyed this privilege of taking clerics from any province and anyone whom any province subject to it might ask for by name and desire, and to ordain them bishops, according to what the present Canon says (and see the Interpretation of Apostolic Canon XVI).

But the good will of Carthage demands that it employ this privilege and authority in a moderate fashion, or, in other words, to refrain from taking strange clerics peremptorily, but to satisfy the hearts of their bishops, and to take them with their consent and approval and express permission, for peaceableness and brotherly love. Hence, if there should be found any bishop having one single priest deserving to be a bishop, he must give him to the bishop of Carthage and let the latter ordain him a bishop.

But if another bishop has a number of clerics in his bishopric, he shall be compelled reciprocally to give one of them to that bishop and to let him ordain him a priest to take the place of the priest he parted with. See also Apostolic Canon XV together with the Canons in the parallel series.

CANON LXV (65)

The right portion has been allotted to each Bishop, in order that none o f the entire realm of parishes should sneak away with a view to getting a Bishop of its own, except with the consent of the one possessing authority. But if that one concede the permission to that same diocese to acquire a Bishop of its own, the one thus ordained must not encroach upon the rest of the dioceses, because, being one province out of the many belonging to the one body, it alone was deemed worthy to assume the honor of having an episcopate of its own.

(Canon VI of Sardica; Canon LXII, CIX of Carthage.)

Interpretation

Inasmuch as each bishop was provided with a suitable province, no small parish ought to break away from the totality of the province and receive a separate bishop, without the consent and approval and express permission of the bishop of the province in question, which is the same as saying of the Metropolitan, according to this Canon. But if the Metropolitan does give permission for this new bishop to be made such, the latter ought not to appropriate other parishes and districts of the Metropolis, since it was but one member and region that was separated from the entirety of the body of the whole province and deemed worthy to become an episcopate. Accordingly, the new bishop ought to confine himself to it alone, while all the rest of the members of the see ought to be subject to the chief head, the Metropolitan that is to say, and to remain inalienable from him. See also Canon VI of Sardica.

CANON LXVI (66)

It is decreed that as regards the children being baptized by the Donatists, which children have not yet been able to realize the ruin resulting from their error, after becoming susceptible of the age of discretion, the truth having come to be more fully understood, so that they loathe the villainy and rascality of those persons, to the

catholic Church of God which is diffused over the whole world, by virtue of an ancient procedure through imposition of the hand let such persons be raised out of the error of a name. They ought not to be prevented from entering an order of clergy when in fact they considered the true Church their own upon joining the faith, and coming to believe in Christ therein, they received the sanctifying gifts of the Trinity, which all it is plainly evident are true and holy and divine; and in these accordingly the soul's every hope exists, notwithstanding that the aforesaid rashness of the heretics impetuously teaches certain things opposed to the name of the truth. For these things are simple, as the holy Apostle teaches by saying: "One God; one faith; one baptism" (Ephesians 4:5). And what ought to be given but once is something that it is not permissible to repeat; the name of the error being anathematized, through imposition of the hand let them be admitted into the one Church, the one spoken of as a dove (Song of Songs, 6:9), and sole mother of Christians, in whom all the sanctifying gifts, soterially everlasting and vital, are received, which, however, inflict upon those persisting in the heresy the great punishment of damnation, in order that what to them in the truth was something brighter that they ought to follow for the purpose of gaining everlasting life, might, in fact, become to those in the error darker and still more damned. Which same is what caused some of them to flee, and after gaining a better understanding of the straightest possible lines embodied in the doctrines of the mother catholic Church, all those Holy Mysteries, they believed in the love-charm of the truth, and embraced it. To such persons when the experience of a benign life accrues, undoubtedly even clerical orders will be conferred upon them to enable them to engage in the ministration of the Holies, and especially in the midst of such a great dearth of the things there is no one who is not ready to concede this right. If, on the other hand, there be some of the same dogma who are Clerics together with the multitude and who are desirous of these honors in coming across to us, they shall be entitled to avail themselves of their love of honor for the purpose of a livelihood, and may keep it for their salvation. But we deem this to be understandable to a higher comprehension, that when the aforesaid brethren are elected they ought to discern the reason for our report with their more sensible and prudent counsel, and deign to assure us in regard to what ought to be formally stated by us concerning this matter.

We content ourselves with the question concerning persons who have been baptized in their infancy, in order that, if it please them, they may agree to our own choice as concerning the ordination of these persons.

(Apostolic Canon XL, LXVIII; Canon VIII of the 1st Ecumenical Synod;
Canon VII of the 2nd Ecumenical Synod;
Canon XCV of the 6th Ecumenical Synod;
Canons LV, LXXV, LXXVI, LXXVII, LXXVIII, XCIX, C, CI, CII, CIII, CX, CXXVIII, CXXIX of Carthage.)

Interpretation

The present Canon decrees that if persons baptized by the Donatists in their infancy learn the truth of Orthodoxy after coming of age and attaining to discretion, and come to hate the cacodoxy, whether they, I say, seeing that they have been baptized in the baptism which is performed in accordance with tradition, to wit, that performed by the Orthodox ecclesiastics (which is one, as St. Paul says), ought not to be baptized a second time, but, of course, to be obliged to anathematize the heresy of Donatus, and then after the, imposition of the hand of the bishop or priest, in accordance with the old procedure of the Church (see c. VIII of the First Ecumenical Synod), to be received into the catholic Church, which has spread all over the world, and which is the common mother of all Christians, and a, perfect dove of Christ, in accordance with the Song of Songs. But if those who have thus been accepted exhibit also a virtuous life, befitting them for ordination and the clergy, they ought undoubtedly to be also ordained: first, because they ought not to be prevented from entering clerical orders, simply because they were formerly heretics; for after eschewing the heresy they recognized the catholic and true Church as their own, believed in Christ in the Orthodox manner, and accepted as true and holy and with unfeigned yearning and love the sanctifying gifts of the Trinity or, more expressly the undefiled Mysteries, upon which depend all the soul's hope and salvation.

Accordingly, as regards those persons who persist in the heresy, greater darkness and damnation result therefrom; but as regards the Orthodox, they result in light and life everlasting (though the rashness and factiousness of the heretics audaciously itself pretends to teach certain mysteries, either opposed to the name of the truth, or, though having a name of truth, are actually false and destitute of divine grace). Secondly, they ought to be ordained also on account of the great dearth and need which Africa has of men in Holy Orders and of clerics.[42] If, moreover, the clerics and priests of the Donatists choose to come to Orthodoxy with the laities subject to them, with their clericates, who indeed in order to keep these things may advise their laities to return to Orthodoxy – if, I say, this should occur, what is to be done? But this question, adds the Canon, has to be clarified to us hereafter by Pope Anastasius and Venerius (the bishop) of Milan[43]. As for us, we merely content ourselves for the present with asking them to tell us whether they are pleased to have those returning from the Donatists ordained. See also c. LV of the present Synod and Apostolic Canons XLVI, XLVII, and LXVIII.

CANON LXVII (67)

The exceedingly religious Emperors must be petitioned to order that the remains of idols that have been left all over Africa be completely removed and eliminated therefrom. For indeed in many maritime regions and various possessions there still flourishes the unrighteousness of error, so that these things ought to be ordered to be wiped out of existence; and their temples, too, which have been built in fields and in concealed places without any regard for decency, ought by all means to be ordered to be destroyed.

(Canon XCII of Carthage.)

Interpretation

Notwithstanding the fact that the figurative and super-sensible Dragon was dealt a shattering blow in the head through the incarnate economy, it was again wagging its tail nevertheless. For even after the widespread campaign of preaching there remained in some regions temples of idols, but what is worse yet, there were many of them situated in maritime regions and on *latifundia* (or farmlands) and other hidden parts of Africa. On this account the present Canon decrees that a report be made to the most pious Emperors, Honorius, that is to say, and Theodosios the Little, with a view to having them command that all these remains of idols in Africa be entirely destroyed, as well as the temples of these idols, including even those which had no ornamentation[44] but, in fact, had already practically half disappeared, and that all of the temples in question be completely razed to the ground. This same fact is mentioned also in Canon XCII of this same Synod.

CANON LXVIII (68)

A further request must be made with a view to inducing them to deign to prescribe that if any persons in the Church attempt to rebut any cause whatever, and if perhaps the finding of the Clergymen should be displeasing to one side, when the matter is amenable to Apostolic Law prevailing in the Churches, it shall not be permissible to have that Clergyman hailed into court to give testimony who had already previously judged the same matter, nor anyone who had happened to be present at the examination, and that neither shall anyone. related to an ecclesiastic be compelled to give testimony respecting it.

(Apostolic Canon LXXV; Canon II of the 1st Ecumenical Synod;
Canons XXXVIII, CXL of Carthage.)

Interpretation

St. Paul the Apostle commands that Christians be tried in the ecclesiastical courts, and not in the civil courts, by saying: *"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints"* (I Corinthians 6:1). So, then, according to this Apostolic Law and prerogative, if certain clergymen tried any cause in the Church, but one side was dissatisfied with their decision, the present Canon seeks to have the Emperors prescribe that the person dissatisfied shall not be permitted to summon into another court the one who tried the case, or any clergyman who was present at the trial, to give testimony about it, and not even to hail in any other kinsman of the clergyman to give testimony: for one thing, because men in Holy Orders and clerics will not give testimony unless they want to; and for another thing, because one who has judged a matter is forbidden to give testimony concerning it.[45] See also Apostolic Canon LXXV.

CANON LXIX (69)

There is still another request to be made of the Christian Emperors, since contrary to the divine commandments, banquets are held in many regions in such a way that Christians are misled by the heathenish error into congregating with the Grecians on the sly in order to attend the ceremony of these men, that they forbid such events both in the cities and in the villas, the more so in view of the fact that even on the birthdays of the blessed Martyrs, in certain cities, and in the holy places themselves, such misdemeanors are detected on the spot, on which days (a fact which it is a shame to mention) they perform detestable dances in the fields and in the streets, so that they offer lewd insults to the honor of housewives and to the modesty of countless other reverent women who assemble there on the holy day, in such a manner as nearly to cause them to forgo even the holy faith itself.

(Apostolic Canons. XLII, XLIII, LIV;
Canons IX, L, LXII of the 6th Ecumenical Synod;
Canons XXII of the 7th Ecumenical Synod;
Canons XXIV, LIII, LV of Laodicea; Canon XLVII of Carthage.)

Interpretation

Since Grecian[46] banquets used to be held in many regions and were attended on the sly by even the Christians, who were wont to go to them with the Greeks; but also since such banquets were held on the memorial days[47] and feasts of the martyrs, and disorderly dances were held in which the dancers made bold to assault indecently and lasciviously the decent women who attended these festivals for the sake of reverence, in such a way that they caused them to avoid even going to church. So on this account the present Canon decrees that they should beg the Emperors to command that all such things be prevented by the civil authorities, and be forbidden to be done either in cities or in landed estates outside or before the holy temples and courts of martyrs. Read also Apostolic Canon XLII.

CANON LXX (70)

There is still another request to be made (of the Emperors), that the spectacles of theatrical plays be prohibited on Lord's Days and on the other gala days of the Christian faith, especially in view of the fact that during the octave of Holy Pascha the populace gather at horse races much more than at church. The days fixed for these ought to be transferred to other convenient dates, and none of the Christians ought to be compelled to witness these spectacles.

(Canons XXIV, LI, LXII, LXVI of the 6th Ecumenical Synod;
Canon XII of the 7th Ecumenical Synod;
Canons LIII, LIV of Laodicea: Canon XVII of Carthage.)

Interpretation

In the present Canon the Synod is seeking to have an Imperial rescript issued whereby to eliminate the holding of horse races or games with other am is on Lord's Days and the other feast days, especially during the period o to week, since Christians used to attend these spectacles more than they did the churches; and to provide that no Christian be compelled to go to these spectacles, which ought to be transferred to other days. See also Canon XXIV of the 6th Ecumenical Synod.

CANON LXXI (71)

Another thing to be requested is that they deign to prescribe that as regarding a Clergyman of any rank of honor who has been condemned by Bishops at a trial, it shall not be permissible for him to be defended in court either by the church with which he was connected or by any person whatsoever; the penalty for this being one involving a monetary fine and the forfeiture of the honor and rank, with the provision that neither age nor physical state may be pleaded in his favor.

(Apostolic Canon XXVIIL)

Interpretation

By means of this Canon the Synod is seeking to have the Emperors command that neither his church nor any other person possessed of an official capacity shall be permitted to plead the case of any clergyman who may have been condemned by the bishops for any crime of his t hat deserves condemnation,[48] and that whosoever should do so be fined a sum of money e deprived of his honorable rank and office, and have nothing to plead in his own defense, or, in other words, he is to benefit nothing by reason of his age, on the ground that he is an old man or a young man, nor by reason of his physical state or condition, on the ground that he is a man or a woman, or in good health, or sickly by nature. See also Apostolic Canon XXVIII.

CANON LXXII (72)

We must further request that if anyone should care to take to the grace of Christianity from any kind of playful occupation, and to remain free from those shoals, it shall not be permissible for anyone to urge or force such a person to relapse into the same sports again.

(Apostolic Canon LII; Canon LIII of Carthage.)

Interpretation

This too is another thing which the Synod is seeking by means of the present Canon to have prohibited by the Emperors, to wit, if any Greek player, such as, for instance, an actor, or a mime, or anything else of the kind, should become a Christian, and should wish to have nothing to do any longer with such dirty games, that no one shall be allowed to compel such a person, or to incite him, to resort to them again. For in those times on holidays it was the obligation and task of such players to do these things, as paid servants, and if they refused they would be duressed. Read also Apostolic Canon LII.

CANON LXXIII (73)

As concerns the rightfulness of proclaiming men free, it is plain that if our fellow priests appear to be doing this all over Italy, and if our own conviction plainly tends in this direction, permission having been granted upon the sending of a legate, in order that any effort worthy of the faith may be made in behalf of the ecclesiastical situation and the salvation of souls, and we ourselves may be received with praise before the Lord.

(Apostolic Canon. LXXXII; Canon IV of the 4th Ecumenical Synod; Canon LXXXV of the 6th Ecumenical Synod; Canon III of Gangra; Canon XC of Carthage; Canons XL, XLII of Basil.)

Interpretation

The Fathers of this Synod being in doubt as to whether the emancipations which masters might make of their slaves ought to be proclaimed in church, they are expressing in the present Canon the opinion that a legate should be sent to Italy, and if their fellow bishops there were doing this that they should have the courage to follow in this direction, and to accept the matter as trustworthy and praiseworthy, and as something done in favor of ecclesiastical good order and the salvation of the slaves being liberated. Read also Apostolic Canon LXXXII.

CANON LXXIV (74)

As regarding Equities, who long ago was condemned upon the opinion of the Bishops in accordance with his deserts, the matter ought not, I think, to be omitted from the embassy, in order that if he (sc. the legate) should happen to find him in those parts, it be made the business of the same brother of ours to act in behalf of the ecclesiastical advantage, as required, and wherever he may be able, to prosecute him.

(Apostolic Canon XXVIII; Canon LXXI of Carthage.)

Interpretation

Since this man Equities, when a bishop, was rightly and justly condemned, as he deserved to be, by the bishops, he departed to the land of Italy, and failed to quiet down there, the present Canon decrees that the envoy and legate who is to be sent there shall make it his business to pursue him wherever he may be found, in order to prevent him disturbing the state of the Church. Hence from the present Canon,

notwithstanding that it is one issued by a regional Synod, we learn that all other such bishops that may be found ought to receive like chastisement.

CANON LXXV (75)

Hereupon, all matters having been looked into and fully understood that seem to conduce to the usefulness of the Church, the Spirit of God nodding approval and voicing helpful suggestions, we have elected gently and peaceably to deal with the persons mentioned,notwithstanding the fact that with a restless mind they keep doing their worst to split away from the Lord's body, in order that, so far as lies in our power, it may be made known in general to all those who have been snared into communion and fellowship with those persons all over all the provinces of Africa, that they have been embogged in a woeful error. Perhaps, as the Apostle says: "In meekness if we restrain those who entertain different views, God will give them repentance to the end that they may come to realize and comprehend the truth, and in order they may recover who have been taken captive in the Devil's snares and, made subject to him and his will" (II Timothy 2:25-26).

(Canons LXV, LXVI, LXXVI, LXXVII, LXXVIII, XCIX,
C, CI, CII, CIII, (CX, CXXVIII, CXXIX.)

Interpretation

Having written in accordance with c. LXVI to the bishop of Rome and of Milan, and having received letters from the bishop of Rome advising them to deal with the Donatists pacifically, as is plainly seen in the Fourth Act of this Synod, these Fathers are now themselves in agreement upon this point and in the present Canon are expressing their determination, under the Holy Spirit's nodded approval, to deal meekly with those who have split off from the Lord's body, this phrase meaning the Church (or even the Mysteries, on the ground that respecting these they were at variance, as we have said), in order that, in view of such meekness they might feel ashamed and become conscious of the woeful error in which they had got entangled; and in order that through such tameness perhaps God might give them repentance which would awaken them to the truth and free them from the snares of the Devil in which they had been caught with the result that they were doing his will, to use the phraseology of the Apostle. See also Canon LV of the same Synod.

CANON LXXVI (76)

It has pleased the Synod, therefore, to decree that letters be dispatched on the part of our Synod to the leaders of Africa, wherein it has seemed advisable to ask them to help the common mother the catholic Church in matters in which the authority of the bishops in the cities is being defied. That is, with the power and diligence which the leaders possess, and with Christian, faith, to investigate the facts in all regions in which the Maximiniasts occupied the churches; and further those who split off from them; and let them make all the facts concerning these matters known to all who need such knowledge.

(Apostolic Canon XXVII;
Canons LV, LXVI, LXXVI, LXXVIII, XCIX, C, CI,
CII, CIII, CX, CXXVIII, CXXIX of Carthage;
Canon V of Antioch; Canon IX of the 1st-&-2nd Synod.)

Interpretation

So they accordingly decree in the present Canon that letters be sent to the leaders of Africa beseeching them to help the common mother the Church, and with official authority and diligence to attempt to find also the Maximianists (who, though formerly Donatists, later split away from them and created a faction of their own), and whatever evil deeds they wrought in defying the authority of the bishops and occupying their churches; and to write up a certified report of all these things in the public and state records, as being really necessary and beneficial information. See also Canon LV of the same Synod, and Apostolic Canon XXVII.

CANON LXXVII (77)

It has pleased the Synod to have letters sent to our brethren and fellow bishops, and especially to the Apostolic See, in which our adorable brother and fellow minister Anastasios aforementioned (i.e., St. Anastasios I), since he knows Africa to be in great need, so that for the sake of the peace and usefulness of the Church, even through the Donatists, of whom whatever ones are Clerics, provided their resolution is corrected, and willing to come over to the catholic unity, in accordance with the voluntary choice and resolution of each individual catholic Bishop governing the church in the same region, if this appear to conduce to the peace of Christians, to

re-admit them in their own honors, just as also in previous times it was evidently done in regard to the same dissension, a fact attested by the examples of many and nearly all the churches in Africa wherein such error arose. Not that the Synod held in trans-mediterran parts regarding this matter should be dissolved, but that that arrangement should remain in effect as respects those who are willing to come over to the Catholic Church on such terms, so that in the case of these persons no abbreviation of their rights shall be involved in the unity.

Whereby in every way the catholic unity must be advanced and consummated to the manifest profit of brotherly souls in those regions in which they are living, to the end that no obstacle may be set up against what has been decided in regard to their honors in the transmarine Synod, whenever and so long as the right to be saved has been denied to no person. That is, if those who have been ordained within the Donatist party and who have submitted to correction should wish to come over, that it should be provided that in spite of the declaration of the transmarine Synod that they are not to be admitted in their proper honors they must on the contrary rather be welcomed by whatever means the catholic unity can be furthered.

(Canons LV, LXVI, LXXVI, LXXVII, LXXVIII,
XCIX, C, CI, CII, CIII, CXXVIII, CXXIX of Carthage)

Interpretation

This Canon too decrees about Donatists, by saying that letters ought to be sent to the bishops in Italy, and especially to Bishop Anastasios of Rome, which bishops had refused to accept the ordinations celebrated by Donatists, apologetically affirming that they ought to accept them in Africa.

1st) On account of the great need and want which this country has had of clerics (see Canon LXVI of the same Synod), in which connection would be of great service.

2nd) Because of the fact that in all the regions where such heretics appeared in time of old they were admitted with their honors and clericate.

3rd) In order that they may thereby be inclined to revert, and hence that the unity may be enhanced and multiplied (i.e., extended) as well as the system of the catholic Church.

4th) And in view of the fact that on account of all these "economical" reasons they accept their ordinations, and not as being opposed to the Synod held in Italy, or as contravening its decision. See also Canon LV of the same Synod.

CANON LXXVIII (78)

It has pleased the Synod besides to decree that when these things have been transacted legates be sent on the part of our number to the Bishops of the same Donatists, if they have any, or to their men, to proclaim peace and unity, without which the salvation of Christians cannot be accomplished. Through these legates all persons, wh ave no reasonable ground to be against the catholic Church, indeed, may be made aware of the evidence afforded by town transactions to all, in verification of the proof thereof, that the very same things which they did as regarding their own schismatics called Maximianists, where it can be proved to them from God, if they care to pay attention, to have split them away from the ecclesiastical union at that time every bit as unjustly as they are contending that the Maximianists split off from them unjustly. Later they even readmitted in the same honors many of those whom they had condemned with the express authority of their own will. They even accepted the baptism which those among them had given who had been condemned and expelled, as though intent upon showing that it is with a foolish heart that they are setting themselves against the peace of the Church which has been diffused in every part of the world. They are doing these things, however, in, defense of the party of Donatus, and are not asserting themselves to be polluted by communion with their members in this fashion, owing to their involuntary acceptance of peace, whereas they are quarreling with us, that is, with the catholic Church. Furthermore, in spite of the fact that through tainted communion with these men it has been established in the furthermost parts of the earth, even whom they had formerly been blaming and bringing charges against, all of them have been unable to substantiate their charges.

Interpretation

Likewise the present Canon also has reference to the Donatists, decreeing that Orthodox legates must be sent to their bishops and laymen for the purpose of inviting them to make peace and unite with the catholic Church, and for the purpose of pointing out and proving to them by civil documents that notwithstanding the fact that they accepted the baptism and ordinations performed by Maximianists, who had unjustly split off from the Donatists (as the Donatists had split away from the catholic Church), and were condemned by them on this account, they do not consider that they are polluted by communion with them, they are nevertheless quarreling with the Catholic Church without having any just reason for complaint against her, and are likewise shunning her communion.

CANON LXXIX (79)[51]

It has pleased the Synod to decree that no Bishop who has left his own seat of authority shall be permitted to appropriate some other church in the diocese, with a view to enriching himself, or to busy himself therein longer than necessary as though in some affair of his own, to the neglect of the care and assiduity which he ought to bestow upon his own throne.

(Apostolic Canon LVIII; Canon XXV of the 4th Ecumenical Synod;
Canon XIX of the 6th Ecumenical Synod; CanonXVI of the 1st-&-2nd Synod;
Canon XI of Sardica; Canons CXXXI, CXXXII, CXXXIII of Carthage;
Canon X of Peter; Canon VI of Nyssa.)

Interpretation

The present Canon decrees that no bishop is to be permitted to leave his own seat of authority, or, in other words, his original throne (even though it be poor and sparsely peopled), and to go and seat himself in another parish subject thereto (even though this one may be richer and have a larger population than the one in the city where his throne is)[51] even to spend more than the proper and fixed length of time therein, neglecting the care and providence due to the city in which his throne is. Read also Apostolic Canon LVIII.

CANON LXXX (80)

It has pleased the Synod to decree as regarding infants that whenever reliable witnesses cannot be found to declare that they have been baptized beyond a doubt, nor, on account of their age, are the infants themselves able to vouch for any ceremony administered to them, these persons ought to be baptized without any hindrance, lest any such hesitation deprive them of such of the purification due to sanctification.

Interpretation

This Canon was borrowed from the Sixth Ecumenical Synod, being its Canon LXXXIV, where it is set forth verbatim, and see its Interpretation there.

CANON LXXXI (81)

It has pleased the Synod to decree that the day of Pascha to be celebrated shall be brought to public notice by means of a formal declaration under signature to be observed on the same day as that announced by the Synod, which was fixed by the Synod held in Hippo; that is, the day coinciding with ten calends of September last year. For it must be specified in writing to the primates of all the provinces, in order that when invited to a Synod or Synod held among themselves they may keep this particular day.

(Apostolic Canons VII, XXXVII; Canons LX, CXVII of Carthage.)

Interpretation

The day of Pascha which occurs every year, decrees the present Canon, is to be disclosed to all persons by being written underneath the decrees which the Synod held annually shall issue. The day on which this annual Synod or Synod is to be held is to be the twenty-first day of August (for the first ten days of a month are called calends; see the Footnote to Canon LXII of the 6th Ecumenical Synod), as was defined, i.e., determined, by the Synod held in Hippo[52] and which is the day always to be kept whenever a Synod is held. See also Apostolic Canons VII and XXXVII, and the Footnote to Canon LX of the present Synod.

CANON LXXXII (82)

It has likewise been determined that no mediator shall be allowed to hold a see, even though it has been given to a mediator by reason of any demands or dissensions of the laities or populaces; but, on the contrary, they must endeavor within a year to provide a Bishop. If they neglect to do so, at the end of the year another mediator shall be selected by vote.

(Apostolic Canon LVIII; Canon XXV of the 4th Ecumenical Synod;
Canon XIX of the 6th Ecumenical Synod;
Canon XVI of the 1st-&-2nd Synod; Canon XI of Sardica;
Canons LXXIX, LXXXVI, CXXXI, CXXXII, CXXXIII of Carthage.)

Interpretation

In olden times it used to be a custom whenever the bishop of any province died, or the latter was left vacant in any other manner, and there were disturbances among its laity, some bishop would be sent to it, who would be called a "mediator" (perhaps on the ground that he was mediating between the deceased bishop and the one to be ordained in the future), in order to quell the laity in it, who were in a state of mutiny and agitated, or for other reasons. So the present Canon decrees that that mediator must be provided for the space of a year only, and must then be succeeded by another diocesan and genuine bishop in that province. But if he nevertheless should neglect to take care of this, another mediator who is more diligent must be appointed at the end of the year. This mediator bishop appears to have acted like a genuine prelate in carrying out all the prelatical rights in this episcopate and in all its bishopric, with the exception of being installed and established in the sacred synthronus, according to the synodal warrant of Manuel Charitopoulos of Constantinople the Patriarch (page 241 of *Juris Crraeco-Romani*). See also Canon XIII of Antioch.[53] See also Apostolic Canon LVIII.

CANON LXXXIII (83)

To all of us it seemed advisable to request the Emperors to relieve the harsh treatment of the indigent, with the hardships of whom the Church is ceaselessly being annoyed, so that advocates (called in Greek ecdici) for them may be chosen with the provident attention of the Bishops to protect them against the tyranny of the rich.

(Apostolic Canon XXVII;
Canon IX of the 1st-&-2nd Synod; Canon V of Antioch;
Canons LVII, LXII, LXXVI, XCIX, C, CVI, CVII of Carthage.)

Interpretation

Since bishops had an obligation not only to teach their laity, but also as far as possible to defend it whenever it was being treated unjustly, whereas those who were wronging it on account of their possession of executive powers were not disposed to listen to bishops or to take them into account, therefore in the present Canon the Synod is asking the Emperors to have *ecdici*[54] "advocates," appointed – i.e., certain officials having imperial power-for the purpose of preventing together with the bishops the tyrannies of the rich persons who were wont to treat others unjustly, in order that the Church might not be daily annoyed by the grave injustices which the poor received from them, seeing that the poor would apply to her and ask for aid and vengeance. See also Apostolic Canon XXVII.

CANON LXXXIV (84)

It has pleased the Synod to decree that as often a Synod has to be assembled, the Bishops who are neither by age nor by illness nor by any sterner necessity prevented from doing so shall meet together in a suitable and convenient manner. And notice shall be presented to the primates of each one of their own provinces concerning all the Bishops, no matter if two or three conventions are held and from each gathering in turn, as many shall be chosen as are needed to meet together on the day of the Synod promptly and punctiliously. If they be unable to meet together, because as likely as not a throng of exigencies have arisen, unless they impute the reason for their own inability to attend the meeting to their own primate, such bishops ought to content themselves with communion of their own church.

(Apostolic Canon XXXVII; Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons XXVI, LX, LXXXI, LXXXV, CIV of Carthage;
Canon XL of Laodicea.)

Interpretation

The present Canon indispensably requires the Bishops of each and every province to convene whenever a ounce Synod is being held, unless they are prevented from doing so, either on account of old age, or on account of illness; or on account of some other unavoidable circumstance. And after they have convened, they are to notify their Metropolitan. And if two or three conventions are held (for perhaps either they may be hard put to for habitation, or as a result of other obstacles they could no all assemble in one and the same city, but only in two or three cities no t far from the Metropolis), from each gathering some are to be chosen, and turn and turn about at different times different ones are to appear "promptly and punctiliously," or, in a word, forthwith (or even making speeches demonstratively) at the Synod. If they are unable to assemble, owing to unavoidable circumstances, perhaps, that have been in their way, they must disclose this obstacle or impediment or hitch to the Metropolitan. If they fail to do so, they are to be excluded from communion by all the others, and may participate in communion only in their own church. See Apostolic Canon XXXVII.

CANON LXXXV (85)

As regarding Cresconius of Villa Regentis it has seemed to all of us advisable that it should be brought to the attention of the primate of Numidia that he ought to know enough to urge the said Cresconius in his own letters to attend the convention, so that he may not fail to be present at the forthcoming Pan-African Synod. But if he should scorn to come, let him be appraised that there is a legislative decision against him.

(Apostolic Canon XXXVII; Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th; Canon VIII of the 6th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons XXVI, LX, XCI, CIV of Carthage.)

Interpretation

The present Canon through this single bishop makes it incumbent upon all the bishops to assemble without fail at the annual Synods. As foe those who show contempt for it and refuse to attend it, the Canon threatens ecclesiastical condemnation. See also Apostolic Canon XXXVII.

CANON LXXXVI (86)

It has pleased the Synod, since the abandonment of the Church of the commissaries in Hippo ought not to be neglected too long; and since the churches there are occupied by those who have insisted upon the absurd communion of Equities, from the present Synod we delegate the Bishops named Reginus, Alypius, Augustine, Maternus, Theasius, Evodius, Placianus, Urban, Valerius, Amivius, Fortunatus, Quodvultdeus, Honoratus, Januarius, Aptus, Honoratus, Ampelius, Victorian, Evangelus, and Rogation, and when they have assembled and those who with culpable pertinacity considered the flight of the same Equities with the hope of having him return, with the prayer of all, let a Bishop be ordained for them. But if they are unwilling to comprehend peace, let them not obstruct the election of a president for the purpose of ordaining one to serve the needs of a church abandoned for such a long time.

(Apostolic Canon LVIII; Canon XXV of the 4th Ecumenical Synod;
Canon XIX of the 6th Ecumenical Synod;
Canon VI of the 1st-&-2nd Synod; Canon XI of Sardica;
Canons LXXIX, LXXXII, CXXXI, CXXXII, CXXXIII of Carthage.)

Interpretation

This Equities, being the bishop of one of the two cities called Hippo and situated in Numidia in Africa (see the Footnote to Canon LXXXI of the present S.), and having been justly deposed for a crime he committed (according to Canon LXXIV of the present Synod), fled to parts of Italy. Some persons, on the other hand, seeking[56] the absurd, or in other words, illegal and uncanonical participation of Equities in communion, stubbornly and presumptuously waited expectantly for him to come, contemning as they did the Synod's deposition of him. For this reason the Synod in the present Canon decrees that such and such bishops be sent with a view to pacifying those adversaries, and in addition to ordain another bishop in Hippo, which on account of such scandals had been abandoned for so long a time and was without a bishop. See also Apostolic Canon LVIII.

CANON LXXVII (87)

It has been determined that whenever Clerics are exposed and charged with any crimes, whether it be on account of the reproach resulting to the Church, or on account of a sense of shame, for the sake of which they are spared, or on account of the conceited crowing of heretics and heathen, if as is likely enough they wish to defend themselves in the case and to make an effort to prove their innocence, they may do this within a year's exclusion from communion. But if they scorn to clear themselves of the charge within a year, let no assertion of theirs whatever be henceforth admissible at all.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod; Canon IX of the 4th Ecumenical Synod.)

Interpretation

The present Canon decrees that if any clerics charged with crimes and about to be condemned shall ask for time in which to vindicate themselves and to prove themselves not responsible for the crimes, they are to be treated with compassion and mercy out of respect for Holy Orders and in order to prevent heathens and heretics from waxing proud, reproaching the Church, and flouting the Holy Orders of the Orthodox; and they are to be allowed a year's time in which to do so, during which they must stand excluded from communion. But if they fail to prove themselves innocent with a year from the commission of the crimes, thereafter they are not to be permitted to set up any defense at all. See also Apostolic Canon LXXIV, Canon VI of the 2nd Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod.

CANON LXXXVIII (88)

It has pleased the Synod to decree that if anyone admits or offers a reception to anyone from a strange Monastery, and should wish to induct him into the clergy, or should appoint anyone (or a hegoumen) of his own Monastery, let the Bishop who does so and thereby separates himself from communion with the rest, content himself with only communion of the laity. And let that person be no longer either a Cleric or a Hegoumen (Abbot).

(Canon IV of the 4th Ecumenical Synod; Canons XIX, XXI of the 7th Ecumenical Synod; Canons III, IV of the 1st-&-2nd Synod.

Interpretation

If any bishop admits a monk who has departed from his monastery situated in a strange province, according to Balsamon, or makes him a cleric or appoints him an abbot (called in Greek hegoumenos) in his own monastery, without a letter of release both of the bishop to whom he is subject and of the hegoumen by whom he was tonsured, the present Canon decrees that the bishop who did this is to be excluded from communion by his fellow bishops, and is to participate in communion only in his own church. As for that fugitive monk, he is not to be considered a monk, nor to be considered a cleric, nor a hegumen. Read also Canon XXI of the 7th Ecumenical Synod.

CANON LXXXIX (89)

It has been determined that if any Bishop names as his heirs any relatives or any persons unrelated to him who are heretics or Grecians, in preference to the Church, let an anathema be pronounced upon such a person even after his death. And let his name be mentioned on no account among the Priests of God. Neither shall he have any chance to offer an apology in his own defense in case he dies intestate. Since after becoming a Bishop, he ought of course be good enough to dispose of his goods in a manner befitting his profession or occupation.

(Apostolic Canon XL; Canon XXII of the 4th Ecumenical Synod;
Canon XXXV of the 6th Ecumenical Synod:
CanonXXIV of Antioch; Canons XXX, XL, CII of Carthage.)

Interpretation

If any bishop makes any persons heirs to his property who are heretics or Grecians, whether they be relatives of his or strangers, preferring them to the Church, the present Canon commands that any such person shall be anathematized again and again even after his death, and no commemorative services are to be held for him by the priests (moreover, his will and testament shall be invalidated and annulled on the ground that it is illegal, d the goods which he left to heretics are to be received by the Church.[57] And he himself, if, say, he should be alive after his will has been annulled, shall not be able to find any excuse or justification on the plea that his will and testament was annulled, and that he was about to die

intestate, or that he is not permitted to distribute his property to whomsoever he pleases, since, being an Orthodox bishop, he ought, in accordance with his profession and occupation, to order his goods to be distributed to Orthodox persons, and not to Grecians and heretics. See also Apostolic Canon XL; and Canon XXX of the present Synod.

CANON XC (90)

It has pleased the Synod to decree that a request be made of the Emperor respecting liberations made in the Church.

(Apostolic Canon LXXXII; Canon IV of the 4th Ecumenical Synod; Canon LXXXV of the 6th Ecumenical Synod; Canon III of Gangra; Canon LXXIII of Carthage; Canons XL, XLII of Basil.)

Interpretation

Having already spoken of emancipations of slaves proclaimed in church, in the course of its Canon LXXIII, the Synod is now in the present Canon seeking to remind the Emperor concerning them with a view to preventing their former masters from re-enslaving them. Read also Apostolic Canon LXXXII.

LINKS or Topical_Index

CANON XCI (91)

It has pleased the Synod to decree that everywhere, over field and vineyard, that sacrificial altars have been erected as though in memory of Martyrs, in which not even the body or corpse of a Martyr can be shown to be enshrined, they shall be destroyed, if possible, by the local Bishops. If this be inexpedient owing to public uproar, let the multitudes be nevertheless admonished not to mob those localities, and let steps be taken to prevent the right-minded from being seized with any superstitious awe of such places, and to see that no commemoration whatever of Martyrs by the same token be celebrated, unless there be somewhere a body or some remains, or an account of them has been handed down by tradition from antiquity. For as regards all sacrificial altars that have been erected anywhere on the strength of dreams or vain revelations offered by any human beings, let all such stories be by all means discredited.

(Canon IX of the 7th Ecumenical Synod)

Interpretation

Some persons, on account of a show of reverence or because of certain visions and vain revelations they had in their sleep, used to build prayer houses, or oratories, to the names of Martyrs in the fields and vineyards. For this reason the present Canon decrees that if within these prayer-houses and sacrificial altars there is neither the entire body or any parts of the body or remains of a Martyr to be found treasured there, nor is there any ancient tradition of there ever having been any[58] which is the same as saying that if they have neither been consecrated by remains of a Martyr nor have been built by the usual prayer of a bishop or priest – if, I say, such be the case, they are to be wrecked if possible. But if the multitudes prevent this, they must be admonished by the bishops not to gather there reverently, nor to entertain any superstitious awe or delusion under the impression that they were built as a result of divine revelations (for, though he is darkness, *"the Devil often transforms himself into an angel of light"* II – Corinthians 11:14 – according to St. Paul, in order to delude the souls of men by means of the semblance and name of reverence), and, moreover, neither shall any commemoration of Martyrs be celebrated in them. On the contrary, let them be discouraged in every way, and be shorn of all claim to reverence. See also Canon VII of the 7th Ecumenical Synod.

CANON XCII (92)

It has pleased the Synod to decree that a request be presented to the most glorious Emperors in order to have the remains of idolatry, not only as regards those embodied in images of idols, but also those in any place, whether groves or trees, by all means wiped out.

(Canon LXVII of Carthage.)

Interpretation

The present Canon, like Canon LXVII, decrees that the Emperors be requested to wipe out completely by an edict of theirs all remaining traces of idolatry, as regards both the statues and he altars of idols to a found in forests and woods and any other places[60]

CANON CXIII (93)

It was declared by all the Bishops here that if it pleased the Synod to have any letters written by dictation in the Synod, the adorable Bishop presiding on this throne be asked to deign to dictate and sign them in the name of all.

Interpretation

The present Canon decrees that whenever there is need of letters to be written by the Synod to the Emperor or to any other persons, the Archbishop and Pope of Carthage is to dictate and sign them in the name of all. For it is burdensome and difficult for all the bishops to sign all Synodal letters.

CANON XCIV (94)

Inasmuch as there is but one body of the most holy Church, and the head of all its members is but one, it has happened, God willing, and strengthening our weakness, that we persons have come to join this Church with the incentive of love and brotherhood. Wherefore I beg your love, since it is so to be believed, that our convention amongst ourselves is neither superfluous, nor so very gratifying as it might have been to all, in order that the consent of all of us be made manifest, to be of the same mind with those who resolved upon the decisions arrived at by vote long ago in times of old, whether it be those armed at the Synod held in Hippo, or those thereafter prescribed by the superior Synod held in Carthage, likewise even now being read to us in due order. For then shall the likemindedness of your brotherhood be displayed brighter than the light (of day), if you expressly concur in the judgments (or decisions) made by us legitimately in the above Synods, not only in the present transactions, with your assent, but also still further with your signatures.

Interpretation

In the present Canon the Pope of Carthage (called *Karchedon* in Greek), named Aurelius, begs all the bishops, not only verbally to assent to what has been prescribed both by the Synod held in Hippo and also by the greater one held in Carthage, but also to confirm these decisions with their own signatures (which they did), in order that by their assent and their signatures their concord may shine out brighter than light, and in order that they may show themselves to be one body integrated and fitted together out of many members, under a single head, Christ.

By means of this particular (i.e., local) Canon we learn that everything vouchsafed in Synods must also be signed by the bishops of the Synod in order, to have validity and force.[61]

CANON XCV (95)

It is recommended that none of the brethren dare to prefer himself impertinently over those before him, but that each of them appreciate the status assigned to him by God; and that later workers refer back to the earlier ones, and not dare to do anything in defiance of their opinion. As for those who have the hardihood to scorn anyone among those before them, let them be suitably curbed by the Synod.

Interpretation

In the chief and most influential provinces of Africa, such as Numidia, Mauritania, Constantia, and others, there was kept a status or rank of greater and lesser bishops, as is seen in the fifth Act of the present Synod, whereas in the other provinces no such status or rank was kept, but, instead, all bishops that were ordained earlier were preferred over those who were ordained later. So it is with respect to this fact that the present Canon decrees the view that those who have been ordained later refrain. from doing anything without consulting those who were ordained earlier. Anyone who should dare to do so is to be discountenanced by the Synod.

CANON XCVI (96)

Concerning Quodvultdeus, together with the Centuriate. Since his adversary demanded admittance to our Synod, when he was asked whether he wished to engage with him in a tilt before the bishops, at first he promised to do so, but the next day he, replied that this would not suit him, and left. It has therefore pleased all the bishops to decree that no one shall commune with the said Quodvultdeus until his case is disposed of. For it cannot strike any Christian as right for his episcopate, to be taken away from him before the conclusion of his case.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canons IX, XVII, XXI of the 4th Ecumenical Synod;
Canon XVI of the 1st-&-2nd Synod; Canons XIV, XV of Antioch;

Canon IV of Sardica; Canons VIII, XII, XVI, XXVII, CV, CXXXI, CXXXVII, CXXXVIII, CXXXIX of Carthage.)

Interpretation

It seems that this bishop had been accused of something by someone. He was asked whether he wished them to be tried before the Synod, and at first the bishop consented to this, but afterwards changed his mind and held aloof from the Synod. Hence the Synod is decreeing in the present Canon that no one shall participate in communion with this bishop until his case has ended, though not that he is to be ousted from the episcopate, which is the same as saying, be deposed before his trial is finished. For that would be unjust. Thus we learn front this particular (i.e., local) Canon that bishops ought to be chastised when they scorn the tribunal of their fellow bishops, and that, even when a bishop is under charges and excommunication, he must not be ousted from his episcopate or deposed until the trial of his case has been finished. Read also Apostolic Canon LXXIV, and Canon XVI of the 1st-&-2nd Synod.

CANON XCVII (97)

It has pleased the Synod to decree that whatever persons hereafter are ordained anywhere in the provinces included in Africa must obtain letters from their ordainers bearing their signature and containing the name of the Consul and the date, so as to preclude any dispute concerning their being later or earlier.

(Apostolic Canon XII; Canon XCV of Carthage.)

Interpretation

Having said further above that bishops who have been ordained ahead of others are to be preferred to those who have been ordained later, in order to prevent doubts from being engendered as to the time of each ordination, the Synod now prescribes in the present Canon that persons being ordained must obtain from those ordaining them letters signed by their own hand and containing the date and the name of the Consul having jurisdiction in Africa in whose time they were ordained. For by reference to the Consul the time could be ascertained because of its having been recorded in the public archives when each Consul held office. See also the Footnote to Apostolic Canon XII.

CANON XCVIII (98)

It has pleased the Synod to decree that if anyone has acted even once as a Reader in church he shall not be accepted as a candidate for the clergy in any other church.

(Apostolic Canon XV; Canons XV, XVI of the 1st Ecumenical Synod;
Canons XVII, XVIII of the 6th Ecumenical Synod;
Canons V, X, XX, XXIII of the 4th Ecumenical Synod;
Canon XV of the 7th Ecumenical Synod;
Canon III of Antioch; Canons XV, XVI, XIX of Sardica;
Canon LXIII of Carthage.)

Interpretation

It appears that some persons had been complaining that the Canons did not prohibit strange clerics from being accepted from other churches who had served a fairly long term in their churches, and not those who had served but a short time. Hence by way of remedying this situation the present Canon asserts that if a Reader has read even once in his church he must not be admitted to another to be a candidate for the clergy therein. See also Apostolic Canon XV.

CANON XCIX (99)

The promise of all has advanced the suggestion that each of us in his own city ought by himself to contact the leaders of the Donatists, or combine his efforts with those of a neighboring bishop, in order likewise to communicate with them in each city and region through their leaders or through those occupying positions of chief influence in the same regions.

(Canons LV, LXVI, LXXV, LXXVI, LXXVIII, XCIX,
C, CI, CII, CIII, CX, CXXVIII, CXXIX of Carthage.)

Interpretation

In the present Canon the Synod is decreeing that each bishop in his own province shall meet the leaders of the Donatists, or else to another bishop and have a talk with them and discussion are not willing to meet them voluntarily, they are to be forced to do so by the authority of the imperial officials and head men. See also Canon LV of this Synod.

CANON C (100)

A request must be made in order that the catholic Church, which bore in her womb the religious in Christ, and nurtured them with the assurance of the faith, be fortified still further with their provident care lest impertinent men in the times of piety shall domineer over weak laities by dint of some fear, since by means of persuasive arguments they cannot deprave them. For it has become known, and is often vociferously declared by laws what sort of deeds are committed by the abominable multitude of those holding forth in conventicles (or what are called in Greek parasynagogues, i.e., illicit congregations), and have often been condemned in the edicts and legislative enactments of the aforesaid most pious Emperors themselves.

As against the madness, therefore of those men we pray to be favored with a divine alliance, which is neither anything unusual nor anything alien to the Holy Scriptures, when Paul the Apostle, as is plainly stated in the the Acts of the Apostles succeeded with military help in defeating the conspiracy of the disorderly, We therefore request this, that an armed guard be granted without fail and forthwith to the catholic ranks of the churches in every city and in all the various localities adjacent to each of the possessions.

(Canons LV LXVI LXXV LXXVI, LXXVII, LXXVIII, XCIX, CI, II, CIII, CX, CXXVIII, CXXIX of Carthage;
Acts 21:33; and Chapters 23, 24, and 25 of the same.)

Interpretation

Since the Donatists were unwilling to obey what they had been peaceably told by the bishops who were dispatched for the purpose by the Synod, as has been said, but rather also hatched numerous plots against many bishops and clerics, and occupied some churches by main force, and were about to occupy still others, therefore in view of all these facts this Synod is sending as legates on its part the bishops named Theasios and Evodios, and has given them a commonitory, or, more explicitly speaking, a letter facultative, containing directions as to what they are to do and in which they are beseeching Emperor Honorios for the things stated in the present Canon, to wit: that safety from molestation and a special guard be given to all the churches situated in cities of Africa and on the appurtenant *latifundia* of the cities; and that through their provident care and majestic (for that

is what the word "divine" denotes here) alliance and help the faith of the Orthodox, which has regenerated them spiritually through baptism, and has nurtured them through the assurance of the faith and of the Mysteries, must be reinforced, while the impertinent Donatists, on the other hand, in their times must be prevented from domineering over the weak laities by threatening and bullying them, since they are unable to persuade them with words and thus seduce them into their vicious error, and to prevent them from doing all the other things that schismatics are wont to do and that the laws of the Emperors themselves take cognizance of, whereby in fact they have often been condemned; and that such help as they are seeking is not something unusual, but, on the contrary, is something attested by the Holy Scriptures; for divine St. Paul too, when he was purified and entered the sanctuary of the temple, and the Jews from Asia incited the laity to kill him, was helped by a military force – for the colonel, or commander of a thousand men (called the "chief captain" in the English version of the Bible) came down with soldiers and rescued him (Acts 24: 74). And when those Jews more than forty in number anathematized themselves (i.e., swore) not to eat and not to drink until they succeeded in putting St. Paul to death (Acts 23:12-21), and the colonel then learned about this, he sent him off with soldiers into Caesarea to Felix. Read also Canon LV of the present Synod.

CANON CI (101)

This too must be requested, that they keep the law promulgated by their father of pious memory Theodosios concerning the fine of ten pounds of gold against heretics ordaining and being ordained, as, further enforceable also against the founders of any congregation that may be found to be in operation among them. It is to be hoped that they will order the said law to be confirmed, so that it may hold against these persons on account of whose machinations the bishops of the Orthodox Catholic Church have been urged to protest in order that by this fear they may be induced to cease creating schisms and eschew the villainy of the heretics even if they are slow to purify and correct themselves by reason of having attained to a vivid apprehension of eternal punishment.

(Apostolic Canon LXVIII;
Canons LV, LXVI, LXXV, LXXVI, LXXVII,
CII, CX, CXXVIII, CXXIX of Carthage.)

Interpretation

In the present Canon too the Synod is trying to get Emperor Honorios to order that the law be kept which was enacted by his father Theodosios the Great and which provided that both those persons who ordain heretics and those who are ordained by heretics shall be fined in the sum of ten pounds of gold. But it is equally important or more so that the said law be enforced also in regard to those owners of property who allow it to be used for divine services and the celebration of liturgy by such heretics, and also in regard to the Donatists, in order that, even if fear of punishment in hell fails to induce them to correct themselves, at any rate the fear of a monetary fine may dissuade them from creating schisms and plots, on account of which Orthodox bishops have had to protest against them. See also Apostolic Canon LXVIII, and Canon LV of the present Synod.

CANON CII (102)

Furthermore, this too ought to be requested, to wit, in order that with the favor of their piety the law in force up till now be renewed which withdraw from heretics the facility they have had of either receiving nothing or of leaving a bequest from ordinations or from wills; and, in general, that any right to leave or take any property of theirs be denied them who have been blinded by the madness of their own obstinacy and who wish to continue in the error of the Donatists. But as for those persons who are willing to correct themselves as a result of having come to appreciate the value of unity and peace, with the said law hanging over their heads, let a hearing be granted of their demand to receive an inheritance, even though to these persons themselves too who are established in the error of nothing is due by way of gift or inheritance, excepting those, that is to say, who after being brought to trial have considered that they ought to join the Catholic Church. For as concerning such persons it is to be believed that they have conceived a yearning for the catholic Church not by reason of any fear of a heavenly judgment but by reason of a greedy covetousness of earthly benefits. In addition to all these matters, there is need of help from the officialdom of each province in particular; and another thing is that no matter how well they appreciate the necessity of acting to the advantage of ecclesiastical usefulness, for the purpose of carrying this program through and punishing the task we vote, for the appointment of a delegacy invested with full flower to decide matters for itself.

(Apostolic Canon XL;
Canons XXX, XL, LV, LXVI, L XXV,LXXVI, LXXVII, LXXVIII, LXXIX, CI, CVIII, CX, CXXVIII, CXXIX of Carthage.)

Interpretation

In addition the Synod also in the present Canon is seeking the renewal by imperial rescript of the law which had been in force up to that time and which, that is to say, prohibited heretics from receiving any bequest or inheritance from the wills of any persons either as a result of any ordinations they might confer or otherwise, but also neither is anyone to be permitted to leave anything to them; and that the said law is also to be enforced as regarding those persons who persist in the error of the Donatists. But if any of them should care to revert to Orthodoxy, the said is not to be applied to them, but, on the contrary, these persons are to have the right to receive bequests and gifts and inheritances whether these have come to them after their reversion to Orthodoxy or were fit to have been acquired by them and were left while they were still in the error, and were not given them because of the heresy, in accordance with the above law. If, on the other hand, any Donatists, after being hailed into court by any persons seeking to obtain inheritances from them as heretics, or gifts left to them, should care to revert to Orthodoxy, they are not to profit in the least by their hypocritical reversion, which they affected not on account of any fear of hell but in order to acquire earthly gain. The Canon also decrees that this too be requested, namely, that help be given to each and every province in Africa by its own ruler and head magistrate; and finally it adds that they (i.e., the bishops convened in this Synod) are granting full powers (i.e., plenipotentiary authority) to the legates (or deputies to whom this task has been assigned) to do anything else that they may in their own minds conceive to be of advantage in regard to the ecclesiastical situation, Just as this very same arrangement is provided also in Canon CVIII of the same. See also Apostolic Canon XL, and Canon LV of the present Synod.

CANON CIII (103)

It has pleased the Synod, since a union has been effected only in Carthage, to decree that letters be sent to officials in order that the said officials in provinces and cities order a special endeavor to be made with the object of furthering the unity, in order that letters of bishops be sent to the posse comitatus expressing thanks of the Church in Carthage to all Africa for banishing and disfranchising the Donatists.

(CanonsLV, LXVI, LXXV, LXXVI, LXXVII, LXXVIII,
CI, CII, CX, CXXVIII, CXXIX of Carthage.)

Interpretation

The present Canon too deals with the Donatists by decreeing that letters exhortatory be sent to the officials of Africa, that just as in Carthage a union with the Donatists was achieved, so is it to be expected that they will endeavor to effect the same union of the Donatists also in other provinces; and that thanks be sent to the posse comitatus, i.e., to the imperial organization, from the Church in Carthage with respect to all Africa in acknowledgment of the fact that it was through the Emperor's cooperation that the Donatists were chased out of the country. See also Canon LV of the same Synod.

CANON CIV (104)

It has pleased the Synod to decree that it is no longer necessary to have the brethren rub elbows every year, but only as often a common want calls for it – that is, by letters being given for all Africa at what ever time in this country the need may be felt and suitability may impel them to meet together. But as for causes that are not really common, let them be tried in the provinces to which they pertain.

(Apostolic Canon XXXVII; Canon V of the 1st Ecumenical Synod;
Canon XIX of the 4th Ecumenical Synod;
Canon VIII of the 6th Ecumenical Synod;
Canon VI of the 7th Ecumenical Synod; Canon XX of Antioch;
Canons XXVI, LX, LXXXI, LXXXIV, LXXXV of Carthage.)

Interpretation

As for the plan of holding a particular (i.e., local) Synod to deal with and judge the particular and peculiar doubts and cases that may happen to occur in the course of a year, the present Canon, according to the Anonymous Expositor, allows it. For indeed it is neither in any other way possible for these provincial and local questions to be solved, except through a Synod; and in this respect this Canon agrees with the rest of the Canons that provide for the holding of such Synods. But as for the holding of a common Synod representing all the provinces in Africa annually, as is decreed in Canon XXVI, it does not allow this to be done hereafter, owing to the difficulty and hardship incurred in traveling.

Nevertheless, I say, this Synod too may be held whenever it so happens that there is a common need of one, whether it be one a year or two. It is to be held by sending letters to the bishop of Carthage and letting him prescribe the proper and suitable place in which the Synod shall convene. See also Apostolic Canon XXXVII.

CANON CV (105)

But if any appeal be taken and the appellant chooses judges, and with him the one against whom the appeal is taken, let him not be permitted to take any further appeal henceforth from these judges.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod; Canon IX of the 4th Ecumenical Synod; Canon XVI, CXI, CXXXI of Carthage.)

Interpretation

The present Canon decrees that if the plaintiff and the defendant choose selected judges to try the issue between them, thereafter and thenceforth they are no longer to have any right to have their case reviewed by any other court, but, on the contrary, both of them must be satisfied and content with their verdict. See also Canon XVI of the present Synod, and Apostolic Canon LXXIV, and Canon VI of the 2nd Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod.

CANON CVI (106)

It has pleased the Synod to decree in addition that there be chosen five executors in all matters pertaining to the exigencies of the Church, who shall be distributed over the various provinces in proportion to their needs.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod; Canon IX of the 4th Ecumenical Synod; Canon XVI, CXI, CXXXI of Carthage.)

Interpretation

The executors mentioned in the present Canon appear to have been Imperial officials who executed arid carried out to a conclusion the decrees and decisions which the bishops might pronounce against any persons, and who had authority to use force by way of coercing those persons who refused to obey them and opposed them; accordingly, these executors would sober them up and bring them back to their senses, or control their behavior by the infliction of punishments if necessary.[66]

The Synod is requesting the appointment of five such executors to be chosen and sent to the Emperor to be distributed to the various provinces of Africa. See also Apostolic Canon XXVII.

CANON CVII (107)

It has further pleased the Synod to decree that the ambassadors Vincentius and Fortunatus, who are being sent in the name of all the provinces, shall request of the most glorious Emperors that permission be given for the appointment of scholastic ecdici, or juridical advocates, whose profession is this very function of thrashing matters out legally (which is approximately the English equivalent of the Greek verb corresponding to the noun ecdici – Note of Translator), and in order that as playing the part of Priest,[67] to the Bishops of the province the said ecdici who have undertaken the responsibility of protecting the rights of the churches as lawyers, may readily be able to act in behalf of the interests of the Church whenever need demands it, for the purpose of resisting adversaries and of submitting the necessary facts, and of entering the secret chambers of the courts of law.

Interpretation

And this Canon like Canon LXXXIII of the same Synod decrees that in the name of the provinces of all Africa the delegates commissioned shall request of the Emperors that scholastic ecdici be appointed, by which is meant men who are at leisure (as the Greek noun schole signifies fundamentally, though also used in other senses , such as school, etc.; so that the term scholastic here has a different meaning from that which it generally has in the English language-Note of Translator) and pursue the profession itself of looking after the legal interests and protecting the legal rights of the churches, and of opposing adversaries, and of setting forth the facts, either in writing or orally, in connection with necessary matters to the secret chambers, i.e., the chancery. For the Latin verb *secerno* means to discern, to distinguish, to separate. (Note of Translator. – The intention of the authors here, as becomes evident upon comparing the meanings of the corresponding Greek verb *krino*, is to point out the similarity of the Latin noun *secretum* to the Greek noun *kriterion*, derived from the verb *krino* and meaning court, criterion, etc.) See also Apostolic Canon. XXVII, and Canon LXXXIII of the present Synod.

CANON CVIII (108)

It has pleased the Synod to decree that the chosen delegates sent to address the posse comitatus shall have full powers in respect of the delegacy.

(Canon CII of Carthage.)

Interpretation

The knowledge which we receive directly from the present Canon is not to be easily despised. For we learn from it that delegates sent either to the Emperor or to the have full power and authority to do not only those things which they have been told and commanded to do, but also those things which they themselves of their own accord may conceive as advantageous and good and seemly, as much with respect to those commissioned as also with respect to those who commissioned them.

CANON CIX (109)

It has pleased the also to decree that rule whereby the populaces who never had had Bishops of their own are nowise to be allowed any, except by special permission to be derived from the whole Synod, or of each province and from the primate, and with the consent of him under whose administration the said church was established.

(Apostolic Canon. XXXIV; Canon VI of Sardica;
Canons LXII, LXV of Carthage.)

Interpretation

This Canon too decrees that bishops must not be appointed in small parishes and cities where there has prevailed no custom from the beginning and originally for bishops to be installed there. Only then are they to be appointed in such a case when the Metropolitan or the Patriarch casts his vote for them along with all the Synod of the province or diocese (see Footnote to Canon VI of the 2nd Ecumenical Synod), and the bishop agrees to this under whose episcopate and in whose bishopric the parish is situated which he is going to receive. See Canon VI of Sardica, and Apostolic Canon XXXIV.

CANON CX (110)

It has pleased the to decree that those persons also, or, more plainly speaking, the laities who are reverting from Dontists and who had had Bishops without the consent and approval of the Synod shall be treated as being entitled to them without a doubt. As for those Laities on the other hand, who had had a Bishop and when he died did not care to have a Bishop of their own, but, on the contrary, resorted to the diocese of some other Bishop, it shall not be denied to them, to exercise this privilege. Nevertheless, that point too has been made to the effect that the Bishops who were ordained prior to the Imperial law carried into effect with reference to unity, any Bishops who shall revert to the catholic Church those laities whom they load, are entitled to retain them. But after the law of unity, and subsequently thenceforth, even if there be any rights by any chance left to the righteous and belonging to the said churches, all the churches and their dioceses must be claimed by the catholic Bishops who have jurisdiction in those regions wherein they used to be occupied by heretics, whether reverting henceforth to the catholic Church or not reverting. Accordingly, if any persons have been abusing their position by laying claim to rights thereto after the enactment o f the Imperial law, they ought to restore them.

(Apostolic Canon XXVIII; Canons LV, LXVI, LXXV, LXXVI, LXXVII, LXXVIII, CI, CII, CXXVIII, CXXIX of Carthage.)

Interpretation

The present Canon decrees that before the enactment of the Imperial law which commanded Donatists to unite with the Catholic Church, if some Donatist Bishops reverted and their laities reverted too, either of their own accord or as a result of the co-operation of those bishops, and after reversion these laities took their said bishops who had reverted from the Donatists and whom they had had before their reversion, let them have them without a doubt, even though they received them without the consent and approval of the Synod . But if upon the death of such bishops their laities should forgo the right to have a separate bishop of their own and should not care to have one any longer, but, on the contrary, should prefer to become subject to the diocese of another bishop, to whom they belong, let them not be prevented from doing so. But after the above mentioned law concerning unity was enacted, however, the bishops of the Orthodox are to

govern all the churches situated in the regions of the reverting Donatists with their parishes and rights, whether the bishops from the Donatists returned them or not. And if bishops of the Donatists alienated any real estate from the churches, and spent the proceeds, or sold it (and note that the Synod calls the alienation of church property illegal abuse of one's position), they are under obligation to restore it to the churches which owned it. See also Apostolic Canon XXXVIII, and Canon LV of the present Synod.

CANON CXI (111)

Bishop Maurentius said that he wished to have as judges most holy Xanthippus (also spelled, in Latin, Xantippus, though incorrectly), Augustine the most holy one, Florentinus, Theasius, Sympsychius, Secundus, and Poseidius. Bid this to be approved by vote for me. The holy Synod nodded approval of the requested judges. As for the rest of the necessary number of judges, they shall be selected by old man Xanthippus by vote from amongst the old men belonging to the new party of Germanus.

Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod;
Canons XVI, CV, CXXXI of Carthage.)

Interpretation

Even through this particular (i.e., local) Canon we learn that permission may be given by a Synod to bishops who are being accused by certain persons to demand whatever chosen judges they may want, just as this accused bishop named Maurentius was then given this permission. The rest of the necessary number has reference to the number of the twelve bishops required by rule to try any bishop, according to Canon XII of the present Synod. See also Canon XVI of this Synod, and Apostolic Canon LXXIV, and Canon VI of the 2nd Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod.

CANON CXII (112)

It has pleased the Synod furthermore to decree that as regards the dissension and discord between the Roman and the Alexandrian Churches a letter be written to the most holy Pope Innocent with the object of making each of the two Churches keep the peace with the other, which the Lord enjoins.

Interpretation

Some difference or variance, as appears from the present Canon, had ensued between the Romans and the Alexandrians, on account of which it appeared reasonable to this S. to write to the Pope, who at that time was Innocent I, with a view to making the two churches effect a reconciliation and make peace between themselves, just as the Lord enjoined by saying at one time, *"I leave you peace"* (John 14:27) (Note of Translator.-In both the A.V. and the R.V. of the English Bible these words are mistakenly and ridiculously translated as *"Peace I leave with you"*! without any other conceivable excuse than the stupidity of the translators.), and at another time, "*Be and remain at peace amongst yourselves"* (Mark 9:50). (Note of Translator.- In the A.V. we find this passage translated *"Have peace one with another"* in an effort to correct the A.V., but in reality making the sense worse yet, since in the original Greek it means not only *"become or be*"– momentarily, but also "remain" forever, *"at peace amongst yourselves."* i.e., with each other, or each one with all the others of you; and not partly at peace, some one of you with some other one of you, at this particular time.) But note here that the regional Synod is correcting and giving advice to the monarch of Rome.

CANON CXIII (113)

It has pleased the Synod to decree, in accordance with Evangelical and Apostolic science, that neither a man who has been divorced from his wife, nor a woman who has been abandoned by her husband, shall marry another; but, on the contrary, let them remain thus, or become reconciled to themselves. Which rule if they scorn, they shall be forced to do penalties, in which matter we must request the promulgation of an Imperial law.

(Apostolic Canon. XLVIII; Canon LXXXVII of the 6th Ecumenical Synod; Canon XX of Ancyra; Canons IX, XXV, XXXV, LXXVII of Basil.)

Interpretation

The present Canon commands that marriages shall not be dissolved except for the reason of fornication. But if a husband leaves his wife, or a wife leaves her husband, they shall not have any right to marry a second time; but, on the contrary, they must either make up and become united again, or if they will not unite, both of them must remain unmarried, just as the Lord teaches in the

Gospels, by saying: *"Whom God hath yoked together, let no man separate"* (Matthew 19:8); and *"Whosoever divorces his wife, save on the ground of fornication, is causing her to commit adultery"* (Mathew 5:32) (*cf*. I Corinthians Chapter 7). The Apostle, too, having learned from the Lord, tells married people: "*It is the Lord, and not I, who enjoins the wife not to divorce her husband, but if she do divorce him, let her remain unmarried, or let her make up with her husband. And let not the husband leave his wife."* But if after getting divorced, they marry a second time (*sc*. other persons), they are to be forced to repentance, or, in other words, both of them must be forced to become penitent, on the ground that they have committed adultery (*sc*. as a consequence of the unlawful second marriage). Concerning this point the Synod asserts that they (*sc*. the bishops composing the Synod) ought to ask the Emperor to lay down a civil law to this effect. See also Apostolic Canon XLVIII.

CANON CXIV (114)

It has pleased the Synod to decree also this, that all supplications sanctioned in the Synod, whether prefaces, or postulations (in Greek, hypotheses), or paratheses, or those accompanied by imposition of the hand, are to be carried out by all; and no others in any way at all conflicting with the faith shall ever be offered, but, on the contrary, whatever ones have been composed by the more sensible writers, are the ones that shall be said.

(Canon XVIII of Laodicea.)

Interpretation

The prayers said by the priests to God in churches are various; for some of them are called prefaces because of the fact that they are said first and in the beginning[68] while others are called postulations, or hypotheses, or even epilegomena (i.e., conclusory prayers), because they are said after the prayers proper, and others again are called paratheses, because they are intended to proffer or commend (representing the Greek verb *paratheasthai*, to proffer or present) and consecrate the laity to God[69] and others finally are said at the impositions of hands, including, that is to say, the prayers which the bishop says during ordinations when he lays his hand on the ordinee's head, as well as the absolutory prayers which must be read by the bishop, or with his permission by the priest,

when he lays the hand on the head of a penitent (concerning which see Canon VIII of the 1st Ecumenical Synod). So the present Canon decrees that these prayers shall be said by all. This, however, refers to those sanctioned by the Synod and by the wisest men, and not the new ones which have been composed by certain persons, and which are against or contrary to the faith and not sanctioned synodally. See also Canon XVIII of Laodicea.

CANON CXV (115)

It has pleased the Synod to decree that whosoever shall apply to the Emperor for a trial in public courts of justice, shall be deprived of his own honor. But if he shall ask the Emperor for an episcopal trial, this shall not be denied him.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod;
Canon XIV of Carthage; Canon XII of Antioch.)

Interpretation

All those in Holy Orders must be tried in ecclesiastical courts, and not in the outside (exoteric) courts of justice. For this reason the present Canon prescribes that if any bishop or cleric asks the Emperor to permit his case to be tried in the civil courts of justice, he is to be deposed. But if he asks the Emperor for an ecclesiastical tribunal, or, in other words, to have the bishops convoked by the Emperor's command to consider his case, then he shall not be reprimanded as having done something improper. For all Synods, Ecumenical as well as Regional, were assembled in this manner, i.e., by Imperial command. See also Apostolic Canon. LXXIV, Canon VI of the 2nd Ecumenical Synod, and Canon IX of the 4th Ecumenical Synod.

CANON CXVI (116)

Whosoever, instead of communing in Africa, shall sneak over to transmarine places to commune, shall sustain the loss of the clergy.

Interpretation

The present Canon decrees that if any cleric excluded from communion in Africa, or, in other words, excommunicated in Africa, goes on the sly to places in Italy and deceptively partakes of communion and union from the churches there, as, for instance, by telling them lies, to the effect that he is entitled to communion, he shall be deposed on account of the deception and fraud he resorted to. Read also Apostolic Canons XII and XXXII and especially Apostolic Canon XIII, together with the parallel references.

CANON CXVII (117)

It has pleased the Synod to decree that whosoever should care to journey to the comitatus when on an absolute errand to the Church of Rome, must identify himself. Wherefore, if anyone who has received a letter of release to Rome only, without any reason being stated on account of which it is necessary for him to proceed on his way to the comitatus, attempts to go to the comitatus direct, let him be denied communion. If a sudden necessity arise for going there in Rome to the comitatus, let him show that necessity to the Bishop of Rome, and take along with him a written permit of the said Bishop of Rome. Letters of release from primates or from any Bishops whatsoever given to their own clerics shall contain the date of Pascha. If, however, the date of Pascha in that same year is not yet known with certainty, let the date of the preceding Pascha be affixed in the same way as it has become customary after the Consulship for it to be written in public transactions.

(Apostolic Canon XII; Canons XI of Antioch; Canons VII, IX of Sardica.)

Interpretation

The present Canon decrees that any bishop who wishes to go to the Imperial palace must obtain from the Metropolitan or the Synod (or Synod) of the province a letter dimissory to the Emperor and to the Bishop of Rome in which the reason for his going away thither shall be revealed, but he must also obtain another letter dimissory from the Bishop of Rome to the Palace. But if the bishop who has received only the letter dimissory to the Bishop of Rome keeps silent and fails to tell him the reason why he has to go to the Palace, but goes without his consent and approval, he is to be excommunicated.

If, on the other hand, while one is actually in Rome there should ensue there any need for him to go to the Palace, though he had not been contemplating and had not disclosed this need before to the Bishop of Rome, let him obtain letters from him and go.

These letters dimissory, which were given by Metropolitans to bishops, or by bishops to clerics, must bear, instead of the year which we are accustomed to state in writing letters, the date of Pascha next following. If, however, the date of the coming Pascha has not yet become known, let the date of the one last past be stated. For one thing, in order to make this date known to everybody; and for another thing, in order to enable persons to tell from this date the year in which the letters were written, just as in civil and political documents the Consulship of each Consul is stated, and through the Consulship the year in which they were written could be determined. See also Canon XI of Antioch, the Footnote to Apostolic Canon XII, and Apostolic Canon VII.[70]

LINKS or Topical_Index

CANON CXVIII (118)

It has pleased the Synod to decree that a single Bishop shall not be his own judge.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod;
Canons XII, XVI, XXVIII, CV, CXVIII of Carthage.)

Interpretation

The present Canon decrees that a single bishop shall not try the case of either another bishop who has a dispute with another, or of a priest who has any altercation with that same bishop himself; nor of any other cleric, according to c. IX of the 4th, nor any priest accused by another; nor can any deacon be deposed by one bishop alone, according to Canon XII of the present Synod. See also Apostolic Canon LXXIV, Canon VI of the 2nd Ecumenical Synod; and Canon XVI of the present Synod.

LINKS or Topical_Index

CANON CXIX (119)

There has been given a law whereby each and every person may by free choice undertake the exercise of Christian life.

(Canon XII of Neocaesarea; Canon CX of Carthage.)

Interpretation

In view of the fact that, according to Canon CX of the present Synod, an Imperial law had been given commanding, and in a way compelling the Donatists to unite with the catholic Church, therefore and on this account the present Canon acknowledges that a law (an Imperial one, that is to say; and see the Prologue to the Apostolic Canons) has been given or enacted, whereby every person is allowed to accept Christianity[71] by voluntary and free choice, since virtue, in conformity with its name (in Greek this is *arete*, and appears to be derived from the verb *aresko*, meaning to please.– Note of Translator.), ought to be optional and voluntary, not constrained and compulsory. For things that are done by constraint and under compulsion are not certain and permanent, but temporary and short-lived. That is why the Lord says: *"Whoever will come behind me"* (Matthew 16:24), etc. Notice that the Canon describes the faith of being Christian as an exercise, thereby revealing the fact that a Christian ought to exercise every virtue, temperance, humility, love, and the rest. For whoever fails to exercise these is a Christian in name only, but not also in reality. See also Canon XII of the Synod held in Neocaesarea.

TOPICAL INDEX

CANON CXX (120)

It has pleased the Synod to decree that whoever calls Adam, the first man created, a mortal man so made that whether he sin or not he is bound to die in the body, that is, to depart from the body, not owing to his deserving this fate by reason of the sin, but because of a necessity inherent in his nature, let him be anathema.

(Canons CXXI, CXXII, CXXIII, CXXIV, CXXV, CXXVI,
CXXVII of Carthage.)

Interpretation

The present Canon overthrows the heresy of Pelagius, and of his disciple Celestius. For these men (as divine Augustine bears witness in his discourse concerning propatorical sin, Chapters 5 and 6), be it noted, were condemned because they believed and held that propatorical sin is not begotten together with the human being, and that it is a mistake, not of his nature, but of his will, and consequently from this they concluded that even Adam died this physical death, not on account of his sin, which was done as a matter of choice, but owing to a necessity inherent in his nature, which was built to be mortal from the very beginning, and was bound to die whether Adam sinned or did not sin by choice. Hence the present Synod, in overthrowing this heretical view, anathematizes those persons who make this assertion.

For, if Adam actually were mortal by necessity of his nature, then:

First, God, who built it to be so, would have to be also the Creator and cause of death. But God did not create death, according to Scripture.

Secondly, that flesh which Adam had before the transgression ought not to have been any different from our own, but, on the contrary, would have had to be, like ours, gross and mortal and anti-typal; seeing that we too who have been born after that transgression are in accordance with the same necessity of nature mortal, and At all events are destined to die. (Wisdom,1:13.) But St.Gregory the Theologian (in his sermon on the birth of Christ) insists that this gross and anti-typal flesh which we have now is such as Adam had only after the transgression, and not before it.

Thirdly, if death came from nature, how is it that St. Paul says that *"through sin death entered the world"* (Romans 5:12); and Solomon says that *"it was by the Devil's envy that death entered the world"* (Wisdom 2:24)

So, according to this Canon, God created man not mortal by natural necessity, but by nature immortal.[72] And since it is characteristic of whatever is good not to force anyone to be good, therefore and on this account He created man free and independent with respect to his soul, in order that he might be induced to be good

as a matter of choice and remain good, not by the exercise of force and violence, but by virtue of self-mastery and voluntarily; and by thus remaining good, that he might thenceforth maintain also the natural immortality of the body. But inasmuch he himself of his own accord was moved to evil by willful choice and preference, he no longer had the power, or ability, to keep the body in its natural immortality in which it was built; hence there ensued the death of this body.

And, to speak more clearly with the great Gregory of Thessalonica, since the superior and higher part of man, the soul, became separated through sins and transgression from the real life, which is the grace of God, and fell into the real death, which is wickedness; therefore and on this account the lower and inferior part, or, more expressly speaking, the body, became separated from the life according to nature, and fell into the death contrary to nature. And just as the soul, being by nature, subject to God, failed to subject itself to Him, so and in like manner the body, subject by nature to the soul, evaded subjection to it with the disorders. of its senses, of its passions, and lastly with its decomposition into the elements of which it was composed, which dissolution is death. In agreement with the present Canon the following seven Canons of the present Synod overthrow the heresy of Pelagius and Celestius: these are Canons CXXI, CXXII, CXXIII, CXXIV, CXXV, CXXVI, and CXXVII.

LINKS or Topical_Index

CANON CXXI (121)

It has pleased the Synod to decree that whosoever denies the little ones newly born from the wombs of their mothers when they are being baptized, or asserts that they are baptized for the remission of sins, but that they have inherited no propatorical sin from Adam obliging them to be purified in the bath of renaissance (whence it follows that in these persons the form of baptism for the remission of sins is not true, but is to be regarded as factitious), let him be anathema; for no other meaning ought to be attached to what the Apostle has said, viz., "Sin entered the world through one human being" (Rom. 5:12), and thus it passed over into all human beings; wherefore all of them have sinned, than that which the catholic Church diffused and spread abroad every where has ever understood those words to mean.

For it is on account of this Canon of the faith that even the little ones too, who are as yet incapable of committing any sin of their own to render them guilty of any offense, are truly baptized for the remission of sins, in order that what sin they inherited from the primordial birth may be purified in them through the process of renaissance.

Interpretation

This view too was a product of the heretical insanity of the Pelagians this refers to their saying that newly begotten infants are not baptized for the remission of sins, as the Orthodox Church believes and maintains, but, instead, if anyone say that they are baptized for the remission of sins, yet the infants themselves have not incurred any taint from the original (or primordial) sin of Adam,[74] such as to require to be removed by means of baptism (since, as we have said, those men believed that this original sin is not begotten with the human being, simply because this was not any offense of nature, but a mischoice of the free and independent will). So the Synod in the present Canon anathematizes the heretics who say this: First, because the form of the baptism for the remission of sins which is given to infants is not true according to them, but false and factitious, since, according to them, those infants have no sins to be pardoned. Secondly, because the Apostle in what he says makes it plain that sin entered the world through a single human being, namely, Adam, and that death entered through sin, and thus death passed into all human beings, since all of them have sinned just like Adam. This passage, I say, cannot be taken to mean anything else than what the Catholic Church of the Orthodox has understood and believed it to mean, to wit, that even the newborn infants, notwithstanding the fact that they have not sinned by reason of any exercise of their own free and independent will, have nevertheless entailed upon themselves the propatorical sin from Adam; wherefore they need to be purified through baptism necessarily from that sin: hence they are truly, and not fictitiously, being baptized for the remission of sins.

CANON CXXII (122)

It has pleased the Synod to decree that whosoever should declare that the grace whereby we are justified through Jesus Christ our Lord to be effective only for the remission of sins already perpetrated, and not to afford help by way of preventing perpetration of other sins in addition thereto, let him be anathema.

(Canons CXXI, CXXIII, CXXIV, CXXV, CXXVI, CXXVII of Carthage.)

Interpretation

The Pelagians expressed their heretical views in three propositions. The first proposition was to the effect that by employing only his natural powers and abilities a human being could keep the whole law and be justified, and could persist in righteousness, and enjoy life everlasting. Another proposition was to the effect that a human being does not need any inner or internal grace of God to incite him to do right, or to help him, or to justify him, but that, on the contrary, all he needs for his salvation is self-mastery, the law, training and teaching, and example. And the third proposition was to the effect that although grace is given by God yet it is given for the value of self-mastery. Hence upon this second proposition of theirs depends also this feature which the present Canon decrees, to wit, that the grace of God, which through Jesus Christ justifies a human being in baptism, graciously affords a remission only of previous sins, but not also to help keep one from sinning another time; wherefore it anathematizes all those persons too who say this. For the catholic Church believes wholly the opposite contrary, namely, that the grace bestowed through Jesus Christ in baptism affords both remission of previous sins and power and help to prevent us from further sinning, provided we ourselves do not yield ourselves to sins as a result of negligence. That is why David says: *"O God, attend to my help. O Lord, hasten to aid me"* (Psalm 70:1); and *"My help comes from the Lord"* (Psalm 121:2), etc. St. Paul also says along the same line: "*The Spirit also helps our infirmities; . . . the Spirit itself intercedes in our behalf"* (Romans 8:26). And countless other passages along the same line are to be found in the divine Scriptures.

CANON CXXIII (123)

It has pleased the Synod to decree that whosoever should say, with reference to the same grace of God given through our Lord Jesus Christ, that it helps us only to keep from sinning in this respect that the knowledge and cognoscence of sins is revealed to us through it, and enables us to know what to seek after and what to shun, though it does not afford us further help whereby to discern what we ought to do, nor does it, further cause us to love and to have the strength to do it, let him be anathema.

For in view of the fact that the Apostle says "knowledge puffs up, whereas love edifies." (I Corinthians 8:1), it is utterly impious to believe that we have the grace of Christ for the purpose of puffing ourselves – up but have it not for the purpose of edifying ourselves, when, as a matter of fact, both are free gifts of God, that of knowing what we must do and that of loving what we must do, in order that thanks to the edifying power of love knowledge be unable to puff us up, precisely as has been written out of God: "He that teaches man knowledge." (Psalm 94:10). Thus too it is further written: "Love is of God" (I John 4:7).

(Canons CXX, CXXI, CXXII, CXXIV, CXXV, CXXVI, CXXVII of Carthage.)

Interpretation

In the present Canon too the Synod anathematizes the Pelagians and Celestians, who used to assert that the grace of God helps us only in this respect to keep from sinning in that it enables us to know what we ought to seek and do, or, in other words, what things are good and right, and what things we ought to shun, or, in other words what things are bad and evil; and not that it graciously bestows upon us also the inclination to love and the strength to do those things which are good and right, as we well know that they are. For both gifts are equally and alike gifts of God, both the knowledge and the love. For as concerning the knowledge David says: *"He that teaches man knowledge."* (I.e.), while as concerning love the beloved disciple says: *"Love is of God"* (I.e.). But in another way too it is impious for us to believe that the grace of God bestows upon us knowledge, which by itself, as St. Paul says, puffs up, or, in other words, causes presumptuousness; but does not also bestow upon us love, which edifies and strengthens us so as to enable us to do what is good. In sum, just as knowing what we ought to do is a free gift bestowed by divine grace, so and likewise isloving what we ought to do. The knowledge, though, is indeed attributed to the mind, while the love is attributed to the will, the two chief and main faculties, or powers, of the soul.

CANON CXXIV (129)

It has further pleased the Synod to decree that whosoever should say that the reason why the grace of justice has been bestowed upon us is in order that we might through self-mastery be able the more easily and readily to fulfill it through grace, as though indicating that even if the grace had not been given we should still have been able, howbeit not easily and readily, to fulfill the divine commandmentswithout its aid, let him be anathema. For when the Lord was speaking about the fruits of the commandments, He did not say, "Without me you will have difficulty in doing anything" (cf. John 15:5).

(Canons CXX, CXXI, CXXII, CXXIII, CXXV, CXXVI, CXXVII of Carthage.)

Interpretation

This Canon too anathematizes the Pelagians and Celestians for saying that simply because God made us masters of ourselves in respect of being free to do as we please[75] we can execute the commandments even without the aid of divine grace, though not easily, but with difficulty, whereas through the aid afforded by divine grace we are enabled to carry these out more easily, since even the Lord, in speaking about the divine commandments, did not say, "Without me you can do these only with difficulty," but, instead, He simply said, *"Without me you can do nothing"* (John 15:5)[76] Neither with ease nor with difficulty, that is to say, so that everything depends upon divine grace, and without the latter we can accomplish nothing.[77]

CANON CXXV (125)

It has pleased the Synod to decree, what St. John the Apostle said: "If we say that we have no sin, we are deceiving ourselves, and the truth is not in us" (I John 1:8), that whosoever shall deem that this thought is to be interpreted as meaning that we ought out of humility to refrain from saying that we have no sin, not that it is truly so, shall be anathema. For the Apostle goes on to say in anticipation of such a misinterpretation: "But if we confess our sins, he is faithful and just and will forgive us our sins and cleanse us from all unrighteousness" (ibid., 1:9). Where it is made quite plain that this was said not only out of humility, but furthermore truthfully.

For the Apostle might have said, "if we say that we have no sin, we are exalting ourselves, and there is no humility in us;" but by saying "We are deceiving ourselves, and there is no truth in us," he quite evidently pointed out that anyone asserting that he himself has no sin is not telling the truth, but, on the contrary, is lying.

(Canons CXX, CXXI, CXXII, CXXIII, CXXIV, CXXVI,
CXXVII of Carthage.)

Interpretation

Inasmuch as dogmas of the Pelagians agreed in a way with those of the Massalians[78] in that both the former and the latter placed the beginning of salvation, not primarily in divine grace, but in human power; consequently, since the Massalians too believed wrongly that when the Holy Spirit comes to a human being sensibly and visibly, it frees him from the passions and he no longer needs to engage in fastings or other struggles dear to God, the Pelagians perhaps, entertaining such views as these, were wont to say that what St. John asserted, viz., that if perchance we say that we have no sin, we are deluding ourselves, and are not telling the truth, could not truthfully be said saints (in that the latter, that is to say, having been freed from the passions by the Holy Spirit, thereafter had no sins, nor could commit any), but could be said only out of humility, or on account of humble-mindedness. Hence the present Canon anathematizes those who affirm this heretical view of the passage in question, on the ground that they are misinterpreting it. For the same Apostle John says subsequently that if we confess our sins, the Lord is faithful and just, and will pardon our sins, and will cleanse us from every injustice. From which words it becomes manifest that it was not on account of humility, but as a matter of truthfulness that the saint made the above assertion, since the Apostle could have said, *"if we say that we have no sin, we are proud, and there is no humility in us."* Hence, by not saying this, he is pointing out that anyone who says that he has no sin, is not telling the truth, but, on the contrary, is lying.[79]

CANON CXXVI (126)

It has pleased the Synod to decree that whosoever should declare that in the Lord's prayer the reason why saints say "forgive us our debts" (Matthew 6:12) is not that they are saying this in their own behalf, since this petition is no longer necessary to them, but in behalf of others, of those sinners who are among their people; and that each one of them does not say personally, "forgive me my debts," but, instead, says (vicariously), "forgive us our debts" (Luke 11:4), on the ground that he is to be understood as petitioning the Just One in behalf of others, rather than in behalf of himself, let him be anathema. For James the Apostle was a saint and a just man when he said:"For in many things we all sin" (James 3:2, as translated in this Canon). Since, why is it that the word "all" is added unless it be, in order that the meaning be in keeping with that[80] of the psalm where it is written: "And enter not into judgment with your servant; for in your sight shall no man living be justified" (Psalm 143:2). And in the prayer of most wise Solomon: "There is no human being that has not sinned" (I Kings 8:46). And in the book of St. Job the words: "He stamps in the hand of every man; in order that every man may know his own weakness" (Job 37:3). (Note of Translator. The Canon here substitutes for the Greek word in the Septuagint translated in the Authorized Version as "seals up," the Greek word semaino, which means "to stamp," "to mark," etc. and which appears to be the true meaning, and not "seals up.") Hence, furthermore, the saint and righteous man Daniel the Prophet, speaking in the plural number, says the following words: "We have sinned; we have committed iniquity" (Daniel 9:5), and the rest of what he there humbly and truthfully confesses, in order not to have it thought, as some persons understand it, that he was speaking not about his own sins, but rather about those of his people. After this passage he said: "I was praying, and was confessing my sins and the sins of my people to the Lord my God" (ibid., 9:20) He did not want to say, "our sins," but, on the contrary, expressly said that they were sins of his own and of his people, since it would seem that the Prophet could foresee that they were going to understand it wrongly.

(Canons CXX, CXXI, CXXII, CXXIII, CXXIV, CXXV, CXXVIIof Carthage.)

Interpretation

This canon too discusses insanities of the Pelagians like the ones above. For it anathematizes them for saying that when saints recite the Lord's prayer, they themselves do not say the words *"Forgive us our sins,"* since they do not need to make any such request, as being passionless and sinless, but they say them for the sins of others. For even St. James the Brother of God says: *"All of us commit many offenses."* And David says: *"Enter not, O Lord, into judgment with me your servant, because no man living can appear just in your eyes."* Solomon, too, in the prayer which he made to God after building the Temple said,: *"There is no man in the world who has not sinned."* And Job: *"He stamps a seal in the hands of every human being in order that every human being may know his own weakness."*[81] Moreover, the prophet Daniel in praying said first in the plural number, *"We have sinned; we have committed iniquities;"* and afterwards he adds in the singular number: *"I was confessing my sins and the sins of my people."* And he said this thus clearly in order to prevent anyone from thinking that he was referring to the sins of his people, and not to his own sins, prophetically stopping the mouths of men who would wrongly insist that that was what he meant.

CANON CXXVII (127)

It has pleased the Synod to decree that any persons whatsoever that would have it that the words in the Lord'sprayer "Forgive us our debts," which we are wont to say, are said by saints because of their humility, and not truthfully, let them be anathema. For who could bear to hear anyone praying, not to men, but to the Lord Himself lying – could one be asking only with his lips to be forgiven sins that he is not conscious of having committed?

Canons CXX, CXXI, CXXII, CXXIII, CXXIV,
CXXV, CXXVI of Carthage.)

Interpretation

This Canon too anathematizes the Pelagians for saying that the saints do not say in accordance with the truth, *"Forgive us our debts,"* since they have no sins and debts, but only out of humility and modesty. For who, it says, can bear to hear persons supposed to be saints saying this lyingly not to men, but to God, and with their lips asking forgiveness for their sins, but with their heart considering that they have no sins? For this would be deemed to be trifling with God, and not praying, which in regard to saints it would be absurd even to think of.[82]

CANON CXXVIII (128)

It has pleased the Synod, since some years ago it was laid down as a rule in this Church filled with the Synod that any churches established in a diocese before the laws concerning Donatists were promulgated should become catholic and belong to those thrones at the suggestion of whose Bishops they were prevailed upon to join the catholic unity.But after those laws were made any churches that joined it should belong to those thrones to which they belonged even when they were on the side of Donatus. And many altercations arose later between the Bishops and continue to arise as regarding the dioceses, for which it seems that inadequate provision was made at that time.

Now in this holy Synod it has pleased us to decree that wherever a catholic church was established on the part of Donatus, and there were churches belonging to different thrones, if at any time a union occurred there, or shall occur in the future, whether before the laws or after the laws, they shall belong to that throne to which the catholic Church belonged[83] which existed there of old, so that thus, that is to say, if any Bishops returned from the Donatists to the catholic unity, they shall divide equally between them the dioceses thus situated where both parties were, that is, in order that some regions may belong to one part, and some to another in such a way as to let the older one in the Episcopate apportion, and the newer one select them. If, however, it should chance that there is but one region,let him take that which is situated in closer proximity. If it be equally close to both thrones, let it be ceded to that one which the multitude may choose. If it should chance that the ancient catholics want the same region, and those who have reverted from the party

of Donatus want the same one, let the opinion of the majority be preferred to that of the minority. But if the parties are equal, let the older Bishop have it. If thus, however, there be found a great many regions in which both parties are to be found, so that they cannot be divided equally, the number of such regions being unequal, let the equal numbers be divided first, and to the one that is left let this be reserved which has been stated above when the question was one of a single region.

(Canons LV, LXVI, LXXV, LXXVI, LXXVII,
LXXVIII, CI, CII, CXXIX of Carthage.)

Interpretation

Because of the fact that many doubts arose among the bishops as to which of them should take the ones reverting from the Donatists, the present Canon decrees that before the Imperial laws concerning unity were enacted it was decreed (Canon CX) that they should be subject to that bishop from whom they returned, but after the laws they should be subject to the catholic bishops in the districts nearest to the Donatists. Now again for complete solution of the doubts arising the Synod decrees that the regions of the ones reverting from the Donatists should be subject to that bishop to whom the Orthodox church used to belong which had been situated of old in the region of the Donatists. That is to say in such a way that if the regions were situated between two bishops reverting from the Donatists, both bishops were to divide them between themselves, and the earlier one was to do the dividing, and the later one was to do the choosing. But if there was only one region about which they were fighting, it was to be subject to the one nearest to it, in adjacency. Or if it bordered equally close to both their thrones, it was to belong to that bishop whom the multitude wanted. But if both bishops demanded the same region in its whole and undivided entirety, the opinion of the majority was to prevail over that of the minority. If, on the other hand, both parties were equal, the older one was to have jurisdiction of the region. Or if there were many regions, both bishops were to divide them as equally as they could between themselves, share and share alike; and if there remained a single odd region, it was to be subject either to that one who was the nearest neighbor to it, or to that one whom the multitude wanted; if the parties were equal, then it was to be subject to both. Read also Canon LV of the present Synod.

CANON CXXIX (129)

It has pleased the Synod to decree that if anyone after the (enactment) of the laws causes any region to revert to the catholic unity and holds possession thereof for a space o f three years without anyone seeking to take it away from him, henceforth it shall not be taken away from him. If, however, within the said space of three years there was a Bishop who was entitled to it and he went to rest; but if there was not, let him not be prejudice in the Matrix, but when the vacant region gets a Bishop, let it be permissible for him to take possession of it from that with a space of three years. Likewise, on the other hand, if a Bishop reverts from the Donatus parties to the catholic Church, let his position in the Matrix not be prejudiced as respects the length of time intervening, but, on the contrary, from the day that he returned, let him have the right to retrieve the places belonging to his see at any time within the space of three years.

(CanonXVII of the 4th Ecumenical Synod; Canons LV, LXVI, LXXV, LXXVI, LXXVII, CI, CII, CX, CXXVIII, CXXXI of Carthage.)

Interpretation

This last Canon too, concerning the places of the Donatists and in general that have reverted from heretics, prescribes that if any catholic bishop, after the adoption of the laws respecting unity (see Canon CX), persuades a region of heretics to return to Orthodoxy, and holds it for three years without its being claimed by anybody else, after the expiration of the three years no one shall be allowed to take it away from him. But if that episcopate to which the place in question belonged had no bishop, and within a space of three years a bishop is ordained to it, he shall be allowed to claim the place as his own, and he shall not be detrimentally affected in the Matrix, or, at any rate, he shall not suffer any injury and lose that place by reason of the fact that the place in question was listed in the original Matrix and register of the foreign church assigned to him; but, on th contrary, he shall get it back, provided he claims it within three years.[84] Likewise if even a Donatist bishop reverts to Orthodoxy, he too from the day that he reverted may claim the place which belongs to him but which had been occupied during or within three years by another catholic bishop. See also Canon LV of the present Synod, and Canon XVII of the 4th Ecumenical Synod.

LINKS or Topical Index

CANON CXXX (130)

It has pleased the Synod to decree that if any Bishops whatsoever claiming the multitudes whom they think to belong to their throne (or see) do so not by having other Bishops decide their claim, but by resorting to a different means of imposing their will upon the laities, whether the latter want them or not, they shall suffer the loss of them because of their own action. And if any Bishops whatsoever have done this, without consulting the convention of the Bishops in the meantime, but are still quarreling about the same matter, that one shall be removed thence who is shown to have taken possession without having recourse to the ecclesiastical judges. And let no one flatter himself if he has received letters from the primate granting him possession; but, instead, whether he has such letters or not, he should contact the one in possession and receive letters from him to show that he has taken possession of the church belonging to him in a peaceful manner. If, however, that Bishop too opposes him with a counterclaim, let this matter too be adjudicated by Bishops sitting as judges in regard thereto, whether they be assigned by the Primate or be chosen by common consent from among neighboring bishops.

Interpretation

The present Canon forbids bishops to employ civil authority; instead, they must claim the laities they think they are entitled to by obtaining a judgment or judicial decision from their bishops in approval of their claim. But if they try to take them over by resorting to force wielded by the civil authorities, whether the laities in question want them as bishops or not, they shall lose such laities even though they were entitled to them, because of their resorting to the forces of the civil authorities. Again, even if two bishops fighting over these laities come to trial before the bishops, but before the trial has been finished they are found to be still quarreling about the matter, and one of them ignores the judgment of the bishops and resorts to force by taking possession or seeking to take possession by means of aid obtained from the civil authorities, he too shall lose those laities, even though he was entitled to receive them. Let no one flatter, or, more plainly speaking, delude himself and resort to such civil force on the pretext that he has received letters from their Metropolitan to take that laity.

For, whether he has such a letter or not, he must also obtain a letter stating that he has received the church belonging to him from the bishop previously occupying it, by peaceful means (if he fail to do this, he is to forfeit his right)[85]if the bishop sued likewise sues the suer, this dispute be decided by bishops, whether they be those whom the Metropolitan may appoint, or those whom they themselves may choose from among neighboring bishops and bishops in nearby territories. Read also Canon XVII of the 4th Ecumenical Synod.

LINKS or Topical_Index

CANON CXXXI (131)

It has pleased the Synod to decree that if any Bishops whatsoever neglect the regions belonging to their see, and fail to exert themselves with a view to inducing them to unite with the catholic Church, and are indicted by the diligent Bishops neighboring them., they must not delay doing so. For, unless within a space of six moths, from the day a convention was held in regard thereto they accomplish something in. this direction, the regions in question shall be turned over to whomsoever is able to convert them. Provided, however, that if the Bishop to whom such regions are shown to belong intentionally displayed negligence on account of some desired economy, this having been chosen by the heretics, with a view to coaxing them back to the catholic Church quietly; yet, his diligence has been anticipated by another, though by abusing it he has succeeded in making the same heretics resentful of him, when the case is tried before a court of Bishops, the regions shall be restored to him by their decision. Or if the Bishops acting as judges be from different provinces, that Primate shall appoint the judges in whose district the region is which is in dispute. But if by common consent judges are chosen who are neighbors, whether one is chosen or three are chosen. And if three are chosen, and they decide alike, either to follow the decision of the majority or that of two,[86] it shall be permissible for an appeal to be taken from the decision of the judges chosen by common consent. Whosoever is proved to be unwilling, owing to his waywardness, to obey the judges, when this is brought to the attention of the Bishop of the chief see, he shall give letters prohibiting any of the Bishops from communing with him until he does obey.

(Apostolic Canon LVIII; Canon XXV of the 4th Ecumenical Synod; Canon XIX of the 6th Ecumenical Synod; Canon XVI of the 1st-&-2nd; Synod Canon XI of Sardica; Canons XVI, LXXIX, LXXXII, LXXXVI, CXXXII, CXXXIII of Carthage; Canon VI of Nyssa; Canon X of Peter.)

Interpretation

Bishops ought not to neglect the heretics residing in their province, because they shall have to render an account of them and be held responsible for them; but, on the contrary, they ought to make every effort to win them and to convert them to catholic unity [87] or, more plainly speaking, to the Church. But if they postpone the time, they are to be charged with this procrastination by the bishops of nearby districts. And if, after having had such an accusation laid against them, they again display neglectfulness, and have failed to make any converts within a space of six months, these heretics together with their regions are to be turned over to another bishop able to convert them. Nevertheless, if the bishop to whom the heretics in question are subject employs seeming negligence on purpose for some economy or other, which the heretics have asked for, in order that they may return peacefully and without the exercise of coercion (seeing that if he were to employ greater diligence and make more strenuous endeavors, they would be hardened on this account), yet another bishop, not aware of this economy, has been in time to convert them – if, I say, this fact comes to light in the course of an investigation and trial conducted by the bishops, all those regions and laities of converted heretics are to be given to the bishop to whom they are subject; as for the bishops who are going to try the case, they are either to be appointed by that Metropolitan in whose province the disputed region and laity of the heretics happen be, or else they are to be chosen by agreement by these two bishops. Accordingly, if the latter choose but one bishop to try their case, they shall abide by his decision, on the ground that he was their chosen judge; if, on the other hand, they have chosen themselves three, and these three are in agreement, they shall follow their decision; if one of them, however, fails to agree, they shall follow the decision of the two who do agree, and they shall not appeal their decision to another tribunal. If either one of the two of them obstinately refuses to obey these chosen judges, no bishop shall have any communion with him until he obeys, and letters to this effect shall be issued by the Metropolitan. See also Apostolic Canon LVIII, and Canon XVI of the present Synod.

CANON CXXXII (132)

If in the Matricia, or, at any rate, in the sees, any Bishop becomes neglectful in regard to the heretics, be reminded of his duty by neighboring diligent Bishops, and his scornfulness be pointed out to him, so as to leave him no excuse or justification; and if from the day that he was so reminded, within six months, while he continues residing in the same province, he shall fail to exercise due care to make converts to the catholic unity, he shall be denied communion until he fulfills this obligation. But if there be no epexergastes (i.e., civil collaborator) in those regions to come to his aid, let no charge be brought against the Bishop.

(Apostolic Canon LVIII; Canonof the 4th Ecumenical Synod;
Canon XVI of the 1st-&-2nd Synod; Canon XI of Sardica;
Canons LXXIV, LXXXII, LXXXVI, CXXXI, CXXXIII of Carthage;
Canon X of Nyssa; Canon VI of Peter.)

Interpretation

A bishop must diligently endeavor to convert to Orthodoxy, and not neglect, not only the other regions of the heretics, in accordance with the preceding Canon, but also their sees and metropoles (in which are to be found the original Codices and inventories of their properties; for this is what is denoted by the word "Matricia," and see Canon XLI of this Synod). As for the bishop who neglects them, the present Canon prescribes that he shall be reminded of this by bishops who are neighbors of his, in order that he may have no excuse to offer later. But if after being so reminded, and being in these sees of heretics for six months, he fails to apply all those ways and means whit are calculated to convert heretics, he is to be excluded from communion[88] until he does. If, however, the civil ruler of the district, who could collaborate in the matter and bring over the heretics and those who are unwilling to give an account of themselves[89]is not about, let the bishop not be blamed for this delay in their conversion, as it was not due to any negligence on his part. See also Apostolic Canon LVIII.

CANON CXXXIII (133)

But if such Bishop be proved to have told a lie about their communion, by asserting that they had communed whom he was pointing out, but who had not communed to his knowledge, he shall also forfeit his episcopate.

(Apostolic Canon LVIII; Canon XXV of the 4th Ecumenical Synod;
Canon XIX of the 6th Ecumenical Synod;
Canon XVI of the 1st-&-2nd Synod; Canon XI of Sardica:
Canons LXXIX, LXXXII, LXXXVI, CXXXI, CXXXII of Carthage.)

Interpretation

The present Canon is consecutive to the one above. For it says that if the bishop charged with having neglected to convert the heretics falsely asserts that they returned and came into communion with the Catholic Church, without their having returned at all, or even if they did return, but not as a result of his efforts and with his knowledge, he is to be completely deposed, both on account of his negligence and on account of the fact that he lied. See also Apostolic Canon LVIII.

CANON CXXXIV (134)

It has pleased the Synod to decree that if Priests, Deacons, and other lower Clerics in whatever causes they may have are not satisfied with the decision of their own Bishops, they shall be heard and the differences between them shall be adjusted by those whom they may appoint with the consent of their own Bishop to review their case. But if they want to take an appeal even from the decision rendered by these men, they shall have no right to an appeal, except to the votes of the African Synod or to the Primates of their own provinces. As for anyone that insists upon carrying an appeal across the sea, let him not be received in communion by anyone in Africa.

(Canon VI of the 2nd Ecumenical Synod;
Canon IX of the 4th Ecumenical Synod; Canon XI, XXXVI of Carthage.)

Interpretation

This Canon is almost identically the same as Canon XXXVI of the present Synod. On this account the reader is referred to the Interpretation of it given there. The only additional feature contained in the present Canon is that those wishing to take an appeal from the decision of the bishops of nearby districts are to appeal to the Synods of Africa or to the Primates, etc,[90] also Canon VI of the 2nd Ecumenical Synod, and deacons from appealing to Rome with two different Canons was the great annoyance which the priest Apiarius caused it, and the fact that the Pope of Rome sought illegally and by every means the right to an appeal from the judgment of the Bishops in Africa both for all bishops, priests, and deacons not subject to him and for all the rest of clerics not subject to him, as we said in the beginning of the section pertaining to the Synod held in Sardica, and shall have occasion to say again in the Interpretation of the two Letters of the present Synod.

CANON CXXXV (135)

It has pleased the Synod to decree that if any of the Bishops on account of the need arising from endangered virginal sobriety when either a powerful lover or some ravisher is suspected, or in addition to such contingencies she feels herself threatened by some deadly peril, and at the request of her parents or of those in whose care she has been placed, lest she should die without having assumed the habit, shall veil a virgin, or shall have veiled one already, below the age of twenty-five, the Synod which fixed this number of years shall not be of any injurious effect as touching such a Bishop.

(Canons III, XIX of the 1st Ecumenical Synod; Canons VI, LI of Carthage; Canon XV of the 4th Ecumenical Synod; Canons XL, XLV of the 6th Ecumenical Synod; Canon XVIII of Basil.)

Interpretation

In connection with Canon XLV of the 6th Ecumenical Synod we said that monks and nuns used to try out monastic life in mundane garments: this is made still more manifest in the present Canon. For this Canon decrees that those virgins who have been consecrated to God by a bishop, in accordance with Canon VI of the present Synod, are not to wear the habit until they attain to the age of twenty-five years (concerning which see Canon XL of the 6th Ecumenical Synod).

But if some powerful personage has fallen into love with any of these virgins, or there is a suspicion that some lewd-minded man may snatch one of them away, or one of them is in danger of death, and she and her parents beg for it, lest she should die without having assumed the habit, permission is given to the bishop to dress her in the habit even before she is twenty-five years old; and for this unseasonableness he is not to suffer any ill effect from the Synod which fixed such an age limit, because of his having transgressed the rule as a result of necessity, and not voluntarily and willfully. See also Canon XIX of the 1st Ecumenical Synod, and Canon VI of the present Synod.

CANON CXXXVI (136)

It has pleased the whole Synod, in order to avoid keeping all the Bishops assembled for a Synod too long a time, to decree that three judges shall be selected from each province.

Interpretation

Because of the fact that the bishops assembled at this Synod were kept there an excessively long time (for, as we have said, it lasted for six years), and there were still some questions to be considered, in the present Canon it appeared to be reasonable that three bishops should be selected from each and every province, and that the rest of the bishops should be allowed to return to their provinces, while the ones selected should stay here and consider the remaining questions.

CANON CXXXVII (137)

It has pleased all to decide that inasmuch as it has been decreed in the foregoing decisions of the Synods concerning clerical persons that ought not to be allowed to bring charges against Clerics, and it was not further determined what kind of persons are not to be admitted, on this account we decree rightly that that person shall not be allowed to bring charges who has become excommunicated and is still in the state of exclusion from the benefits of the Church, whether he be a Cleric or a layman who wishes to lay charges against any Clerics.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canons IX, XXI of the 4th Ecumenical Synod;
Canons VIII, XXVII, CXXXVIII, CXXXIX of Carthage.)

Interpretation

The present Canon decrees that not all persons shall be allowed to bring charges against clerics, but only those persons who are themselves free from aspersions and accusations. So then if any cleric or layman has been excommunicated, he is not to be allowed to bring charges against a cleric during the time that he himself is still in a state of excommunication. Read also Apostolic Canon LXXIV, and Canon VI of the 2nd Ecumenical Synod.

CANON CXXXVIII (138)

It has pleased the Synod to decree that no slaves and not even emancipated persons themselves are to be allowed to bring charges, nor any other persons that are not permitted by the public laws to lay criminal charges against anyone; nor further those who have been stigmatized with the stains of infamy-that is to say, mimes and all persons that have incurred odium on account of their shameful acts; and furthermore heretics, whether Grecians or Jews. Nevertheless, however, all who are denied the right of accusation in such cases must not be denied the right and permission to make accusations in regard to matters pertaining to causes of their own.

(Apostolic Canon LXXIV; Canons II, VI of the 2nd Ecumenical Synod;
Canon IX, XXI of the 4th Ecumenical Synod;
Canons VIII, XXVII, CXXXIX of Carthage.)

Interpretation

But neither are any slaves and freedmen to be allowed to bring charges against their own masters and emancipators[91] according to the present Canon; nor are any of those persons who are not allowed by the civil laws to bring charges against anyone; but neither are the infamous and those who have practiced infamous and shameful arts, or, for example, mimes, actors and stage-players, or gladiators and bullfighters and the like. But neither are heretics or schismatics, or Grecians, or Jews. None of these persons, I say, are allowed to bring charges in regard to criminal and ecclesiastical matters against bishops and clerics. But in regard to monetary and their own matters all of them have permission to bring accusations against them. See also Apostolic Canon LXXIV, and Canon VI of the 2nd Ecumenical Synod.

CANON CXXXIX (139)

It has pleased the Synod to decree that no matter how many accusations are brought against any Clergymen whatever, and if the first one of such accusations to be examined could not be proved, the rest of the accusation thereafter shall not be admitted to a hearing.

(Apostolic Canon LXXIV; Canon VI of the 2nd Ecumenical Synod;
Canon IX, XXI of the 4th Ecumenical Synod;
Canon VIII, XXVII, CXXXVIII of Carthage.)

Interpretation

If various charges are laid by anyone against bishops or clerics, and one of the charges, the first to be examined, cannot be substantiated, the present Canon commands that the accuser shall not be allowed to proceed with the rest of his charges, on the ground that he has not shown himself to be truthful. See also Apostolic Canon LXXIV, and Canon VI of the 2nd Ecumenical Synod.

CANON CXL (140)

Witnesses are not to be allowed to give testimony if they have been declared inadmissible as accusers; nor furthermore are those whom the accuser himself produces ,from his own household. Testimony offered by anyone under the age of fourteen years should not be admitted as evidence.

(Apostolic Canon LXXV; Canon II of the lst Ecumenical Synod;
Canon VIII, XXVII, XXXVIII, LXVIII, CXXXVIII, CXXXIX of Carthage.)

Interpretation

Not only must accusers of clerics and of those in Holy Orders be free from accusations, but also those who are about to give testimony against them, as the present Canon decrees. So then all persons whom we have described hereinabove as not being allowed to bring charges against clerics are also precluded from giving testimony against them. But neither are those persons admissible as witnesses whom the accuser brings forward from his own home (and especially when they are under his control); for these persons are open to suspicion on account of their intimacy.

But also all those who are not yet arrived at the age of puberty, being not yet fourteen years old, are disqualified as witnesses, because of their not yet having stable reasoning and thinking powers. Read also Apostolic Canon LXXV.

CANON CXLI (141)

It has pleased the Synod to decree that if any Bishop ever says that anyone confessed to him alone a crime of his own, and that person denies it, the Bishop must not deem it an insult to him that he is not believed on his word alone. But if he should say that scruples of his conscience forbid him to commune with the one making the denial,[92] so long as his own Bishop refuses to commune with the one who has been excommunicated, the other Bishops shall not commune with the said Bishop. So that a Bishop is rather cautioned against making statements against anyone which he cannot substantiate and prove to others by means of witnesses.

(Apostolic Canon XXXII; Canon V of the 1st Ecumenical Synod; Canon VI of Antioch; Canon I of Holy Wisdom; Canon XIV of Sardica; Canons XI, XXXVII of Carthage.)

Interpretation

The present Canon decrees that if anyone confesses privately some sin of his own to a bishop which deserves excommunication, and afterwards the bishop reveals it, but when told this the one who confessed it denies that he confessed it to him,– if, I say, this should occur, the bishop ought not to be believed on his word alone, but ought to be compelled to hold communion with that man, and not think it a slight to himself that others do not pay credence to him alone. But if he does not want to have communion with the one who confessed, and he refuses to do so on the alleged ground that his conscience forbids him to have any fellowship with one who deserves to be excommunicated and excluded from communion, so long as he himself does not communicate with the denier, the other bishops must not communicate with him (*sc*. the said bishop) either. And this is done in order that a bishop may be kept from making any charges against anyone that he cannot prove to others with witnesses or other means. Read also Apostolic Canon XXXII, and the Footnote to Canon IX of the Synod held in Neocaesarea.

The First Letter from the whole Synod in Africa sent to Boniface the Bishop of the Church of the Romans through Bishop Faustinus and Priests Philippus and Asellus, the legates of the Church of Rome.

Since it has pleased the Lord, in regard to what our most holy brethren, Faustinus a fellow Bishop, and Philippus and Asellus fellow Priests, have transacted with us, not to Zosimos the Bishop of blessed memory, from whom they brought us letters and commandments, but to Your Honor who has been appointed by God to take his place, we ought briefly to make known what our own brevity may describe as having been finished and brought to a conclusion with the concord of each of us. Not, however, what occupies extensive volumes of transactions, wherein, though love is preserved, it was not without a good deal of toil of disputation that we have dragged on, while reflecting upon what would conduce to the matter if inserted in the proceedings. For even he, were he still in this body, would more than gladly have accepted what he saw had been finished and concluded in a fairly peaceable manner, dear Brother. Apiaries the Priest, concerning whose ordination and excommunication and challenge no little scandal has arisen not only in the church in Sicca, but also in the whole Church of Africa, has been restored to communion after begging pardon for everything concerning which he was deluded.

For first our fellow Bishop Urban, the Bishop of Sicca, undoubtedly corrected himself so far as there was anything in him that required correction. But since it was necessary to make provision for the peace and quiet of the Church not only as respects the present, but also as respects the future, because many such disturbances had arisen previously, so that we might safeguard ourselves from like or worse ones hereafter, it has pleased us to decree that Priest Apiarius be removed from the Church in Sicca, though it is to be remarked that he shall be allowed to keep the honor of his rank, and shall be given a letter allowing him to perform the duty of a priest anywhere else that he may be willing and able to perform this duty which without demur we have allowed to the said Apiarius as his right in accordance with the request he made in his own letters.

But before this cause had been brought to such a conclusion among other things that are constantly calling upon us for a decision, at the demand of reason itself, so that we were asked by our brethren Faustinus a fellow Bishop and Philippus and Asellus fellow Priests in the ecclesiastical transactions that they might offer anything whatsoever that was permitted them and ought to be transacted with us by way of collaborating orally and not in writing. But when we demanded the written Commonitory which they had brought with them, they produced it, and after being read by us it was inserted in the transactions too in evidence of what they reported, wherein there were some four things which were inserted as things required to be transacted with us. One of these requests concerned the right of Bishops to appeal to the Priest of the Church of the Romans. A second one was that Bishops should not sail off to the Comitatus on the spur of the moment. A third one concerned the trying of the causes of Priests and Deacons before Bishops within the same confines, if they be petulantly excluded from communion by their Bishops. A fourth one was that concerning Urban the Bishop, who was to be excommunicated, or furthermore to be called to Rome, unless he corrected himself in regard to whatever things ought to be corrected. Of all of which things it is concerning the first and the third, that is, that Bishops be permitted to appeal to Rome, and that the causes of Clerics be tried by the Bishops of their own provinces.

LINKS or Topical_Index

Already last year in other letters of ours sent to the same Bishop Zosimos of adorable memory we endeavored to make it plain that without any slight to him we were minded to be reserved for a while, until the definitions laid down by the Synodl held in Nicaea could be consulted. Accordingly, we now ask Your Holiness to make it a point that these rules be kept by you just as they were transacted and adopted by the Fathers in Nicaea, and that you cause them to be included in the text of that same Commonitory with your approval. That is, if a Bishop be accused and the Bishops of his province convene and try him, and depose him from his rank, when he deems it necessary to appeal his case and to resort to the most blissful Bishop of the Church of the Romans, if he agrees to let him be heard and considers it right for the case to be reopened, that he may condescend to write to the Bishops appointed to the province bordering on and lying adjacent thereto, in order that they may

investigate everything diligently and decide the case in accordance with a belief in the truth. But if the one begging to have his cause heard anew applies to the Roman Bishop with his own supplication, in order to have him send a Priest from his own side in possession of authority, that is of the Bishop, as to what he may wish and what he may judge. Accordingly, if he decides that they ought to be present with the Bishops to judge the matter, invested with the authority of the one who sent them, it shall be in his judgment. But if he believes the Bishops to be sufficient to try the matters involved in the case, may he do whatever agrees with his most wise resolution. Likewise as regards Priests and Deacons, if any Bishop who is irascible, which he ought not to be, attacks a Priest or Deacon of his own rashly or roughly, and angrily wishes to banish this man from his own church, some provision must be made to prevent his being unjustly condemned or losing his title to communion. Let the ousted man therefore have the right to apply to the adjacent Bishops, and let his cause be heard, and let his case be tried more diligently. For a hearing ought not to be denied to him when he respectfully requests it. And that Bishop who either justly or unjustly ousted him ought to condescend tolerantly to let the matters involved in the case be examined, in order that his opinion may be either confirmed or corrected. These arrangements, that is to say, are to hold until the arrival of the truest copies, or exemplars, of the Synod held in Nicaea: which if found there in the way in which they are contained in the Commonitory itself which has been presented to us through the brethren sent here from the Apostolic See, and are kept by you in the same order in Italy, we shall nowise be disposed to make any mention of such things, nor shall we feel urged to suffer, but, on the contrary, we believe that with the help of the mercy of the Lord our God, and with Your Holiness presiding over the Roman Church, we shall no longer have to endure this obscurity. Let those things be kept as pertaining to us that even without our speaking about them ought to be kept with fraternal and brotherly love, which things in accordance with the wisdom and justice which the Most High has bestowed upon you; and you will agree that even these ought to be kept if by any chance the Canons of the Synod held in Nicaea should differ from them in any respect. For we have consulted a great many books, but have nowhere read in reference to the Synod in Nicaea in Roman books anything in the

way they have been represented in the aforesaid Commonitory received thence. Yet, since we were unable to find a single Greek book here from the Eastern churches where the same decisions are mentioned, and the authentic Canons cannot yet be found, we should like rather to have them offered to us. Wherefore we humbly entreat Your Reverence to write and yourself further demand of the Priests of those parts, that is, of the Church in Antioch and of that in Alexandria and of that in Constantinople, and others, if it be agreeable to Your Holiness, and have them send us thence the Canons which were decreed by the Holy Fathers in Nicaea, so that with the help of the Lord you may have the exceptional privilege of introducing this benefaction to all the Western churches. For who doubts that the truest tenors are to be found among the Greeks who attended the Synod which convened in Nicaea, which tenors having been collected from such various regions and official Greek churches and upon comparison are found to agree? Until this has been done we agree with the rules exhibited to us in the aforesaid Commonitory as regards appeals of Bishops to the Priest of the Roman Church, and as regards the causes of Clerics which ought to be tried by the Bishops of their own provinces, and we are going to keep them pending their confirmation, and we trust that Your Blissfulness, God willing, shall help us to do so. As for the rest of the things transacted and armed in our Synod, since the aforesaid Brethren of ours Faustinus a fellow Bishop and Philippus and Asellus fellow Priests are taking them with them and if you deign they will make them known to Your Holiness. And they signed, and subscribed to them. May our Lord guard you for us for many ,years, O most blissful Brother. Alypius, Augustine, Possidius, Marinus, and the rest of the Bishops signed and subscribed likewise.

The Second Letter of the Synod in Africa to Pope Celestine.

We pray that in the same way as Your Holiness graciously stated to us concerning the presence of Apiaries, in letters sent through your Priest Leo, so and in like manner we have gladly sent the present letters concerning the purification of the same person. For it was plain that both our and your alacrity and eagerness would be safer, and there seemed to be no use asking anything about what has not yet told, though it has been previously mentioned as though it were something already told.

When therefore our most holy Brother and Fellow Bishop Faustinus visited us, we assembled a Synod; and we believed on this account him to have been sent with that one, in order that just as this one even now may be able for his own purpose to clear himself of so many charges that have been laid against him on the part of those who have come from the churches in Thabracenae, whose so many and so enormous misdeeds and obliquities were running down our Synod like a multitudinous host, and it was found that it overcame the above-mentioned person's patronage rather than his judgment, and his endeavor as an ecdicus rather than his justice as a judge. For first of all he offered great resistance to the whole Synod, hurling various insults, as though he were defending the privileges of the Roman Church. And wishing him to be admitted by us to communion whom Your Holiness believed to be entitled to an appeal, which he was unable to prove, it restored him to communion. Nevertheless, that happened to him which you may learn still better by reading the minutes of the proceedings.

In spite of the fact that a tiresome trial was held which lasted for three days, during which we sought to smash the various arguments advanced by the same person, God, the just judge, the mighty and forbearing judge, made short shift of the expatiations of our Fellow Bishop Faustinus, and the obstructive tactics of the said Apiaries which he relied upon to cover up his illicit and shameful activities, thereby putting an end, that is to say, to his disgusting and offensive persistence, and to the impudence of the denial by which he wanted to sink into the mud of so many pleasures. For when our God troubled his conscience, and the hidden recesses of his heart, as things already condemned in the swamp of charges, were laid bare to the eyes of all men, the guileful denier suddenly shrieked out a confession of all the charges laid against him, and hardly ever did he voluntarily reprove himself as respecting all the improbable reproaches; in fact he even caused us to utter groans instead of the hope on account of which we had even believed him, and prayed that he might be able to clear himself of the so disgracefully shameful aspersions, except for the fact that he alleviated this grief of ours with the single consolation that he had saved us from the lamentable plight of a long-continued and toilsome struggle, and provided at any rate some relief with his own wounds as a result of his confession, though he did so involuntarily and in spite of the antagonism of his own conscience, dear Brother.

To sum up, therefore, while fulfilling the duty of paying our homage, we supplicate you not to lend ready attention to those coming hence to speak into your ears hereafter, nor to admit those who have been excommunicated by us to communion hereafter, since Your Reverence should easily find this to have been laid down as a rule by the Synod in Nicaea. For it appears therein that it is to be kept even in regard to the lower Clerics and laymen, how much more ought it not to be respected in regard to Bishops? So let not persons excluded from communion in their own province appear to be restored to communion earnestly and unduly by Your Holiness. And Your Holiness discourage, as it becomes you to do, the impudent subterfuges and evasions likewise of Priests and of the Deacons following them, since this is not prohibited by any definition or rule of the Fathers to the Church in Africa; and the decisions of the Synod held in Nicaea manifestly relegated them, whether Clerics of lower rank, or Bishops themselves, to their own Metropolitans. It therefore prudently and justly agreed that any matters whatsoever that might arise ought to be settled within their own territories. For they did not deem that in each and every province the grace of the Holy Spirit might be wanting, through which grace justice can be both judiciously seen and steadily attended to by the Priests of Christ. Indeed, the fact is that to each and every person it has been made permissible, if he applies to him in regard to a trial by judges of ecclesiastical cases, to take an appeal to the Synods and synods of his own province, or even further to an Ecumenical Synod.

Unless, can it be, there is anyone who will believe that our God cannot inspire any person whatsoever with justice, or that He will deny it to the countless Priests gathered together in a Synod? How can it be said that this experimental judgment is certain, to which the necessary persons of witnesses, either on account of the weakness of one's nature, or on account of the weakness of old age, or owing to numerous other obstacles, cannot be submitted. For as concerns the statement that one may be sent as though he were come out of the side of Your Holiness, we do not find it to have been made by any Synod of the Fathers: since, what was long ago sent forth through our said Fellow Bishop Faustinus, as though dispatched on the part of the Synod of Nicaea in the truer copies of the Synod in Nicaea, which we received from most holy Cyril, our Fellow Bishop of the Church of Alexandria, and sent by adorable

Atticus, the Bishop of Constantinople, from the original and authentic sources, which further before this through Innocent the Priest and Marcellus the Subdeacon, through whom they were sent to us by those persons, to Boniface the Bishop of adorable memory who was your predecessor, were dispatched by us: we could not discover any such fact at any time. As for executors, therefore, though they have been demanded by some for our Clerics, do not send us any, nor grant us any, lest we seem to be introducing a cloud of smoke from the world into the Church of Christ, which offers the light of simplicity and the day of humility to those who desire to see God. For now that deplorable Apiarius has been removed from the Church of Christ by our brother Faustinus, in accordance with his illicit depravities, Africa no longer has to endure him, thanks to the probity and regularity of Your Holiness in saving brotherly love.

The signature. May our God guard Your Holiness for the longest time praying in our behalf, Dear Brother.

Interpretation

The reason for the sending of both these letters was that some priest of Sicca by the name of Apiarius made it necessary. We shall interpret them briefly and comprehensively, and only with respect to their purport, but not with reference to every word in them, in order to avoid prolixity. It appears, then, that the case of this Apiarius was a result of some economical measure, for the purpose of branding and execrating by action of the present Synod the proud innovations which the Popes of Rome were going to invent in the future. Infallibility, I mean, and impeccability, monarchy, the rumored right of appeal; and in addition to these things that system of adulteration and garbling and corruption which from that time the Westerners undertook to introduce into the books of the holy Synods and of the individual Fathers, in opposition to the unadulterated preservation of the same books among the Greeks and the Easterners, all of which facts can be proved by these two letters of the present Synod. Accordingly let us start with the first one. This Apiarius, who was a priest in the bishopric of Sicca, Africa, and was reproved by a Synod for canonical crimes which he had committed, was separated from the communion of his fellow priests and of the bishops and clerics. After going to Rome twice, both in the time of Zosimus and in the time of Celestine, he was admitted to communion by them, and not only this but equipped with letters commendatory given to him by them he returned to Africa with Bishop Faustinus, the legate of the said Popes, who, in spite of his doing his utmost to have Apiarius acquitted of the criminal charges alleged against him, having become rather a protector than a judge and *ecdicus*, or a cognitor, but he labored in vain. For Apiarius was conscience-stricken and confessed openly that he was really guilty of the crimes with which he had been charged, as is shown in this second letter addressed to Celestine. Accordingly, behold the infallibility and impeccability of the Pope branded and execrated before your eyes. For two Popes and their legate, making three in all, were found to be illegally communing with the one who had been excommunicated, and consequently sinning red-handed. This Synod reproves Celestine by saying:

LINKS or Topical_Index

"No one will believe that God has given all jurisdiction to a single Bishop, and not to so many Bishops who have gathered together in the Synod. "No one will believe that our God cannot inspire any person whatsoever with justice, or that he will deny it to the countless Priests gathered together in a Synod." Accordingly, behold the monarchy of the Pope tumbling down. Pope Zosimos gave a Commonitory letter, or, more plainly speaking, a warrant and command in written

form to Faustinus his legate wherein he quoted the fifth Canon of the Synod held in Sardica and decreeing that if any bishop is accused and the bishops of the province try him, he has the right to appeal his case to the Bishop of Rome, who then sends judges from his side – i.e., on his own part – to try the bishop again. He likewise quotes Canon XIV of the same Synod of Sardica decreeing that priests and deacons who have been excommunicated by an irascible bishop have the right to go to the bishops of nearby districts to be judged. He added to both these Canons a false superscription to the effect that they were Canons of the First Nicene Synod. But this Synod with the help of the veritable copies, or tenors, of the Nicene Canons which Caecilianus was the first to bring it, and with the authentic and truest tenors of the same Canons of the Nicene Synod which were sent to it later both by Atticus, the Bishop of Constantinople, and by Cyril, the Bishop of Alexandria, through Innocent the priest and Marcellus the subdeacon (through which men like copies were sent also to Boniface of Rome by the same Synod); comparing those two Canons and finding that the Nicene Canons decree nothing of the kind, it proved Zosimos to have been lying, and consequently that the right of appeal which he had demanded for bishops and priests and deacons not subject to his jurisdiction was fictitious and factitious. That is why, in order to exclude this right of appeal. hereafter definitively, it not only has purposely set forth the two Canons pertaining thereto, namely, Canons XXXVI and CXXXIV, but even went so far as to write to Celestine imperatively: “As for executors, therefore, though they have been demanded by some for our Clerics, do not send us any, nor grant us any, lest we seem to be introducing a cloud of smoke from the world into the Church of Christ, which offers the light of simplicity and the day of humility to those who desire to see God.” And again: “So let not persons excluded from communion in their own province appear to be restored to communion earnestly and unduly by Your Holiness.” Moreover, as concerning Apiarius it wrote that if the Pope wants to acquit him, Africa will not endure this any longer, but will hold him in contempt no doubt as a lawbreaker. And not only this, but Westerners were proved by this Synod to be corrupters of books, whereas Easterners were shown to be true guardians thereof. For in the present letter to Boniface it says the following: “For who doubts that the truest tenors are to be found among the Greeks who attended the Synod which convened in Nicaea, which tenors have been collected from such various regions and official Greek churches and upon comparison are found to agree?”

FOOTNOTES TO CARTHAGE REGIONAL

1. POPE WAS ONLY A SMALL PART OF ECUMENICAL SYNOD

Notice that in spite of the fact that the legates of the Pope were present at this Synod, again the regional Synod remained regional, and did not become ecumenical owing to the fact that neither they themselves nor their representatives or deputies were present nor the Patriarchs of the East. So that even the Pope is but a part of Ecumenical Synods, as are also the other Patriarchs; and not over the Synod, as the pontiffs of Rome now imagine.

2. WHAT CONSTITUTES A SYNOD

Note that properly speaking what is called a Synod is the total Synod made up of many meetings or sessions. But the minutes of the present Synod improperly call each one of the ten meetings held in it a Synod, which meetings are called acts in the minutes of the Ecumenical Synods.

3. CONCERNING CARTHAGE OF OLD

Carthage was once an illustrious city in what is specifically called Africa. It was known as Proconsulian, which means proconsular, which city is the same as that called in ancient Greek *Carchedon*, which bore two names. For it was called Carthago, or Carthage, by the Romans, but Carchedon by the Greeks, because of the fact that five years before the fall of Troy it was settled by Xoros and Carchedon and other Phoenicians. It was built by a lady named Dido, who brought there a lot of people from Tyre. It was honored with the throne of a Metropolitan, who had 125 bishops suffragan to his jurisdiction; and on this account Carthage occupied the position of foremost, or chief city of all the provinces of Africa. At the present time, however, it is in ruins, and from its ruins was built the famous city of Tunis, twelve miles distant from Carthage to the east. (See Meltius' Geography, page 588.) The bishop of Carthage had a privilege conferred upon him in the beginning and by virtue of an ancient custom, whereby he had the right to take from any province (subject to his jurisdiction, that is to say) he might wish strange clerics and to ordain them bishops, in accordance with Canon LXIV of the Synod of Carthage. Justinian, on the other hand, after defeating the Vandals in

Africa and taking it, gave the bishop of Carthage the privilege, in a Novel of his, to be autocephalos, and to be ordained by his own bishops, as he gave the same right in the first and second Justinian, though others assert that the bishop of Carthage possessed that privilege ever since the beginning, and that it was merely renewed by Justinian. Carthage is even first ahead of Achris itself. For Justinian says in his Novel 131 that he gives to the bishop of Achris the right of the prelacy which he gave also to the bishop of Justinian Carthage; and see (Chrysanthus, page 84 of the *Syntagmation*, and the Footnote to Canon VIII of the 3rd Ecumenical Synod. Theophylactos, on the other hand, in commenting upon the book of Jonah, state; that Carthage used to be called Tarshish by the Hebrews.

4. PELAGIUS' HERESY

Pelagius was the target first of the Synod assembled in Jerusalem by Patriarch John, according to Orosius the Monk; second, of one assembled in Lydda (which was also called Diospolis) by 14 bishops in the year 515, with the Patriarch of Jerusalem John present. The accusers of Pelagius at this S. were two bishops from France (or Gaul) named Neporus and Lazarus. As for what conclusion this Synod came to, that is related by divine Augustine. For Pelagius feigned therein to anathematize the tenets of his heresy (Chapter 12), and was pardoned as having repented, but the heresiarch again remained a heresiarch. Hence, because he soon manifested his heresy again, and this began to become prevalent in Africa and to grow apace there, the present Synod, on this account, was gathered together in Carthage and anathematized his heretical views in eight Canons, numbered from CXX to CXXVIII; and see there the places, or regions. But along with Pelagius it also anathematized Celestius his disciple, and the views he held likewise. For according to Photios the followers of this heresy were called at times Celestians and at other times Pelagians. Briefly speaking, they held the belief that self-mastery precedes grace, and that man's will is sufficient to execute the commandments of God. See also the Footnote to Canon I of the 3rd Ecumenical Synod. But after the present Synod another Synod way gathered together against the same Pelagius in Constantinople too. And the Third Ecumenical Synod, which was assembled after the present Synod was held, condemned Celestius.

5. As respects Donatus and the Donatists under him, these are mentioned in Canons LV, LXVI, LXXV, LXXVI, LXXVII, LXXVIII, XCIX, C, CI, CII CHIII, CX, CXXVIII and CXXIX. See the places.

6. Concerning this man see the Interpretation of the two letters of the present Synod.

7. ERRORS IN DIVIDING AND NUMBERING THESE CANONS

We bring to the notice of philologists and of readers of these Canons the fact that they are not only found to differ in point of their numerical quantity (for with the expounders of the Canon they are numbered 137, with Dositheos 138, among some of the Latins 798, and among others otherwise); but those which are actually divided are also found united, and those which are actually united are also found divided. In many parts, moreover, their titles and inscriptions, or summaries of them are both numbered and explained instead of main Canons as far even as by Zonaras, Balsamon, Aristenus, and Anonymous. And one may well stand amazed in wonder at how those blessed exegetes erred so much, and failed to exercise curiosity and discretion in the midst of the main Canons bearing inscriptions, and in regard to their inscriptions. Not only are these things hard to account for, but what is the greatest mystery is the fact that these Canons were not really and truly Canons at all or definitions in accordance with their name, but, on the contrary in a great many parts they were mere talks and discussions of the Fathers together with questions and replies, and, generally speaking, little more than acts and minutes, and Canons in the process of formation, but not yet formed. Hence for all these reasons we have been at pains, so far as we could, and have exercised great assiduity, in fact, to comb these Canons, with the result that we have divided those naturally divided, and have united those naturally united; we have pruned away the inscriptions, and have recapitulated the talks and questions and replies into rules and Canons. In fine, it may be said that, briefly speaking, we have now converted them into Canons, whereas they were previously minutes. So let no one blame us for doing this, but rather let him thank us for having taken the trouble. First, because in doing this we followed the example of those who in this way succeeded in recapitulating and converting into rules and Canons Canons XXIX and XXX of the 4th Ecumenical Synod, which were in reality acts and questions and replies; and likewise the example of those men who recapitulated into Canons the questions and replies used at the Synod held in Sardica. And secondly, because we did not do this in obedience to any plan of our own, but on the contrary, in conformity to the plan of asking and consulting the wisest and most learned and most discerning men amongst us.

8. This Arabic numeral is placed here according to the expositors Zonaras and Balsamon in order that anyone who wishes to do so may have a ready means of determining the number of each of these Canons in Greek (and English) notation, instead of having to rely on the Roman numerals.

9. These bishops appear to have been Caecilianus the bishop of Carthage, who held office in the time of Constantine the Great, together with the twenty bishops accompanying him. Dositheos, on page 997 of the *Dodecabiblus*, and weighty Eugenius, on page 304 of his Logic, make this assertion; and this same thing is stated at the beginning of the Greek text of the records of this Synod.

10. To me it seems that this tradition handed down through the Apostles, according to the aim of this Synod is that which divine Paul says in his First Epistle to the Corinthians, in Chapter 8:29, *"that even they who have wives be as though they had none."* The more so as this same Synod alludes to this passage, in its Canon XXXIII, which refers to the same continence of those in Holy Orders.

11. These suggestions made to the Synod, so far as can be judged from the context, appear to have been perhaps vague notions of certain persons inclined to favor the charging of interest.

12. HOLY CHRISM – PREPARATION OF THE HOLY MYRRH

The preparation of holy myrrh is called a rite and a Mystery by Dionysios the Areopagite, according to Chapter 4 of his Ecclesiastical Hierarchy. Today it is very seldom in so many years that this Mystery is celebrated once in our present Church, I know not for what reason; whereas in Moscow we are told that it is performed every two years on Great and Holy Thursday. Note, however, that no priest can perform this rite, according to the Canon, but only bishops, who, to be sure, can prepare the myrrh by themselves, but, for the sake of showing obedience and submission to the Patriarch, they assemble in the Great Church and prepare it there. John of Citrus says that it is permissible to mix oil with the little myrrh which remains, in order that by increasing the quantity it may be made to suffice for the conferring of sanctification upon those needing it (Reply 15), if, that is to

say, those needing it are hard pressed and there is no other myrrh to be found there, and only some time, and not generally nor always. See also the Footnote to Canon XLVIII of Laodicea. I said above that the ingredient of the oil is more than any other aromatic ingredient the main constituent in the preparation of the myrrh, but this does not imply that the myrrh is nearly all oil.

Those priests, therefore, are doing wrong who pour all one oil into vessels containing but a very small amount of myrrh, and thus make it almost entirely of oil. Hence we ask them and the holy bishops, for the love of God to see to it that they have plenty of rich holy myrrh in their parishes and provinces, for in leaving Christians without myrrh, or anointing them with oil or with unsuitable myrrh, they are sinning mortally. And many persons not knowing that they were anointed with myrrh, as we happened to notice in the province of Arta (Greece) and in Bulgaria demand to be anointed with myrrh afterwards, which is highly improper and absurd.

13. CONSECRATION OF VIRGINS AND MONKS

Note that some say that the consecration of these virgins by means of prayers can be performed only by a bishop, and not also by a priest. But as for sponsoring these girls with the monastic habit, and reading to them the rite of bestowing the habit, and tonsuring them, these things may be done by a priest by permission of the bishop. In fact some declare that even the consecration of virgins may be performed by a priest with permission of the bishop. So that of the three things specifically mentioned in the present Canon it is only the preparation of myrrh that cannot be done by a priest, but only by a bishop, while the other two have been allowed also to priests. The concoction, however, of the myrrh differs from the rite, or ceremony, of the myrrh, according to Symeon of Thessalonica (Chapter 71 and 72), in that the concoction of it is done on Great and HolyWednesday, the Patriarch blessing it twice, both at the beginning and at the end of the concoction of it; whereas the rite of the myrrh is carried out on Great and Holy Thursday at the end of the holy service (ibid., Chapter 43).

That the rite of the myrrh is peculiar to the bishops alone is attested also by Dionysios the Areopagite, who says: “It is indeed, therefore, what I have said, the holy ceremony which is now being celebrated by us, of the order and power which consummate the hierarchical functions” (Ecclesiastical Hierarchy, Chapter. 4). Gabriel of Philadelphia (in Asia), on the other hand, says in his discourse on the Mysteries that even the act of anointing with myrrh is one peculiar to prelates alone; it was allowed even to priests, however, in order to preclude the possibility of any of those being baptized remaining unsealed. These facts being thus stated, I am astonished that St. Maximus should have declared that “a Bishop must not bestow a monk’s habit, but only a Priest may do so,” in interpreting Chapter 6 of the Ecclesiastical Hierarchy of Dionysios the Areopagite. And the reason of this he says is the fact that divine Dionysios speaks of a Priest there tonsuring a monk, and not of a Bishop doing so. I am astonished, I say, that he could have said this at a time when this Synod declares that this function is one which is peculiar to the bishop. But perhaps St. Dionysios spoke of a priest as being able to tonsure monks when acting by permission and with the approval of the bishop. That is why special permission is included in the licenses issued to a Spiritual Father; see the form for this at the end of thin Book. Note also the definition of a bishop given in the Footnote to Apostolic Canon I. Read also Canons LI and CXXXV of the present Synod in order to learn about the fact that it is a function of the bishop to place virgins under the charge of chaste women and to invest them with the habit of nuns.

14. DEPOSITION OF BISHOP VETOED AND THE REASON

It was for this reason that the deposition of the Bishop of Amathous named John which was attempted during the reign of Manuel Comnenus, was vetoed by Patriarch Lucas, according to a comment by Armenopoulos in connection with Title VI, because he was deposed by the Archbishop of Cyprus, not with twelve bishops in accordance with the Canon, but with only eleven, at a time when it would have been easy to assemble all the bishops of Cyprus. This very same thing is stated also by Balsamon.

15. DEPOSTION OF PRIESTS OR DEACONS

For Canon IV of the Synod held in Antioch decrees that a priest and a deacon are to be tried and deposed by their own bishop, while this Canon says that a priest is to be tried by six bishops and his own bishop, and a deacon by three. Some persons try to reconcile the Canons by asserting that the one of Antioch decrees that in the first instance the cases against priests and deacons are to be tried and decided by their own bishop. The present Canon, on the other hand, permits them to be tried by the specified number if they themselves maintain that they have been tried unjustly and that they have been deposed unjustly by their own bishop.

LINKS or Topical_Index

16. LESS BISHOPS AND SINGLE PRIEST ARE SUFFICIENT WHEN OTHERS ARE NOT AVAILABLE

This Canon is numbered 14 by the exegetes, and says that in Tripolis, on account of a lack of bishops, a priest may be tried by only five bishops and his own bishop, and a deacon by only two and his own, as is recorded in the minutes of this Synod. From this we conclude as an inference and feel justified in stating that just as this Synod allowed those in Holy Orders to be tried by fewer bishops because there were not many bishops to be found in those regions, which is the same as to say, owing to necessity, so and in the same manner the rite of Holy Unction in some parts and regions of Bulgaria, or even in any other province, is permitted to be performed not only by three priests but even by two, or even by one, on account of the scarcity of priests in those places, which is the same as saying on account of necessity. For it is better to have the Mystery administered by a single priest alone than it would be to let the Christians there be deprived of it altogether, and especially in the case of those who are ill, and at the same time to be deprived also of the remission of their sins which it affords them. Besides, if a single priest alone can perform all the other Mysteries and the most of the Mystery of Unction, why should he not be able to perform the divine rite of holy Unction too all by himself? As for that which divine James says, to wit: *"Let him call for the elders of the Church"* (James 5:14), this means those who are available, and not those who are not available nor even present there. Necessity, therefore, is not subject to Canons and laws, as long as the necessity exists.

17. IF ONE CHOOSES REFEREE – MUST ABIDE BY DECISION

For Armenopoulos, in Book I, Title IV, says that anyone who chooses a referee must abide by the latter's decision, whether it be just or unjust; or, if he refuses to do so, he must pay the penalty agreed upon when they choose the referee. Accordingly, he has only himself to blame for the referee he has chosen. The verdict of referees cannot be reviewed or set aside either by royal edict or by the referees themselves. Even though they erred in their decision, they cannot correct their mistake. For once they have arrived at a decision, they thereupon cease to be judges. Note, however, that if the referees pronounce an unjust verdict owing to their ignorance of the laws, the person tried by them must abide by it or pay the penalty agreed upon. But if they pronounced the verdict as a favor to anyone, or because they were bribed, the party losing the trial need not abide by the verdict nor pay the penalty, i.e., what is nowadays called the "*nazer,*" in the language of the Turks; see Armenopoulos. Concerning referees (who are also called *arbitri* in Latin) Aristotle says that the reason for appointing them is to have the case tried with greater leniency and more humanely. For a referee, he says, has an eye to leniency, whereas a judge considers only the law; and on this account and for this reason an arbiter or referee has been found preferable where leniency is to prevail (Rhetoric, Book I, Chapter 19). The imperial laws further say that in the event that there are but two arbiters and they fail to agree between themselves, they are compelled to choose a third one and to abide by and rest content with his decision and verdict.

LINKS or Topical_Index

18. PRIEST'S MUST KEEP CHILDREN DECENT, MODEST – UNLIKE WORLDLY CHILDREN

That is why the Apostle wrote to Timothy (I Timothy 3:4) that priests must keep their children in subjection with all care for decency. And to Titus (Titus 1:6) that they themselves must have children who are faithful and obedient, free from any accusation of licentiousness, dissoluteness, prodigality, and dissipation, and not prone to insubordination. But when children of priests go to theaters and motion-picture shows and witness the indecent and disorderly sights to be seen there, it is evident that they are liable to be accused of being licentious and dissolute, prodigal or insubordinate, as well as indecent or immodest, which is a thing

forbidden by the divine Apostle. For the children of priests ought to be more deceit and modest than the children of worldly persons. That is why St. Chrysostom (page 50 of Vol. VI) says that if the daughter of a priest sins, she is punished more than other women. "For the daughters of priests, though not subject to any obligation because of being in Holy Orders themselves, yet by reason of their father's office and dignity, have to suffer a much more bitter punishment," he says. (Discourse 6 on Holy Orders). God too says: *"If the daughter of a man who is a priest profane herself by turning into the ways of fornication so as to become a whore, she herself is profaning the name of her father, and she shall be burned at the stake"* (Leviticus 21:9). In the twenty-second chapter of Deuteronomy, verse 21, He commands *"the daughter of a layman shall be stoned if she becomes a whore."* But being burned to death is a greater punishment than being stoned to death.

19. ANAGNOSTS OR READERS ARE FREE TO MARRY

Some persons assert that just as the Romans carried to Africa the custom of requiring bishops, priests, deacons, and subdeacons to abstain from their wives, as we said in regard to Canons III and IV of the present Synod, so and in like manner the same Romans introduced the custom there of forcing persons destined to become Anagnosts, or Readers, either to marry or to vow virginity; and such appears to be the fact, as is hinted in Canon XIV of the 4th Ecumenical Synod, and as the minutes of the same Synod of Carthage show. So that the word "Anagnosts" here does not refer to persons who have already been ordained Anagnosts. but merely those who are destined to be ordained Anagnosts just as in Canons III and IV the words Bishops, Priests, and Deacons are to be taken to mean those who are destined to be ordained Bishops, Priests, and Deacons. Note, however, that since the same Synod, according to its Canon XXXIII, excepting for Bishops, Priests, Deacons, and Subdeacons, would have the rest of Clergymen free from any such a necessity of continence; and since this necessity is contrary to Apostolic Canon XXVI, which commands that Anagnosts and Chanters be free even after ordination to marry – therefore and on this account it ought to be captivated to obedience to Christ, just as the necessity of continence of Priests, Deacons, and Subdeacons was captivated by Canon XIII of the 6th Ecumenical Synod, or, more explicitly speaking,

Anagnosts ought to be free to marry even after they are ordained, in accordance with Apostolic Canon XXVI and Canon XXXIII of the present Synod.

20. It is for this reason that both in the minutes of the Synod held in Carthage placed after this Canon, and in the *Ecclesiastical History* of Eusebius, Chapter 6 of Book X, Mauritania is written separately from Numidia, and *vice versa*.

21. The title, or superscription, alone of what the exegetes, or commentators, call Canons 19 20, and 21 is mistakenly designated as Canon 18. (Note of Translator. – The meaning Canons to be conveyed by this Footnote is not clear to me, unless it be assumed that by a typographical error the number therein printed as 21 was meant to be 24.)

LINKS **or** **Topical_Index**

22. DECEASED BISHOPS OR PRIESTS NOT TO BE ANOINTED WITH THE HOLY MYRRH

It is for this reason that in his Reply 22 to Marcus of Alexandria Balsamon asserts that those persons merit great punishment who first anoint with myrrh bishops priests who have just died, or other persons, and then bury them or place them in a tomb, since by doing so they are either accusing those who had baptized and chrismated the said bishops and priests of not having been Orthodox, or else are assuming for want of information that they were not communicants of the Orthodox – both of which things are absurd and improper. St. Chrysostom, on the other hand, says (in his discourse or sermon concerning the needlessness of bitterly weeping for the dead, on page 944 of Volume VI) that we are wont to sing psalms and hymns in seeing the dead on their way (i.e., in escorting them at their funeral), thereby disclosing the gratitude and thankfulness we offer to the Lord Christ on account of their death. We wrap them in new shrouds, which denote the new dress of imperishability which they are destined to receive. We pour myrrh and oil upon them, and anoint them with the chrism of baptism in the belief that doing this will lend them aid to help them on their way thither. We accompany them with the burning of incense and candles, signifying that they have been liberated from the darkness of the present life and that they have gone to the true light. We lay out their grave and their body toward the east, denoting the resurrection which they are destined to receive.

Note that the myrrh and oil and chrism of baptism spoken of here by the Saint must be understood to have the same meaning – more explicitly speaking, they are used instead of the oil with which persons being baptized have their whole body anointed. For Dionysios the Areopagite (Chapter 2 of his Ecclesiastical Hierarchy) asserts that the water of baptism is to be perfected (or rendered efficacious) with three cruciform effusions of Myrrh, taking the word Myrrh to refer to the oil, as Symeon of Thessalonica (Chapter 68) interprets it; and see the Canon of St. Cyprian.

23. PROPERTY NOT TO BE LEFT TO HERETICAL RELATIVES – RE INHERITANCES

For according to Book XXXV of the Basilica, Title VIII, Chapter 38 not even children who are heretics can inherit property from their parents if the latter are Orthodox. But neither can parents, if they are Orthodox, leave their property to their heretical children, though these be Christians. But if any parents (who are Orthodox, that is to say) have made their heretical sons heirs, if they have no children that are Orthodox, their property goes to their other relatives who are Orthodox. If, on the other hand, the deceased, being clerics, had neither children nor other relatives, one year after their death the officials of that church to which the deceased clerics belonged shall receive their property. It has likewise been written in Book I of the Basilica that Samaritans and any heretics shall not inherit property at all, nor receive any gift. Furthermore, Chapter 11 of Title III of Book V says that no heretic shall get any real estate from a church, or from any other venerable establishment, either by lease, or by farming, or by purchase, or in any other way whatsoever. The third theme of the same Book and Title and chapter says that if an Orthodox person owing land on which a church has been built should leave that land to an infidel or heretic in any way, the church of the district in question shall have the ownership of that land. But inasmuch as we have been speaking of heirs, it is well here to make some remarks about them generally. So let it be said that according to Book XXXV, Title X, Chapter 36 with regard to inheritance descendants are to be preferred to ascendants, or, more explicitly speaking, Children of one deceased, whether they be male or female, come in first as heirs. But a child that inherits property from his father must turn it over to his grandfather to work in order to gain a living from it.

If his grandfather die and leave a son and grandchildren of another son of his who is dead, the grandchildren also participate in the inheritance along with their uncles, and they get the portion of their father. If, however, there are no children, the parents and grandparents of the deceased are to be given the preference as heirs, except only for brothers of the deceased by the mother or father alone. And again those who are next of kin are preferred as heirs to those ascendants, and those who are of the same degre – the third, say, or fourth-all become co-heirs on an equal footing. The Novella of Patriarch Athanasios decrees that if any man or woman die and leave a child, and the latter die too, the surviving party ought not to inherit all the property of the child in question, but, on the contrary, a part thereof is to be given to provide a memorial to the deceased, another part is to be taken by the parents of the deceased, and the third part is to be taken by the surviving party who remained. But if the parents of the deceased are no longer living, the collateral kinsfolk, or, more explicitly, brothers and sisters, participate in the inheritance; and of them again full brothers and sisters (i.e., brothers german and sisters german) are to be preferred to half brothers and sisters. Likewise in the matter of inheriting property from their uncle, the children of a full brother or full sister, i.e., nephews and nieces, have priority over those of a half brother or half sister.

But if there are no genuine and full brothers and sisters, nor children of a full brother or full sister, even half brothers and half sisters will inherit the property of their brother, or sister. If, however, the deceased has no brothers or sisters at all, but only nephews and nieces, these latter inherit his property on an equal footing (Armenopoulos, Book V, Title VIII).

If a husband or wife die intestate (i.e., without leaving a will) and without having any relatives or heirs, the surviving party inherits the property of the defunct, even though they lived together but two months (Armenopoulos, ibid.). Own children (called in Greek "natural" children), as well as foster children, inherit equally the property of their intestate parents. One leaves the same amount to his "natural" children, when he has both brothers (and sisters) and a mother, as he leaves to his foster children, or at least one-fourth of his estate (ibid.). Book XLI of the Basilica, Title X, Chapter 8, decrees that no father shall show undue favor to one or some of his children, by leaving them, that is to say, more goods,

and not (as much) to the rest of his children. Instead, he must think in moderate terms of all his children, and not give more to those whom he loves (except only if some children of his have been thankless, and have insulted or beaten or maligned or have otherwise ill-treated their parents). If he nevertheless makes such a gift, the other children are to get their legal share of any such gift. Moreover, Basil the Great (Hom. 8 on the Hexaemeron) decrees that just, as parents have given beinghood and life equally to all their children, so and in a similar manner they ought to divide amongst them equally the means of livelihood, their real and personal property, that is to say, and not give more to certain children and less to others. Hence severe penalties ought to be provided to prevent the accursed custom which obtains in many different regions, and especially in the islands, whereby parents, that is to say, give the first son or daughter the most of their property, and leave their other children deprived of their legal portion, as though they were illegitimate, and not genuine children. An enormous transgression of the law! An unnatural pitilessness not shown even by wild beasts! Also it is a ruinous vice which harms even the parents mentally who do this, as well as the poor children who are left destitute. As for fathers who become monks, or their children, they do not lose their share in an inheritance, on account of a condition or circumstance which obtained before they became monks. Burial expenses, on the other hand, are to be taken out of the fortune of the one deceased. (Armenopoulos, *ibid*., Title IX.) See the Footnote to the Last Will and Testament at the end of this manual, and the Footnote to Canon VI of the 6th Ecumenical Synod.

24. HERETICAL RELATIVES NOT TO RECEIVE INHERITANCE

For according to Book XXXV of the Basilica, Title VIII Chapter 38 neither can heretical children inherit property from their parents if the latter are Orthodox Christians. But neither can parents if they are Orthodox Christians make their heretical children heirs, but only those who are (genuine) Christians. If nevertheless the parents (when they are Orthodox, that is to say) have made their heretical children heirs, if they have no other sons who are Orthodox, their property goes to their other relatives who are Orthodox. If, on the other hand, the deceased, being clerics, had neither children nor other relatives, one year after their death the officials of that church to which the deceased clerics belonged shall receive their property. It has likewise been written in Book I of the Basilica that Samaritans and any heretics shall not inherit property at all, nor receive any gift.

Furthermore, Chapter 11 of Title III of Book V says that no heretic shall get any real estate from a church, or from any other venerable establishment, either by lease, or by farming, or by purchase, or in any other way whatsoever. The third theme of the same Book and Title and chapter says that if an Orthodox person owning land on which a Church has been built should leave that land to an infidel or heretic in any way, the church of the district in question shall have the ownership of the land. And Canon II of the same Synod held in Carthage commands that heretics shall not be allowed to receive an inheritance or gift devised or bequeathed to them by will, hor shall other persons leave any to them.

25. CLERGY ARE NOT FORBIDDEN TO COHABIT WITH THEIR WIVES

It becomes manifest from this Canon that, after the time when such men in Holy Orders had promised to abstain from their wives and to live a life of virginity, they were cohabiting with them. For it does not say for them not to cohabit with their wives, but merely to remain virgins by holding aloof from them, which cohabitation, however, was prohibited by the 6th Ecumenical Synod to bishops, in its Canons XII and XLVIII, and to men in Holy Orders, in its Canon XXX.

26. In other MSS it says “any grave sin.”

27. See Canon VIII of the 1st Ecumenical Synod and Footnote 3 thereto.

28. PAPAL CLAIMS ARE TRAMPLED DOWN BY THIS CANON

The present Canon first of all casts down the brow and the blatant claim of the Pope to being a monarchy; since he boasts and imagines that all appeals of churches the world over were assigned to him. For if the present Canon prohibits the bishops of Africa from appealing to courts beyond the sea, such as those of Italy and Rome which are near neighbor to them how much more it prohibits appealing to Rome in the case of those residing in still more distant regions! Secondly, it is proved outright that the Canons of the Synod held in Sardica which deal with appeals to the bishop of Rome, namely Canons III, IV, and V are not to be considered applicable to bishops not subject to the bishop of Rome, but, on the contrary, they pertain only to those subject to him as we too have interpreted them. And thirdly, the Canon treating of the right of appeal to the bishop of Rome,

which the Pope's legates at first submitted to the authorities of the present Synod, was one that was fictitiously forged, and not that of the Nicene Synod, as they falsely claimed, as was proved by comparison with the authentic tenors of Constantinople and Alexandria. For had it been that of the First Ecumenical Synod, that Synod itself necessarily would have kept it, just as it promised in its Canon I. See the Prologue to the present Synod, and the Interpretation of its two letters.

29. The chorepiscopi, too, complain in the said Canon LXXXIX of Basil the Great that of all the numerous servants to be found in the churches of outlying districts (called choria in Greek) not one was worthy to undertake and receive the ministry of the altar, or, more explicitly, to become a deacon or priest.

30. CONCERNING DOCUMENT SOURCES

Matrix and *matrikion* are words derived from the Greek and Latin words *meter* and *mater*, meaning mother. They signify, in their proper sense, the original file and codex, from which tenors (i.e., true copies) and transcripts are made, as in the minutes of this Synod there is to be found the *matrikion* and original document of Numidia. That is why the islanders call it the mother (or source), while others call it the tablet (in Greek, *plax*).

31. USELESS CANON

The Canon numbered 37 by the exegetes is utterly useless. For it says that nothing must be added or corrected as touching what was decreed at the Synod held in Hippo.

32. REGARDING FATHER'S CONTROL OVER SONS

Note that the father's consent to the liberty and self-control of his sons is not sufficient in itself, but a legal document has to be made to implement it; that is to say, a written instrument presented before a judge, according to Chapter 3, Title III, in the Book of the Basilica. For, according to Armenopoulos, the father has to go with his son to the judge and say, I make this son of mine master of himself and set him free from my control. If a father be condemned to death, or become a patrician, or an eparch, or a general (in the army), or a bishop (in the church), his son is absolved from being under his control. It is possible for a son to be *sui juris*,

while a grandson is *sub patriam potestatem*, if the son while under paternal authority made the woman pregnant, and the grandson was born at a time when the son was under his own control. See Armenopoulos, Book I, Title XVII.
See also Apostolic Canon LXXXII.

33. WHO THE CONTINENT MEN ARE

The "continent men" mentioned by the present Canon are said by Zonaras to have been the monks. "For of gentlemen," says Basil the Great in his Canon XIX, we recognize the confession (vow or promise of virginity) of no others but those who have been enrolled in the battalion of the monks." Others, however, assert that the men called continent men were those laymen who had not yet resolved, or definitively decided in their own mind, whether to marry; and they adduce in evidence and corroboration the passage of St. Paul's saying: *"If they cannot remain continent, let them marry"* (I Corinthians 7:9). To me, however, it seems more probable that these "continent men" were the priests, deacons, and subdeacons, or anagnosts, who, being married men when they were ordained vowed to remain continent by abstaining from their wives, just as was mentioned concerning their continence in Canons III, IV, XIX, and XXXIII of the present Synod . If it be objected that the Canon says for priests to go along with them too, the reply is that it says with reference to the other clerics of lower rank embraced in the Canon, whom it says that priests must accompany.

34. PAPAL ARROGANCE PUT TO SHAME

Let the Pontifex of Rome, who wishes to be called the High Priest and other proud and Godlike names, be put to shame by the present Canon, and let him take notice that he is acting in opposition to this Synod, at which his own legates, or deputies were present – which amounts to saying that he is acting in opposition to himself.

35. BAPTIZING AND CONFESSING OF SICK PERSONS

As some prudently say, if the sick persons cannot speak, those about to baptize them ought to shout loudly the question whether they wish to be baptized, at the same time grasping their hands and making various signs, until at length either with a nod or with some other signal they show that they willingly desire baptism. This same procedure ought to be followed also by father confessors when they have to hear the confession of such sick persons.

For when they receive from them any signal that they wish to confess, they ought to allow them to do so, and ought to administer communion to them owing to the exigency due to their illness, even though they have not been confessed by works, lest they die without communion.

LINKS or Topical_Index

35. DONATIST HERETICS

The Donatists were called from a certain Donatus who appeared in Africa and who impiously thought that sinners in the Church transmitted or communicated an infection from their sins to the others, in much the same way as ailing members of the human body transmit the disease to the healthy members; and for this reason he dogmatized that sinning persons ought to be cut off from the membership and communion of the Church, and especially as regarding those Christians who for fear of death gave the holy books to be burned in the time of Diocletian. He taught his followers that when they had to commune they should hold in their hand some human bone which they had previously kissed, and afterwards commune. As against the Donatists various Synods were held also in Italy, but especially in Africa; many Saints wrote works against them, especially St. Augustine; and even St. Jerome in writing against the Luciferians wrote also against the Donatists, for those persons held the same heretical views as the Donatists.

Note, however, that there is to be found a comment concerning the Donatists saying that they were none other than the Massalians, or those called Euchites, since Massalia is situated across the sea from Libya, towards the parts of Rome which lie upon the river Tiber. These heretics used to say in addition that the theoretical Church which had formerly existed had become extinct, and that it was now to be found only in its *synaxis*. From the Donatists the Luthero-Calvinists borrowed this view (see Dositheos on page 1156 of his Dodecabiblus). St. Epiphanios, on the other hand, in Hairesei 59, states that the Donatists held the views of Arius, or, more explicitly speaking, that in regard thereto the first, as they say, dogmas of the faith erred, and that on this account too they were not only schismatics, but also heretics, as they are called also by the present Synod in its Canon LXVI.

36. TRACTATE

Or the word tractate may be derived from the Latin verb *tractare* (whence comes what is here given as the Greek form of it, *tractaizo)*. Hence tractates may also be taken to mean the minutes of a trial of some kind, or of a Synod. So that the words "exhibited in the tractate of the Synod held in Nicaea" would mean "exhibited in the treatise concerning the faith of the Nicene Synod."

37. PERFECTING OF BISHOPS

It is more probable that this Canon has reference to the perfecting of a bishop by means of the prayers, than to his election, because the minutes of this Synod mention that such ordinations were performed on Sunday, when Liturgy was being celebrated, during which those worthy were ordained. However, it is not absurd to think that it refers to an election. For the next Canon asserts that even three alone can elect a bishop

38. REGARDING THE DATE OF HOLY PASCHA

It is to be wondered why the Canon says here that at every annual Synod it is to be made known on what day of the year Pascha falls, at a time when the First Ecumenical Synod laid down the rule concerning Pascha, in accordance with Canon I of Antioch, which is the same as saying the regulation concerning Pascha, obviating the necessity of discussing this subject every year; and especially at a time when Canon I of the present Synod states that the African Fathers present at the First Ecumenical Synod brought back with them tenors, or true copies, of the rules made at that Synod to Africa. To solve this question we say that perhaps the African Fathers brought with them only the Canons and the definition concerning faith of the First Ecumenical Synod, but not also the minutes of the meetings of that Synod, which, according to Balsamon, contained the regulation concerning Pascha, as it is now to be seen in the minutes of the First Ecumenical Synod kept by Gelasius. Perhaps, too, it may have been because that regulation had not become widely known, and consequently not even accurately comprehended, nor embodied in such an easy method of determining the date of Pascha as it is now, and on this account there was need of synodal deliberation. That is why, it seems, that this Synod, wondering about the date of Pascha, wrote to Cyril of Alexandria and from him learned it, as appears from the letter of St. Cyril addressed to this Synod.

39. Wherefore it is written in the minutes of the present Synod that a certain bishop named Julian was excluded from communion because he took the reader (anagnost) of Bishop Epigonios, and ordained him a deacon, until he should return.

40. The Canon means any province subject to it, and not one that is subject to the bishop of another Patriarch, or to the diocese of an autonomous Metropolitan. in order to avoid confusing the rights of the churches.

41. WE PARTAKE OF SPIRIT IN THE BODY AND BLOOD

The Canon calls all the seven Mysteries (i.e., sacraments) sanctifying gifts of the Trinity, but in a manner par excellence the Body and Blood of the Lord, on the score that through the common activity of the Father and of the Son and of the Holy Spirit the bread and the wine when sanctified become transessentiated, the bread into Body of Christ, and the wine into Blood of Christ. That is why Mark of Ephesus, a most learned theologian, presents an able defense of those priests who when they were administering Communion to Christians would say, “Take Holy Spirit” (as asserted by Meletios of Syrigus), proving that they were right in saying this. For in spite of the fact that the Body and Blood of the Son which are being taken belong to the Logos of the substance (or hypostasis), and not of the Father or of the Holy Spirit, yet, inasmuch as the Son is indivisibly united with the Father and the Spirit, by logos, or reason, of essence and activity, it follows that those persons who take these elements are also taking Holy Spirit, or, more explicitly speaking, the common grace and activity which are to be beheld in Father and Son and Holy Spirit, which according to theologians is equivalent to all the external properties of the Holy Trinity, notwithstanding that the latter is in reality indifferent. Pre-eminently, however, and exceptionally it is to be attributed to the Holy Spirit, according to Coressios, in view of the fact that this grace, in spite of the fact that it gushes out of the Father as out of an initial cause and source, actually does proceed through the Son in falling upon human beings. It is in Holy Spirit, however, that it makes its first appearance and is immediately imparted to Creation. Wherefore the Holy Spirit is also said to be that which perfects everything according to the same theologians, and especially according to Gregory the Great (the bishop) of Thessalonica.

42. EVENTS DURING A DEARTH OF BISHOPS AND PRIESTS

So great was the dearth of clerics in Africa that, as we read in the minutes of the present Synod, in some of the churches there one could not find even a single deacon, though an illiterate one at that, much less priests and bishops; on account of which dearth in fact, the Christians there were daily lamenting and grieving. Accordingly, too, on account of their lamentations again the Synod condescended to treat them "economically," that is, in a spirit of compromise and accommodation, and accepted the ordinations of Donatists.

43. For it is these persons who held a Synod in Italy and barred the acceptance of ordinations of Donatists, as is plainly stated in the minutes of this Synod and in its Canon LXXVII.

44. DESTRUCTION OF IDOLATROUS TEMPLES

And if the unornamented temples of idols ought to be wrecked how much more so ought those which are embellished with attractive ornamentation! Accordingly, in this connection the prophecy of Zacharias (13:2) is particularly apropos: *"And it shall come to pass in that day, with the Lord of powers, that I will eradicate the names of idols from the earth, and there shall be no remembrance of them any more."*

45. And the civil laws, in Book XXI, Title I enumerate certain persons who are not to be compelled to give testimony against their will.

46. Or, in other words, like those held on the days of the festivals of Saturn, of Dionysos, and of other fictitious gods of the Grecians (of the ancient Greeks).

47. For the day of their death is also called their birthday; and see Varinus under the word *birthday*, and Canon LI of Laodicea.

48. For such a person has not even the advantage of an appeal to another court, according to Balsamon.

49. Perhaps "as they" would be more correct, in the Greek text than "who." Note of Translator.– This remark has reference to the similarity of the two Greek words, *hos* and *hon*, respectively.

50. NEEDLESS TO COOK CABBAGE THRICE

The Canon bearing the number 74 among exegetes is the one decreeing that bishops, priests, and deacons must abstain from their wives, and that those failing to do so shall forfeit their rank – which matter we left out on the ground that it is asserted once and twice in Canons III and IV. For if, as the proverb says, “it is needless to cook cabbage twice,” how much more so to cook it thrice!

51. TRANSFERRING SEATS OF BISHOPS

Balsamon however, says that with imperial permission and synodal warrant the ordinary throne of bishops may be transferred from one city to another, but that without these devices it may not. That is why the bishop of Derci (in Thrace), when he once sought to transfer his throne from Derci to Emporium, on the ground that the latter was more populous, and many other bishops who tried to transfer their thrones from poor cities to richer parishes, were refused permission according to the same Balsamon, on account of this Canon. Read also the chrysobull (which is also called "golden bull" in English, this being the Greek form) of Alexius Comnenus which decrees that to whatever church the emperor assigns a higher dignity, as, for instance, that of Metropolitan or Archbishop the Patriarch and his Synod must honor such person as a Metropolitan or Archbishop. (To be found in the works of Blastaris.)

LINKS or Topical_Index

52. CONCERNING THE CITY OF ST. AUGUSTINE – HIPPO ALSO THIS HOLY MAN"S WORKS WERE GARBLED BY LATINS

Note from the present Canon that other Synods were also held in Africa, both in Hippo and in other parts of that country, besides the present one in Carthage. There were two cities by the name of Hippo subject to the province of Numidia in Africa, in one of which holy Augustine, that wonderful man, was bishop, who was so great a theologian of the Church, in which he also died as an old man at the age of seventy, engrossed in prayer, and ill, and deeply grieved on account of the inroad which the Arian Vandals had made into Africa. Notwithstanding that this Hippo itself was burned down by them the library in it was preserved unharmed, by divine, and not by any human, power. Hence the writings of the saint, which were far more noteworthy and robust than any cedar tree, were preserved unburned, despite the fact that thereafter they were garbled by heretics. That is why Orthodox Easterners do not accept them in toto and as a matter of course, but only whatever agrees with the common consensus of the catholic Church

53. DISCORD AMONG LAITY POSTPONES BISHOPS APPOINTMENT

Note that it was on account of the discords and fights of the laity, which is the same as saying that it was a matter of necessity, that the ordination of a bishop was postponed for a year by the present Canon, since, if there be no necessity of delay, bishops have to be ordained within three months after the death of their predecessor, and not any later than this, according to Canon XXV of the 4th Ecumenical Synod.

54. THE ECDICI OR ADVOCATES

As regarding these *ecdici,* or "advocates," Justinian Novel 15 decrees that they are so empowered to try financial cases up to the amount of three hundred nomismata (i.e., gold coins now called Byzantine solidi, having approximately the value of three United States dollars), and lighter criminal offenses. It further provides that they are not to let governmental heads oppress the ill and the poor, nor are they to let tax-collectors take anything over and above the imperial levies; and that every two years new ones are to be installed, of a sufficient number to be able to take care of the population of each state. The same Novel also invests them with other prerogatives. See also the Footnote to anon 11 of the 4th Ecumenical Synod.

55. Perhaps this word should be "by." (Note of Translator.-The two words in the Greek language, being *peri* and *para*, respectively, are easily confused in reading illegible manuscripts.)

56. BISHOPRICS OUGHT NOT TO BE LEFT EMPTY FOR LONG

The expression "insisted upon" contained in the present Canon must needs be understood to imply "seeking," which word is included unintentionally or intentionally, or superfluously, or is used to denote the unreasonable expectation, in order that the meaning may be reconciled with the rest of the Canon. But if it be taken to mean "evading," as Balsamon and Zonaras explain it, a contrary meaning is foisted upon the subsequent words of the Canon. Wherefore the Anonymous Expositor did well in explaining the words "insisted upon" to mean "claimed." For I am almost forced to say about the interpretation of the Canons of this Synod that wise apothegm which Zonaras said in interpreting them in connection with Canon LXIV: "These notions are not proper to the signification of the words. But

the sense of the context demands such a meaning.” Divine Chrysostom took the words “insisted upon” to stand simply for “requested” (in his “Sermon to an Infidel Father”), saying, “insisting so much upon their not raising objections or voicing their indignation, in regard to what is really an advantage to the children of those persons, as to assert that they ought to know better than those persons.” Note, on the other hand, that through this particular (i.e., local) Canon we learn that no provinces in general ought to be left for any length of time without a bishop.

57. HANDLING BISHOPS’ ESTATES

Zonaras, on the other hand, calls this part of the Canon badly worded and hard to understand. He says that perhaps this sentence may mean that if the bishop die intestate, his successor coming after him shall be deprived of every justification if he fails to make an appropriate dispensation of the deceased bishop’s goods. Nevertheless, the above explanation offered by Balsamon is superior and more in keeping with the text of the Canon. But the Fifth Ecumenical Synod, in confirming the present Canon as found in a letter of Emperor Justinian, cites it verbatim but in a way which involves transpositions by making it read thus: “Again it has been determined that if any bishop appoints as his heirs persons who are outside external to his kinship or heretics even though they be relatives of his, or Grecians, in preference to the Church, let him be anathematized over and over again even after death, and let his name not be pronounced or read out aloud among the priests of God: and neither is he exempted from condemnation if he die intestate, since, after becoming a bishop, he ought to have placed the management of his property in hands befitting his own profession.”

This denotes that the bishop even though he die intestate without having made his heretical relatives heirs in his last will and testament, notwithstanding that he had such an intention, but having put off the time– if, I say, that person die intestate, after death he is to be anathematized just the same, since he ought not to have put off the time, but to have managed his property legitimately in view of the fact that he was a bishop (page 392 of the second volume of the Collection of the Synods), in regard to matters respecting which the same letter says further on that not only those persons who have sinned in regard to the faith, but also those who have done so in regard to the sacred Canons are anathematized even after they die, an assertion this which in truth is a most fearful one and which is worthy of all horror.

59. PRAYER HOUSES AND CHAPELS

Zonaras and Balsamon, however, interpret the expression "an account of them has been handed down by tradition from antiquity" to mean "if the said prayer-houses were not built in ancient times. But note that in the islands called the Moukanesa many such prayer-houses appear to have been built, now commonly known as "countryside chapels" (in Greek "*exokklesia*"), in mountains and fields and vineyards, and desert places, whether as a result of some dreams which their founders saw, or, as others say, because anyone who committed sins used to receive a "canon," i.e., a penalty from his confessor to build a countryside chapel. Hence, according to this Canon, such countryside chapel ought not to be built any longer. For they are subject to such great scorn and contempt on account of their numerousness and desert situation, that hardly in so many years is a holy liturgy ever celebrated in them, while the most of them, not even having any doors, are used as pens for asses and cattle and other beasts. What a great sin! All liturgies celebrated in them must be celebrated with consecrated antimensia, and it is safer to say with antimensia having portions of relics of martyrs sewed up in them (and see the Footnote to Canon VII). What the present Canon commands, however, is not for these unconsecrated countryside chapels to be consecrated with relics of saints, as Canon VII of the 7th Ecumenical Synod decrees; but, on the contrary, it is best that they be at once wrecked – for one thing, on account of the bad principle on which they were built; and for another thing, on account of the contempt and dishonor they receive, as we have said, owing to their being in desert places and in an abandoned state, though, perhaps, also on account of the many disorders Christians who congregate in them become guilty of (and especially in these times), the Synod decreed, these rules.

60. CRUSHING OF IDOLS

From the present Canon it appears that that blessing is being given which God promised to give to Jacob when he should crush to pieces all the remains of idols. *"This is his blessing, when they make all the stones of the altars be broken down into a fine powder, and their trees no longer remain, and their idols are cut out precisely as though they were a distant forest."* (Isaias 27:9, according to the Greek text of the Septuagint quoted here).

61. SYNODS ALSO CALLED CONVENTIONS

The words "our convention amongst ourselves is neither superfluous, nor so very gratifying as it might have been to all" perhaps mean that the Synod held by the Fathers in Carthage was not superfluous, since it was assembled in regard to matters that had to be attended to; but neither was it one that was exceedingly gratifying to all, considering that it was vexatious to many and especially to those who had come from distant points, owing to the trouble of traveling. So, says Aurelius, both because it had to be held and because it involved so much trouble, those results which had been the fruit of such great necessity and of so much trouble ought to be confirmed with the signatures of all.

62. A USELESS CANON

Note that among the exegetes and commentators it takes the place of Canon XCII (92), requiring letters to be given by the Synod by way of ordering Vagensius Maximianus to depart from his bishopric, and advising his laity to ask for another bishop. A Canon so useless that it was not even deemed worth interpreting by the exegetes. Hence neither with us was deemed to deserve any place and number.

63. DISCUSSIONS WITH THE DONATISTS

As for what is to be the subject of their talk that is contained in the formula for the discussion with the Donatists to be found in the minutes (Act 5) of this Synod, that is, that they are to say: "We have received authority from the Synod to talk with you with a yearning to feel glad of your correction, since we also know that the Lord felicitates peacemakers (Matthew 5:9) and through the Prophet (namely, Isaias 66:5) tells us to say to those who hate and despise us these words: *"You are our brethren."*

So you ought not to scorn this pacific suggestion which we are making to you out of love. If, on the other hand, you deem that your views are the true ones, select for yourselves the men you want and we will select for ourselves the men we want, and thus let a Synod of both parties be held in a definite place and time, and let that which separates us be examined peacefully, in order that by the peaceful examination of the matter an end may be put to the error, with the help of God, after the truth has been made manifest.

Thus we shall be able to avoid having so many souls weak and simple souls lost on account of the obstinacy of a few as a consequence of their being separated from the Catholic Church in a furtive and sacrilegious manner. If you fail to accept these terms, it will become manifest to all men that you are faithless persons." Note that this formula with the exegetes bears the number 96 of a Canon.

64. Perhaps the wording of the original here is "to enter a protest."

65. REGARDING LETTERS COMMENDATORY

In the fifth Act of the same Synod it is noted that the said delegates were given also letters of the Synod addressed to the Emperor and to the magistrates of the Senate, and letters commendatory and notatory addressed to the bishop of Rome, in verification of the fact that they have been commissioned by the Synod. Just as it is decreed, that is to say, in Canon IX of Sardica that persons departing on an errand to see the Emperor must be provided with such letters, and especially in Canon LI of Antioch.

66. EXECUTORS AND THEIR FUNCTION

In so far as can be judged from the name, the executor appears to have been a different official from the one called an ecdicus, or "advocate." Respecting executors Photios, in Title IX, Chapter I, mentions the following points. Ordinance 33 of Title VI in regard to small courts and minor trials, for the entering of them in the public records, bishops and clerics had to pay the executors not more than one nomisma. And again, an executor insulting or troubling any cleric whatsoever was stripped of his girdle and severely punished in respect of body. Justinian too enacted a law that if anyone had a case with any cleric or monk or deaconess or nun or hermitess he had to bring it to the notice of the bishop and let the latter judge as to what ought to please both parties, while the magistrate was obliged to execute the sentence. (Basilica, Book III, Title I, Chapter 35, which is Novel 123.) Note that the persons called Scribes by the LXX (e.g., in the first chapter of the Book of Joshua of Nun, verse 10, which says: "Then Joshua commanded the scribes of the people, saying." Note of Translator.-

In the A.V. and in the R.V. as well this word “scribes” is rendered by the word “officers,” which does not accord with the sense of the Greek word at all, though it fits the meaning of the word “executors,” as defined hereinabove.) are the ones whom Aquila calls “executors” (or rather by the same name as that of the Greek word – *ecbibastai* – herein translated into English as executors). Procopios asserts that they were same as the men called by the Romans *exceptores*, through whom rulers made known to the citizenry what they wanted (page 7, of the second volume of the Octeochos).

67. Other manuscripts say “as Priests of the province . . . and those who have undertaken the responsibility,” etc.

68. As is, for instance, the proemial psalm in Vespers, and those which are said before the perfectuation and sanctification of the Mystery. The ones said later, after the sanctification and perfectuation are called epilegomena.

69. PARATHESES

These paratheses are especially alluded to in the words of the one saying, “Let us commend ourselves and one another and our whole life to Christ our God.” Balsamon, on the other hand, says that these paratheses are the prayers included in the middle of each hymnody to God. Accordingly, in church and common religious gatherings called synaxes the usual printed prayers ought to be read, and not any newer ones. In private, however, one is not forbidden to read also other newer prayers, such as the theological hymns and prayers of Thecaras, the erotic prayers of St. Augustine, and those of many other prayer-writers. The more so since, provided they contain nothing contrary or opposed to the faith, as this Canon of the Synod decrees, they are in addition also contritional, and soul-saving, and have been compiled by sensible and holy men; and see page 1041 of Philokalia wherein St. Callistus prescribes such prayers to be read to Christ and the Theotokos.

70. See also the Footnote to Canon LX of the present Synod.

71. CHRISTIANITY DEFINED

Christianity is not, as it is defined by one God-bearing Father “contempt for things rife among men, for the sake of the confession of, belief in Christ.” And

again, “Christianity is an appreciation of piety, leading to life everlasting.” St. Basil the Great defines it by saying: “Christianity is becoming like God as much as is possible to man’s nature” (Homily 10 on the Hexaemeron).

LINKS or Topical_Index

72. **IMMORTALITY BELONGS TO MAN – SIN CAUSED MORTALITY**

Hence Gregory the Sinaite also says: “Man was created imperishable without a preservative, such as he will also be when he is resurrected. Not immutable, on the other hand, but not mutable either. Having a force (see concerning this force the Footnote to Canon CXXIV following in which the subject of self-control is discussed) of volitive habit to change or not.” (page 880 of Philokalia).

So those persons are not speaking rightly who hold that man was created as an intermediate partaking of mortality and of immortality, since anyone that says so is implying first that mortality and immortality are on the same footing and equally good, and are inherent alike in the beings themselves, which is untrue. For immortality is indeed a reality and good, and inherent in beings, whereas mortality is both a nonentity and evil, and is not even among realities.

Secondly, how can it be said that God, who created this man in such an intermediary, wished man to be impelled equally to immortality and to mortality? – which is another thing that is untrue. If, on the other hand, these persons object on the ground that St. Gregory the Theologian says in his sermon on the birth of Christ that man was created an intermediate of size and of humbleness, we reply that in that passage the Theologian is not speaking of the condition alone in which Adam was before the transgression, but is joining thereto also the condition of man after the transgression, as Nicetas comments. Accordingly, by “size” is to be understood the soul, and by “humbleness” the body, as the Apostle has said: *“Who shall change the body of our humiliation . . .”* (Philippians 3:21). So God, being immortal, by nature, thus created man immortal too by grace, and in immortality alone, and never also in the intermediary of immortality and mortality. For this reason, too, Solomon said: *“God created man to be imperishable*” (Wisdom 2:23); and in the Kathisma of Wednesday of the Fourth Plagal Tone in the Octoechos the Church sings:

"After eating of the first tree, when we were imperishable, we have become perishable." In the same vein Abba Macarios opines that man was created imperishable. But neither had Adam the natural power to perish. First, because this power for perishing is not properly called a power, but rather a powerlessness, or inability, and lack, and weakness. Secondly, because if this power were a natural one, it would follow that God was the cause of perishing and of death, as having implanted such a natural power, and that contrariwise the man made perishable would be blameless. And thirdly, because if man really had a natural power to perish, it is plain that he would also be perishable of natural necessity, since every natural power must of necessity come into action when it is not prevented. But this evidently conflicts with the present Canon, which anathematizes those who assert that Adam was mortal by natural necessity.

Accordingly, all these assertions are absurd; hence the propositions, or premises, from which follow are absurd and false too. This account for that assertion o f St. Augustine's (Book VI on Genesis, according to the letter Chapter 23) that the body before the sin was both mortal and immortal: for it could have died, and it could have not. This must be taken as meaning that it could have died on the presupposition that it had a propensity to wickedness depending upon the optative power. It amazes me that Coresios (Note of Translator. Presumably this refers to George Koresios, a Greek theologian of the 17th century) said that Adam was perishable by nature on account of the matter, which was endowed with privation, and on account of the innate heat and wetness and the contrariety of the elements. For all contrariety of the matter and of the heat and wetness of the elements was absent from that body, since all of these moved harmoniously and in good order and submissively obeyed and subordinated themselves in subjection to the despotic sway of the soul, in that state of innocence. Perhaps, however, those who said that Adam was potentially, or in power and capability, mortal had in mind the optative and volitive power of Adam, in which respect it is said of even the Lord in the Gospel that He could not escape notice, in the sense that He did not care to or did not want to, according to Blemmedes. And perhaps in saying that he was created an intermediate of perishability and imperishability they had regard to the condition human nature was in after the transgression, in which condition we are by natural necessity mortal, and to the condition after resurrection, in which condition we are by natural necessity immortal, and to the condition before the

transgression, in which condition we could perish or not, though not by any natural necessity, but only by willful choice, this condition being something of an intermediate condition partaking of both.

73. SIN OF ADAM AND EVE

As for the sin of Adam, Sirach says that it was pride. *"The beginning of pride is when one departs from God, and his heart is turned away from his Creator. For pride is the beginning of sin"* (Sirach 10:12-13). But Tertullian says that it was unbelief (or infidelity) and heresy (Book II against Marcion). Sacred Augustine (Book XI concerning Genesis) contradicts this Tertullian on this point, on the ground that according to the Apostle, Adam was not deceived, but the woman, after being deceived, became guilty of the transgression. Nevertheless, if one examines the matter aright, this sin was both unbelief (or infidelity) and heedlessness and disorderliness, seeing that the ruling party, or, more expressly speaking, the man, obeyed and yielded submission to the ruled party, or, more expressly speaking the woman. Accordingly, the sin of Adam is commonly called disobedience by all the theologians. The sin of our forefathers was a great one. First, because they were in a state of holiness and perfect righteousness. Secondly, because their mind had been enlightened with the clearest possible knowledge. Thirdly, because the freedom of their will was the most perfect possible, as being above passions and any assault of the appetites. Fourthly, because it was easy for them to keep this commandment, since it was not a heavy and troublesome one. And fifthly, because this sin caused the greatest possible harm, in that it corrupted the entire human race. Yet, according to the theologians, this sin was accounted greater to Eve than to Adam, on the ground that she deceived him. That is why Sirach says: *"From a woman came the beginning of sin, and it is on her account that all of us die"* (25:24).
Theologians, however, are of opinion that if man had not sinned he would have been translated immortal into the blissfulness in heaven, though as to when he would be so translated no one knows. For he was not destined to remain forever in the Paradise on earth.

LINKS or Topical Index

74. CONCERNING PROPATORICAL SIN AND ERRORS REGARDING IT

Concerning this incurrence and transmission of the propatorical sin there sprang up many heretical opinions. For, on the one hand, the Carpocrations, these Pelagians, the Armenians, the Albigensians, the modern Anabaptists, and the Sacramentarians held the belief that no human being became tainted with that sin. Calvin, on the other hand, Bucerus, Martin, and Bezes said that only infants born of believers are free from any taint of such sin; but not also those born of infidels and. unbelievers.

Spangenberg and Illyricus and others have said that the propatorical sin was the ignorance which the mind has in respect to what was true, and the inclination which the will has for things that are evil (Note of Translator.– This reminds me of the English term "evil-mindedness," which seems to come pretty close to what is referred to here), though these evil things are not the propatorical sin, but penalties and fruits poisoned by the poisonous root of the propatorical sin, which things are also called the inevitable passions of (human) nature. Others too, on the one hand, have said that this sin is an essence of the human being, transmitted to all actually through a maleficent exercise of the free and independent will, which action is transformed into an essence and nature with which each human being is invested.

The Pelagians, on the other hand, about whom the present Canon is speaking, notwithstanding the fact that they cleared the whole human race from the propatorical sin, insisted nevertheless that it is transmitted to it by dint of mere imitation. But the view of the catholic Church is that this propatorical sin, instead of being an essence (or essential constituent of human nature, perhaps, may be a better way of expressing the meaning of this term here in the English language, since the words essence and substance are often confounded with each other in English, though fairly distinct in Greek), is on the contrary an abuse of right reason and refusal to pay due obedience to the commandment of the Creator, not ignorance of the mind and an inclination of the will towards what is worse, but the cause and root of these, is transmitted to all human beings, including even those sanctified from their mother's womb, and including even our Maiden the Theotokos, and not merely and solely to infants born of infidels and unbelievers, not by dint of mere association or imitation, but, on the contrary, by virtue of a true and real communication.

Wherefore infants are truly and literally baptized for the remission of such sin, according to the present Canon, on the ground that they truly and really incurred the taint of it. Hence divine Cyprian says (in his Letter 59) that baptism must not be denied to infants, because they receive remission of sins more readily than adults; for they are forgiven, not their own sins, but alien sins to which they are strangers. He calls the propatorical sin an alien sin, since the propatorical sin is accounted alien to infants in one respect, but their own in another respect, by reason of the way in which they have received it through communication and transmission. The same thing is said about infants also by holy Firmilian, the bishop of Caesarea (Letter 75 in the written works of Cyprian): and Olympiodorus in his interpretation of the series of Job, page 289, says: “For indeed even infants have the sin handed down by their forefathers”; and elsewhere in the same series the same writer says: “Hence the infants are baptized, so as to wash away the filth and dirt resulting from the disobedience of Adam.” But what is the rational explanation of according to which and on account of which such transmission and communication is incurred?

Properly and exactly speaking, it is unknown, and known only to God. Those, however, who specialize in theology, in the course of examining this question are wont to say that inasmuch as Adam was the father and root of the entire human race, in his body were contained naturally and potentially the bodies of all the human beings generated from him through the ages, while in his soul, though not naturally like the bodies (considering that the soul of Adam did not beget the soul of Abel) in order to transmit thus his own sin to the soul allegedly begotten of him, the said sin persisted. For, according to the view held by the Church, Abel’s soul was made and built by God; yet not only was Abel’s soul made and built by God, but all souls of human beings are formed by God, and according to some creatively and immediately, but according to others indirectly and providentially, or, in a more explicit way of speaking, through that first and vital inbreathing, according to St. Gregory the Theologian (discourse on Baptism), which after once being inspired into Adam, acts upon all those who have descended from him, according to the scholar Nicetas, having become a law in nature.

This very thing is said also by God-bearing Maximus, whose words are as follows: “The genesis of the soul, then, is not effected out of pre-existent matter, like that of the body; but by the will of God through vital inspiration, ineffably and incognoscibly, in a manner known only to the Creator of it, the soul, receiving its beinghood together with the body at the time of conception, is brought forth for the completion of a single human being” (Found in the discourse of Gennadius, page 91; better, however, is the opinion of the second persons). Although, I say, even the souls of Adam’s descendants were not naturally contained in the soul of Adam, but, on the contrary, by some convention, acting as a leader and progenitor of the human race, it comprised and combined within itself the souls of all human beings. So in giving the covenant and commandment to Adam, God was not giving it to him alone, but through him and in him He was giving it to all human beings, who were collectively contemplated in the person of Adam. Hence, if Adam had kept the covenant, he would have transmitted the observance of that covenant through him and in him to his descendants, and consequently would have transmitted also the blissfulness promised for the observance of it. But because of the fact that he himself transgressed the commandment, he likewise transmitted through him and in himself this transgression also to all his descendants, who together with him and through him both received and transgressed the commandment.

Consequently he also transmitted to them the threatened penalties for this transgression, including not only the temporary penalties meted out in the present life, but also the everlasting penalties to be inflicted in the future life. As for the fact that all human beings descended from Adam received and violated God’s covenant in the person of Adam, St. Jerome, who made himself famous by his researches into the divine Scriptures, found it recorded therein. For he himself, having recourse to the Hebrew originals in regard to that passage in the Book of Hosea (6:7) which says, according to the Septuagint version : *“But they are like a man transgressing my covenant; there has he dealt with me scornfully,”* interpreted it to read as follows: *“But they, like Adam, have transgressed my covenant.”*

So, just as Adam transgressed the commandment which he had received not to eat of the tree, so and in like manner those descended from him through him and in

him also transgressed it, which commandment, that is to say, God stipulated through Adam as a covenant to all human beings. Yet, even just as God, in giving the law and the covenant of circumcision to Abraham, gave it in him also to those who were destined to be begotten of him (on which account God Himself commanded that if an infant should not be circumcised, it should be utterly destroyed and wiped out of existence, because, says He, it has cast my covenant to the winds, since even while it was still in the loin of Abraham, through him and in him it received this covenant, in spite of the fact that it could not sin by exercise of its free and willful choice. While giving the commandment in this manner to Adam, at the same time God implicitly gave it also to his descendants. Wherefore once Adam had transgressed it even infants in the womb were transgressors of it by reason of the fact that they received it through Adam. Hence it is that they require the more mystical circumcision of baptism. But why multiply words? With the words *"wherefore all have sinned"* which the Apostle says, in a single sentence he makes it plain that in Adam all human beings descended from Adam have sinned, in interpreting which sentence Theophylactos says: "Once he fell, those who have not eaten of the tree have become mortal as a consequence of his act, as though they too were to blame because he was to blame." As for the material means by which that propatorical sin is transmitted Theologians in common assert that it is the passionate and pleasurable emission of the semen out of which we are conceived. That is why we confess our Lord Jesus Christ to be above the propatorical sin, on the ground that He was not begotten of semen. This Footnote has been gleaned from unpublished writings of Eugenios the Renowned.

75. SELF-MASTERY -- MAN'S DUTY TO DO BATTLLE –ALSO THE SOURCE OF MAN'S EVIL ACTIONS

Many of our own modern theologians and metaphysicians, I know not why, nor for what reason, have failed to set forth in exact terms the meaning of self-mastery. Instead some of them have defined it as being a rational power or logical faculty by virtue of which the soul is enabled to act for good or evil in whatsoever way it pleases by mastering itself; whereas others among them have asserted that it is a certain kind of liberty of the soul by virtue of which the latter wants equally much both whatever is good as well as whatever is bad. But it is plain that these definitions are not correct. For if it be said that it is a power or faculty by virtue of which a human being is impelled to act for good and for evil, we have this to say.

First of all, this power or faculty to do what is evil is not and cannot properly be said to be a power or faculty, but rather a powerlessness, or weakness and lack of ability (according to Dionysios the Areopagite, Concerning divine Names, Chapter 4), since the soul did not receive any power or faculty for evil, but, instead, it is a result or powerlessness and of weakness and of lack of ability to persist in what is good that it falls into what is evil.

But neither can such a power or faculty for evil be called rational or logical; it ought rather to be called irrational and illogical and thoughtless. For it is as a result of illogicality and irrationality that evil is actually done, according to the same Areopagite (ibid.). Secondly, we have to note that if man received such a power or faculty for evil, it follows that God, who bestowed such a power or faculty on man, is responsible for the evil and is to be blamed for it, whereas man, on the other hand, is not responsible for it and is not to be blamed for it when he simply makes use of such a power or faculty. And, to carry the argument further, how is it that God who is the cause of this evil and responsible for it is the one who inflicts the punishment for it, whereas man who freely and willfully chooses the evil without being caused to do so is punished for doing? For this is rank injustice. Thirdly, we counter that if such a power or faculty for evil had actually been bestowed upon the soul by nature, it ought rather to constitute than to destroy the soul making use of it. Fourthly, we ask why it is supposed that evil is on a par with good – which is absurd. And fifthly, we assert that even the evil itself, which is supposed to be an object of the optative power or faculty of the soul, ought, like the good object, not to destroy, but to perfect the soul actuated to it. But, of course, all these assertions are absurd, and blasphemous, and heretical. So the above definitions, from which they follow, are not correct.

These same absurd inferences follow also from the words of those who say that self-mastery is a certain kind of liberty of the soul, by virtue of which the latter wants equally much both what is good as well as what is evil. For be it not said that God, who is the very goodness of all that is good, ever gave man such liberty to act for evil. Far from it! For the Holy Spirit with: *"He has commanded no one to be impious, neither has he given anyone license to sin"* (Sirach 15:20). The fact of the matter is this, that God, being alone good, or rather the goodness of all that is good, created man good too. Yet He did not care to force

him to be good (since this is not the way of goodness), but, instead, He created him master of himself, after His own image (for He too is master of Himself), or, in other words, He gave him a natural power of appetency coupled with reason (as divine Maximus says, in his debate with Pyrrhus), with which to act for good, not because of his being constrained forcibly and violently to do so, but, on the contrary, as master of himself and exercising his will freely and voluntarily being actuated thereto as much by the implanted reasoning power, which has truth as its object, as by the implanted will, which has good as its object, as Aristotle says: "It is good that everything yearns after." And perhaps Sirach revealed this too in saying: *"He himself created man in the beginning, and left him in the hand of his counsel"* (Sirach 15:14); or, in other words, He left him free to want (i.e., to desire) what is good himself, by virtue of his exercising his power of self-mastery, in order that he might also be entitled to a greater reward, and the good might be accounted his own, according to St. Gregory the Theologian, who says, "in order that it might belong to the one choosing the good, as well as to the one affording the seeds." In fact, God is so far from giving man any power of self-mastery or liberty to act for evil, that He even gave him a cautionary commandment to refrain from acting in any way tending to evil, and threatened him with death in case he should so act.

These things being as said, it is to be inferred that man was built by God to be and is his own master, but only as respects acting for good, and not also as respects acting for evil; accordingly, he possesses power and liberty to do only good works, and not bad ones.

And by way of stating this fact the Apostle said: *"Created for good works"* (but not also for bad works) *"in order that we might walk in them"* (Ephesians 2:10). If anyone should offer the objection that this conflicts with passages in Sirach (or even in some Fathers), and in particular that one which says: *"He has set fire and water before you, whereof if you have any desire you shall stretch forth your hand*" (Sirach 15:16); and that one saying: *"Men face life and death; and whichever one of these a man sees fit to choose will be given to him"* (ibid., 15:17); wherein the wise one (*sc*. Sirach) appears to be entertaining a belief in some intermediate power or faculty of the will, by virtue of which a human being inclines to good and to evil:

we reply, by way of controverting any such an objection, that Sirach is saying these things about man in the condition or predicament in which man was left after the transgression, sometimes desiring what is good and sometimes desiring what is evil; and not about man in the condition in which God made him and wants him to be. And secondly, we assert that this Sirach himself who is saying the words above quoted, at the end of the same chapter, precisely as if correcting what he has said, confines the desire to good only, to the exclusion of evil, and goes on to say that God gave no one any commandment to be impious, nor any license or liberty to anyone to sin. *"He has commanded no one to be impious, neither has He given anyone license to sin"* (Sirach 15:20).

76. THE SEMI-PELAGIANS

This same view was entertained also by the Semi-Pelagians, who differed from the Pelagians in this respect, namely, that the former asserted that our whole salvation depends upon our self-mastery, whereas the latter asserted that although the beginning of salvation consists in self-mastery, yet it must be followed by grace, and not preceded by it, except sometimes. This tenet, however, is also overthrown in the present Canon and in the Scriptures. For the Apostle says: "*It is God himself who is working in you to make you both will and work according to His good will."* (Phiippians. 2:13); and again: *"Not that we are sufficiently capable of ourselves to consider anything also on our own part; but our sufficient capability comes from God*" (II Corinthians 3:5). In quoting this latter passage against the Semi-Pelagians, St. Augustine says (in his book concerning the destiny of saints, Chapter 2): "Let persons weigh their words well who think that the beginning of the faith originates with us, while the completion of the faith rests with God; for, who does not know that reasoning comes first and faith afterwards?" So that according to the same saint (Book on John): "The man co-operates with the Christ who is acting within him unto salvation everlasting and unto justice." But then Solomon too has said: *"And a will is being made ready by the Lord.*"

77. VARIOUS GRACES GIVEN TO MEN

Since the preceding Canon, mentioned various graces, we have decided to give a general account of them. Hence, leaving aside the various divisions of the scholastics pertaining to graces, we identify the common ones acknowledged by

all theologians. One grace is called preliminary and enlightening grace, which is given to all human beings, without the co-operation of self-mastery; for it precedes the latter, in order that the man may learn the truth of the divine commandments and injunctions and give consent thereto. (Concerning this preliminary grace Theophylactos, the archbishop of Bulgaria, in interpreting the passage which reads, *"And they shall not teach each one his neighbor .... saying, Know the Lord."* (Hebrews 8:11), says: *"God having deified our nature in advance, there shone in the souls of all the light of true knowledge of God,"* and some sort of special aptitude was placed in human nature by grace to enable it to know the one who really is God). Another grace is called strengthening grace, which reinforces the human will so as to make it love what is good, not, however, by compelling it to do so, but by persuading it to do so with pleasure. Another is called co-operative grace, which co-operates with the one doing the good, in order that he may bring the action of doing what is good to the end and issue thereof. Another grace is called abiding and justifying grace, which makes a person abide in what is good until the end, though it is allotted only to those who have been foreordained to receive it.

Another grace is called habitual grace, or grace of habitude, which is instilled deeply into a person and remains in him both when he is doing what is good and when he is not doing it; this grace too is bestowed only upon those who have been foreordained to receive it, being called love of God, earnest of the Spirit, and gracious gift (charisma) in the Holy Scriptures. By St. Basil, in his treatise on the Holy Spirit (Chapter 26), and by Cyril of Alexandria (Book IV, on Isaias), it is likened to art, which is always habitually found in the artist, but does not always or continuously exert its influences. Now, the first three graces, the preliminary, I mean, the strengthening, and the co-operative grace, are given also to those persons who for a time are imbued with virtue and grace, but later lose these advantages and are chastised. The other two, the abiding and the habitual grace, are bestowed only upon those who have been predestined and whose self-mastery remains firm and steadfast for good and virtue. Wherefore it is these graces and only these that actually seal their destiny; on this account they are properly described as works and effects of predestination. The other three mentioned above are called works of predestination improperly (i.e., by an unwarranted abuse of the language), on the plea that they facilitate the salvation of the one being saved, or,

more exactly speaking, they enable the person being saved to attain his salvation more easily than he might do without their aid. (Excerpted from the theological treatise of Coresios.)

78. That is why the 3rd Ecumenical Synod deposed also the Enthusiasts and the Euchites, or Massalians, along with these Celestians or Pelagians. See Dositheos, page 278, and the minutes of that Synod.

79. SINS WHICH ARE NOT DEADLY BUT PARDONABLE

Note that by the word sins here the Canon does not mean deadly sins (for if saints commit these, they remain saints no longer), but only pardonable sins, of the kind which neither destroy love for God and one's neighbor, nor make a human being an enemy of God and deserving of everlasting death, to which sins even the saints themselves are liable, and remain saints still (except only Christ and the Theotokos).

These sins are, according to Coresios and Chrysanthos: idle talk; incipient anger; incipient desire; playful fibbing and the like. For it is only God that is totally immovable against being incited to evil. Angels, on the other hand, and saints, if they are perfect, are not perfectly proof against being incited to evil, but are incited to it only with difficulty; and it is to be noted in this connection that it is much easier for saints to turn to evil than it is for angels, because saints possess a body, and because they are also warred upon by the enemy.

80. Perhaps the words are: "and in the psalm it is written."

81. This passage is found differently worded in Job (37:6-7): *"winter and rain, and a winter of rains, of his mightiness. He stamps a seal in the hand of every man, in order that every man may know his own weakness."* In interpreting which Olympiodorus in the series of Job says that it is the winter that stamps a seal, as who should say, ties the handy of men so as to keep them from working on the outside, and this is done in accordance with the providence of God, in order to humble man and let him know the weakness and powerlessness of his nature. But the Fathers of the present Synod took it to mean man's inclination and propensity to sins.

82. MOCKERY AND SILLINESS

The words of the present Canon are exquisitely apropos in regard to those mockers of God and silly fellows who even while alive have memorial services held for themselves just as though they were actually dead. For who can put up with their lying? not to men, but to God? and their being said with lips and commemorated as having died long ago, but in truth and reality being alive? And can there be found any stupidity and mockery of God greater than this? Hence let those who do this refrain henceforth from committing this absurdity.

83. The following part of the Canon is found divided in the works of the exegetes, notwithstanding its being united, bearing the number 122 as a separate Canon.

84. The expression "he shall not be detrimentally affected in the Matrix" or "his position in the Matrix shall not be prejudiced" can also be understood to mean: The bishop in question shall not be injuriously affected and lose any place among the places recorded in the original Matrix of his church, owing to its having been the incumbency of another bishop during the three years; instead, he shall receive it back.

85. This is not contained in the Canon, but was added to it by Zonaras.

86. The remaining part of this Canon, though united with it, is found divided from it among the exegetes and numbered 126 as a separate Canon.

87. CATHOLIC UNITY MEANS UNITY IN THE CHURCH

Joining the expression "to catholic unity" to the expression further on which says "they are to be charged," Balsamon and Zonaras say that it means that these neglectful bishops are to be charged with neglect of the catholic unity, or, in other words, annual synod. But, seeing everywhere in the Canons of this Synod this phrase "catholic unity" to be taken always in the sense of "catholic Church," and never in the sense of "synod," we have so interpreted it.

88. The Anonymous Expositor says that the neglectful bishop is to be excluded from communion in this case, that is to say, if no more diligent bishop is found to convert the heretics, in accordance with Canon CXXXI.

89. The *epexergastes* may have been the *ecdicus* and *ecbibastes*, who are mentioned in Canons CVI and CVII of the present Synod and whom the Fathers asked the Emperor for.

90. APPEALS ARE NOT TO BE TAKEN TO ROME

It seems to me that the reason why the Synod prohibited priests and deacons from appealing to Rome with two different Canons was the great annoyance which the priest Apiarius caused it, and the fact that the Pope of Rome sought illegally and by every means the right to an appeal from the judgment of the Bishops in Africa both for all bishops, priests, and deacons not subject to him and for all the rest of clerics not subject to him, as we said in the beginning of the section pertaining to the Synod held in Sardica, and shall have occasion to say again in the Interpretation of the two Letters of the present Synod.

91. But neither may slaves and emancipated persons bring charges against the children or the heirs of their masters and emancipators, nor against any persons who have patronly rights over them. Patronage among Latins denotes protection.

92. The remaining part of this Canon, which is not rightly divided as the exegetes present it, is what they set forth as a separate Canon numbered 137.But we remind the readers that the number assigned to the Canons by the exegetes has been mistakenly inserted by the printers, in the Pandects as well as in Balsamon. For instead of the number 137 of Canons, they have only 133, having made the mistake in the middle somewhere.

BEGINNING OF THE INDIVIDUAL CANONS OF THE HOLY FATHERS

CONCERNING SAINT DIONYSIOS THE ALEXANDRIAN

PROLOGUE

LINKS or Topical_Index

Our Father Dionysios among the Saints was one of the pupils of Origen.[1] Having formerly become a priest of the Church situated in Alexandria,[2] about the year 232 after Christ he undertook to teach the catechism;[3] later, in the year 247, he became Bishop of Alexandria, as the successor of Heracles, who had been the thirteenth Archbishop of Alexandria.[4] Having been captured by soldiers in the time of the Decian persecution, he was taken to Taposiris,[5] which was a small town situated between Alexandria and Canobius, according to the Dictionary of Bowdrant. In the year 257, in the time of Valerian the persecutor, when the thrice-blessed man appeared before the governor Aemilian and made the good confession of the faith, he was exiled to Cephro, a desert city in Libya.[6] At the end of three years[7] having been recalled from exile to Alexandria, at the beginning of the reign of Emperor Galienus, who though a son of Valerius, appeared in the beginning to be of a milder temperament in regard to Christians. With all his power the thrice-blissful man struggled to convert the heretics and to weld together the schisms which had been produced at that time in the Church by the Novatians, and to reconcile Pope Stephen of Rome and Pope Cyprian of Carthage, who had been at variance with each other on the question whether heretics and schismatics ought to be baptized or not upon returning to Orthodoxy,[8] (in spite of the fact that he was in agreement with Cyprian, who wanted such persons rebaptized, as St. Jerome asserts, in his list of ecclesiastical authors, concerning which see the Prologue to the Canon of the Synod of St. Cyprian (held in Carthage).

He put up a valiant fight against Sabellius,[9] and with his wise debates he persuaded those called by Nepos millenarians or chiliasts (concerning whom see the Prologue to the Second Ecumenical Synod) to abandon their cacodoxical views.[10] In the year 265,[11] when asked to attend the Synod assembled in Antioch against Paul of Samosata[12], though he was unable to go to it bodily owing to old age and illness, he made his orthodox view of the faith clear in a letter, and controverted the man of Samosata by means of ten replies.[13] In the same year, which was the twelfth year of the reign of Emperor Galienus, he departed to the Lord after having acted as Archbishop of Alexandria for seventeen years.[14] Besides his other writings (for which see page 14 concerning shorthand writers in volume I of the series of the Octeocuch), he wrote this Canonical Letter in the year 260, according to Milias (in Vol. II of the Synodal Records), and sent it to a certain bishop named Basilides attached to the parishes of the Pentapolis, according to Eusebius (Book VII, Chapter 26), it being divided into four Canons and indefinitely confirmed by Canon I of the 4th Ecumenical Synod, and definitely by Canon II of the Sixth Ecumenical Synod; and by virtue of this confirmation it acquired what amounts in a way to ecumenical force. It is to be found in the second volume of the Pandects, and in the first volume of the Synodal Records (page 106)[15]

OUR FATHER AMONG THE SAINTS DIONYSIOS
THE FOUR CANONS

The Archbishop of Alexandria and Confessor, interpreted, into which his Canonical Letter to Bishop Basilides has been divided.

CANON I

You have written me a letter, my most faithful and learned son, inquiring about the hour when one must cease fasting on Pascha. For you say that some of the brethren assert that one must do this shortly before the time when the cock crows or thereabouts, while others assert that it must be commenced with or from the time of evening. For the brethren in Rome, as they say, wait for the cock; whereas in the case of persons here you said that it would be earlier. But you are asking to have the exact condition fixed, and the hour accurately measured, which, is both difficult and misleading. For the fact that after the time of our Lord's Resurrection the festival and the festivity ought to commence, though humbling the soul with fasting up to that point, is one that will be acknowledged by all alike. It is apparent, however, that you have quite soundly affirmed by what you have written to me and have noticed from the divine Evangelists, that there is no precise information in them concerning the hour at which He rose. For the Evangelists have presented a different account about those who came to the tomb at times far apart and said that they had found the Lord to have risen already. "And late on the Sabbath day," says St. Matthew (28:1). "In the morning while it was still dark," says St. John (20:1). "Very early in the morning," says St. Luke (24:1). "And very early in the morning when the sun was rising," says St. Mark (16:2). Accordingly, it may be said that as to exactly when He rose, not one of them declares anything clearly. That it was late on the Sabbath, at the dawn of one of the Sabbaths, until the rise of the sun on one of the Sabbaths, those who visited the tomb found Him not lying in it, this is a fact which has been acknowledged over and over again, and there is no disagreement about it either, nor have we entertained any suspicion that the Evangelists conflict with each other in regard to this matter. But, on the contrary, though it may seem to be "much ado about nothing" to discuss the question any further as to whether they are

all in agreement on that night that the Lord who is the Light of the world had already dawned upon it, the dispute is about the hour. Let us gratefully welcome, however, what has been said, and let us do our best to conform faithfully therewith. As for what has been asserted by St. Matthew, it runs as follows: "It was late on the Sabbath about the time of daybreak on one of the Sabbaths that Mary Magdalene and another Mary came to take a look at the sepulcher. And lo, a great earthquake occurred. For an angel of the Lord, having descended out of heaven, came and rolled away the stone, and sat down upon it. His countenance was like a flash of lightning, and his raiment was as white as snow. And for fear of him the watchers quaked, and became like dead men. The angel, however, in reply told the women, Fear not ; for I know that you are seeking Jesus, who has been crucified. He is not here: he is risen, as he said" (Matthew 28:1-5). As respects the word "late," some will imagine it to denote the evening of Saturday, in accordance with the affinity of the verb; those, however, who are supposed to be the ones able to judge the matter more wisely and more learnedly, will not assent to this, but will insist that it was deep night; because, as is patent, the word "late" denotes lateness and a long time, and because the statement that it was "about the time of daybreak" implies that it was nighttime. And they came, not as the rest say, bringing spices, but in order to look at the sepulcher; and they found the earthquake to have occurred, and the angel sitting upon the stone, and were told by the latter, "He is not here; he is risen." Likewise John says: "On the first day of the week early in the morning, while it was still dark, Mary Magdalene came to the tomb; and she saw that the stone had been removed, from the tomb" (John 20:1). Nevertheless, in spite of the fact that it was still dark, she went forward to the tomb. Luke says: "And they rested on the sabbath day in accordance with the commandment. But upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices that they had prepared. But they found the stone rolled away from the tomb" (Luke 23:56 and 24:1-2). It may be that the phrase "very early in the morning" indicates the approach of dawn of the first day of the week, on account of the fact that the entire Sabbath together with the night succeeding it had completely passed away, and another day was beginning when they came bringing the spices and perfumes. Hence it is plainly evident that He must have risen a long while before. Evangelist Mark

confirms this by saying: "They bought spices, that they might come and anoint him; and very early in the morning of the first day of the week they came unto the tomb, after the sun had dawned." He, too, says "very early in the morning," which is the meaning of the Greek words both here and in Luke. And he adds "after the sun had dawned." For their rush and the way they came make it plain that it must have been very early in the morning, and that morning must have just commenced; in fact, they had been delayed during their journey, and were lingering about the tomb till sunrise. And then the Young Man in a white robe said to them: "He is risen; he is not here." These facts being as stated, we venture to express our opinion of the matter to precisionists as follows:[15] As for the question respecting the precise hour, or half hour, or quarter of an hour, it would befitting to commence rejoicing over the Resurrection of our Lord from the dead, we are inclined to find fault with those who accelerate the time too fast, and want to have it allowed to start even before midnight, on the ground that they are heedless of the hour and blameworthy as nearly having stopped the race, whereof a wise man has said: "The least is not a little in life." On the other hand we espouse those who procrastinate and advance the hour as much as possible, and show fortitude in waiting till even the fourth watch, in which our Savior appeared walking upon the sea to those in the ship (Matthew 14:25), as we consider them brave, and assiduous. But let us not quarrel with those who take the middle course, as they have been actuated or have been able to do, since not all men can endure even the six days of fastings equally, nor in the same manner; but, on the contrary, some of them pass all of those days without any food, while others pass only two, and others only three, and others only four, and some none at all. Accordingly, to those who have striven to the utmost in passing through all the days of fastings, and have afterwards become exhausted, having all but expired, it is pardonable for them to taste of food so much the sooner. But if some men, not as having passed through all those days fasting, but not having even fasted or having even spent the first four days in luxuriating, and afterwards coming to the last two remaining days, namely, Friday and Saturday, confine their fasting to these alone, we do not deem them to be doing anything great and splendid; if they stick it out till dawn, I am not of opinion that they are entitled to equal credit for their exploit with those who have fasted a greater number of days. These things I have written by way of advice as what I think.

Interpretation

It seems that divine Basilides had asked this blissful Dionysios to tell him in writing the exact hour that Christ rose from the dead and when the rejoicing over the Lord's Resurrection ought to begin, and when the breaking of the fast ought to occur. For, as it appears from the present letter, the Christians had some dispute about this amongst themselves; some of them asserting that the rejoicing of the festival and the breaking of the fast ought to start in the evening, and others maintaining that it ought to start with the crowing of the cock, as did those in Rome. So on this account he asked him to state in writing exactly the hour of Christ's Resurrection in order to fix the time for the beginning of the festival and the breaking of the fast by everybody consistently. In reply, therefore, to this question holy Dionysios says that the exact and precise hour of Christ's Resurrection, which he is asking about, is a thing that is difficult and precarious to determine. For (he says) as to the fact that the festivity, or rejoicing of the festival, and the breaking of the fast ought to start after the resurrection of Christ is one that is proclaimed and acknowledged by everyone. But at what hour He rose, that is a puzzle, since the holy Evangelists have disclosed only the fact that various persons came at different times to the tomb, and have said that they found the Lord to have risen, without, however, noting exactly at what hour He rose. Matthew, for instance, says that the women came late on the Sabbath day; John says that it was early in the morning while it was still dark; Luke, that it was very early in the morning; and Mark likewise that it was very early. But as for the hour at which the Lord actually rose, not one of them has revealed it. All acknowledge, and there is no dispute about the fact that the persons who came to the tomb after the Sabbath toward daybreak of the Lord's Day failed to find the Lord in the tomb or we must not suspect that there is any contrariety in their accounts. Nevertheless, though the question is a little one, touching, that is to say, the agreement of the divine Evangelists in reference to the fact that it was on the same night of the Lord's Day that the Lord, the Light of the world, dawned from the tomb, and that they differ only as respects the hour; yet we ourselves, says the saint, would like to correct this little matter – or, in other words, we will find that the divine Evangelists are in agreement as respecting the hour if we take care to reconcile the divine assertions with one another gratefully. For as to that which holy Matthew says, that it was late on the Sabbath day, most people, in accordance with common usage, will take it to mean Saturday evening, but those who take the wiser view will understand it to mean deep night. For the word "late"

in its proper sense (in Greek) denotes lateness and great tardiness; this amounts to saying the interval after Saturday,[16] and on this account the Evangelist goes on to say "about the time of daybreak on the first day of the week." So the word "late" in Matthew, and the expression "while it was still dark" in John, and the phrase "very early in the morning" in Luke and the similar one in Mark, all signify the same thing. For they denote that, after Saturday and all the night of Saturday was past, and when the dawn of the Lord's Day had begun, the women came and brought spices; but before they went it is evident that the Lord had risen. For they had set forth on their journey very early in the morning, as Mark says, but since they had spent their time on it they stayed at the tomb until the s un came up. That is why the same Evangelist adds "after the sun had dawned." These facts being as has been stated, says the saint, to those who inquire about the exact hour of the night, or at what half hour, or at what quarter of an hour they ought to commence rejoicing over the Lord's resurrection, and ought to break their fast, we vouchsafe the opinion that as for those persons who are in a great hurry and break their fast even before midnight, we upbraid them for being faint-hearted and ravenous, because, in spite of the short time they have to wait yet patiently fasting, they break the course of fasting they have been following, at a time when, as a wise man says, the least things done in this life is not really little,[17] (for if it is something good, it will beget a great reward, and if it is something evil, it will entail a great penalty in the other life.) As for those who, on the contrary, go slow and show patience in fasting till the fourth watch of the night, at which time the Savior appeared in life walking upon the sea and coming to His disciples, which is the same as saying those who patiently wait with fortitude till the dawn of the Lord's Day, we praise them as brave and assiduous. As regards those who have broken their fast somewhere between midnight and dawn, according to their ability to hold out, we are not going to scold them on the pretext that they failed to wait patiently and with fortitude till dawn, since not all persons fast alike throughout the six days of Passion Week, but, on the contrary, some fast only two days, others three, others four, and others do not go without food at all even for one day. Hence those who got weakened and nearly fainted because of their fasting and could not hold out any longer are entitled to a pardon for having broken off their fast earlier than others.

LINKS **or** **Topical_Index**

But as for those who not only did not remain foodless for a single day during Passion Week, but did not even fast by confining themselves to xerophagy (dry food)or monophagy (a single kind of food), instead rather luxuriating during the first four days, and afterwards passing only two days, Great and Holy Friday and Great and Holy Saturday, without food, and who think that they are doing something great and splendid in the way of achievement if they keep on fasting till the dawn of the Lord's Day, – as for these persons, I say, I do not think that they have undergone the same hardship as those who fasted the entire four days. Read also Canon LXXXIX of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON II

Concerning menstrual women, whether they ought to enter the temple of God while in such a state, I think it superfluous even to put the question. For, I opine, not even they themselves, being faithful and pious, would dare when in this state either to approach the Holy Table or to touch the Body and Blood of Christ. For not even the woman with a twelve years' issue would come into actual contact with Him, but only with the edge of His garment, to be cured. There is no objection to one's praying no matter how he may be or to one's remembering the Lord at any time and in any state whatever, and petitioning to receive help; but if one is not wholly clean both in soul and in body, he shall be prevented from coming up to the Holy of Holies.

.

Interpretation

When asked about this too, as to whether women in their mense[18] ought to enter the temple of God, the Saint replied that there is no need of asking the question, since if the women themselves have a proper reverence for things divine, they will be inhibited by it from daring ever to approach the Holy Table and to partake of the Lord's Body and Blood when they are in such a state of their menstrual affairs. For they can recall that woman who had an issue of blood and who on account of the flux of her blood did not dare, because of her great reverence, to touch the body of Christ, but only the hem of His garment. None of them is forbidden to pray, whatever be her predicament (whether she be at home or in the promos of the church), by imploring God and asking Him for help and salvation.

One is forbidden, however, to go near the Holy of Holies, which is the same as saying to partake of the holy portions (i.e., the Eucharistic species) when he is not clean in soul and body, like women who are taken with their menses.

CANON III

Persons who are self-sufficient and married ought to be judges of themselves. For we are told in writing by St. Paul that it is fitting that they should abstain from each other by agreement for a time in order that they may indulge in prayer, and again come together (I Corinthians 7:5).

Interpretation

And when asked about husbands and wives whether they ought to be continent respecting each other, the Saint answers that on this point the parties themselves ought to be sufficient judges, since it is fitting and proper according to blessed Paul for them to engage in no bodily association and intercourse when they are indulging in prayer[20] and this course ought to be adopted by agreement between both parties – that is to say, by both the husband and the wife agreeing thereto – lest it should come to pass that one of the parties is tempted by the enemy, and the continence of the other become an injury to the one so tempted. For if one party is overcome by desire and is not permitted by the other party to enjoy the satisfaction of it, he is liable to fall with another woman and sin, according to Zonaras.

CANON IV

As for those men who involuntarily become victims of nocturnal emission, let them too be guided by their own conscience as to whether to indulge or not, and decide for themselves, whether they have any doubt about this matter or not, as also in the case of foods, "he that hath any doubt is damned if he eat" (Romans 14:23). And let everyone be conscientious in these matters, and out spoken, in accordance with his own inclination, when he approaches God. In honoring us (for you know you are, dear) by asking these questions, you have taken us to be like-minded, as indeed we are, and you are making us partners in your decision. As for me, it is not as a teacher, but as one who deems it fitting for us to talk with each other with all simplicity, that I have set forth my own conception of the matter for our common benefit. After finding that this conception of the matter

meets with your approbation, my most sensible son, when you come to see whether it is so, you may write in turn about these matters whatever appears to you right and better. Farewell, my dear son, and I pray that this finds you in peace ministering to the Lord.

Interpretation

In the present Canon the Saint is speaking about involuntary emission, or what is more commonly called a wet dream, which occurs during our sleep; and he says that all men who suffer this should make their own conscience the judge. For if the wet dream resulted without any obscene imagination and erotic thought, and furthermore without overeating and over-drinking, and instead nature alone did this of herself, as if it were a natural superfluity in the way of excrement, they are not prevented from coming to communion. But if it resulted from the causes above mentioned – that is to say, from imagination and erotic thought, or from excessive eating and excessive drinking, they ought to be forbidden communion, on the ground that they are not pure, not because of the emission itself of the semen (since this is not unclean, seeing that it is a natural product, precisely as neither the flesh is unclean in itself, of which the semen is an excretion), but because of the wicked contemplation and imagination which polluted the mind. Such men as these, then, are not conscientious, and accordingly they are not outspoken, owing to the wicked contemplation and imagination they give rein to. Hence, both as doubters and as being convicted or reproved by their conscience,[21] how can they approach God and the Mysteries? For if they approach while thus doubting, they are rather condemned, and not sanctified, just like one who is condemned for eating the common and unclean animals forbidden to Jews, if he doubts and hesitates about these, as the Apostle says.

LINKS or Topical_Index

FOOTNOTES TO DIONYSIUS THE ALEXANDRIAN

1. Eusebius, book VI of his Ecclesiastical History, page 29 (of the Greek edition).

2. St. Jerome, in his list of ecclesiastical authors.

3. Cave, Vol. I, page 124.

4. Both Eusebius and Cave, ibid.

5. Eusebius, ibid., Chapter 10.

6. Eusebius, Book VII, Chapter 11.

7. Cave, I.e.

8. Eusebius, Book VI, Chapter 18; and Book VII, Ch. 4 and 5, and chapters 3 and Chapter 4.

9. Eusebius, ibid., Chapter 24. See also the Footnote to Canon I of the 2nd Ecumenical Synod.

10. Eusebius, ibid., Chapter 6.

11. Cave, l.c.

12. See the Footnote to Canon XIX of the First Ecumenical Synod. Note, however, that the last and most numerous Synod against Paul of Samosata was assembled in the reign of Aemilian, in the year 272, according to Eusebius, book VII, Chapter 29, as also in the same Canon XIX of the First Ecumenical Synod is stated.

13. See these in Volume I of the Synodal Records, page 111. Dositheos, in his *Dodecabiblus*, says that it was from this letter of Dionysios that all Bishops and Patriarchs who lived after time took example to write such letters to Synods about to be assembled, containing a view of their faith, when on account of old age or illness or any other unavoidable circumstance they were unable to attend the Synod in person.

14. Eusebius, ibid., Chapter 28.

15. St. Basil the Great, in his Canon I, calls this divine Dionysios canonical. This Saint, in fact, was the first one to lay the foundations of the faith embodied in the dogma of the substantial union of the two natures of Christ. For he asserts in his reply 10 to the man of Samosata: "It was the one Logos Himself who became to me a God and Lord Jesus, His one substance, and one person." It was upon this foundation that divine Cyril and the Third Ecumenical Synod erected the great dogma of hypostatic union later.

16. Other manuscripts say "we venture to give our account of."

17. The fact that the word "late" denotes a later time and is to be taken in the sense of the preposition after (Note of Translator. – The word is used in Greek as a quasi preposition, but not so in English, which requires the addition of a preposition, such as "on" or "in".) is attested also by Xenophon in his *Cyropedia* where he says: "Late in the war," or as one might say in English, "at the end of the war."

18. This maxim, which says "What is little in life is not the least little," is cited *verbatim* by St. Basil the Great in the beginning of his second discourse concerning baptism, where he says that one of our sages said this. But who was that sage? We know not.

19. MENSTRUATING WOMEN NOT TO PARTAKE OF MYSTERIES

For this is what is meant by the term "menstrual," the literal sense of the corresponding Greek words being equivalent to the English word "sitting"; because Jewish women used to sit apart, that is to say, in other words, separately

from the seats of the other women and remain quiet whenever the monthly flux would come upon them, until seven days were past, or even more, according to the interpretation given by Zonaras. *"For any woman" says he, "that is running with blood and whose flux shall be in her body shall remain on her separate seat for seven days. Anyone that touches her shall be unclean until evening"* (Leviticus 15:19). And again: *"If a woman shall have an issue of blood for a number of days not in the time of her separate seat, or if it flow beyond the time of her separate seat, all the days of flux shall be days of uncleanness, precisely as the days of her separate seat; and she shall be unclean"* (Leviticus 15:25). But why did God call the flux of such blood and the woman having it unclean? For it appears that this flux, being a natural process instituted by God, and having been permitted to occur thus after the transgression, is neither a sin nor an uncleanness. "For these things are not truly sin nor uncleanness," according to St. Chrysostom (page 1059 of Volume I of the series); and no natural occurrence is truly unclean, according to Theodoret (ibid. 1057); and according to Theodore, or Diodorus, there is nothing unclean except a wicked disposition (ibid. 1032). Wherefore the Apostolic Injunctions assert (in Book VI, Chapter 26) that neither lawful intercourse, nor childbed, nor issue of blood, nor nocturnal emission, can pollute a human being's nature, or separate him from the Holy Spirit; but only impiety and an unlawful act. Why then, if such be the case, not only the Old Law, but also the Canons of the Fathers decide that a woman having the menses is unclean? To this question, drawing again upon the Fathers themselves, we reply that the flux of these menses is called unclean,

1) in accordance with the general repute of human beings. For all of us human beings commonly feel disgusted at and loathe, and deem unclean and abominable whatever nature through the pores and passages of the body ejects as useless and superfluous. I have reference to the exudation of earwax, the gummy secretion in the corners of the eyes, the mucus of the nose, the phlegm from the mouth, urine, and excrement from the abdomen, and likewise indeed to the so-called courses, or menstrual discharges, of women.

2) These thing are called unclean, because by means of natural processes God chastens the mental ones, or, to use a different word the moral ones, and thereby teaches things that are exceeding hard to understand, according to Theodoret (page 1057 of Volume I of the series). "For if involuntary actions pollute, much more defiling are actions that are voluntary" (ibid. 1062); or, in other words, if

actions that occur naturally and without the exercise of the human will are unclean, how much more unclean are sins, which he does with the exercise of his will!

3) God calls the menstrual discharges of women unclean (which as a matter of fact is the only and proper reason) in order to prevent men from having intercourse with women when the latter have such menstrual discharges, according to what Theodoret says (ibid. page 1062); for one thing, by way of promoting the modesty of men and the honor of women, according to what Isidore says (ibid. 1058); and awe of the law of nature, according to Philo: but properly and preeminently by way of providing for children being begotten. For any infants that are conceived and formed from such rotten, useless, and contaminated blood of the menses become weaker in nature, and besides being liable to many and various other diseases and ailments, are especially and most easily capable of producing leprosy, and become leprous, as is said concordantly by both Theodoret and Isidore and Diodorus (pages 1031 and 1058 and 1062 of Volume I of the series).

So for this reason God called unclean both the woman that is having the menses, and the man that unites with her, according to Theodoret. Accordingly, He made it a law that lepers should be chased out of cities and kept away from all association with human beings, as Isidore says, in order that He might prevent parents from having intercourse at such a time, on account of the uncleanness and the leprosy and the ostracism of their children to be born thereafter. Hence the Apostolic Injunctions (Book VI, Chapter V) decree this same thing, by saying: "To provide for the safety of their offspring let men not come together with women in the midst of physical phenomena." Proceeding further forward, God even commands that men who sleep with their wives when the latter are having the menses shall be put to death and exterminated. *"And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain, and she bath uncovered the fountain of her blood; and both of them shall be exterminated from amongst their generation"* (Leviticus 20:18).

That is why God says through Ezekiel that it is a sign of a just man that he does not mingle with his wife when she has the menses: *"neither hath come near to a menstrual woman"* (Ezekiel 18:6). So for all these reasons, wishing to instill reverence and fear not only into women but much more into the impetuous

vehemence of the natural instinct of men, both of old and now again through His saints, God has prohibited these women from coming into the temple proper and partaking of the divine Mysteries, just as this Canon of the divine Father decrees. But also Canon VII of Timothy likewise prohibits them from participating in communion until they have been duly cleansed and purified. His Canon VI prohibits them also from being baptized until they have been cleansed and purified. In agreement with these divine Canons Novel 17 of Leo the Wise also makes a decree providing that women in childbirth as well as those in menstruation, if unbaptized, not be baptized; and if baptized, they shall not participate in Communion unless they first be cleansed and purified, except only in case they should incur a deadly disease. But if some persons would offer the objection that it is said in chapters 27 and 28 and 30 of Book VI of the Apostolic Injunctions that seminal emissions and salacious dreams and natural purification and such things are Jewish observances, and other such phenomena contrary to the above Canons, we reply: 1) that the reason why the divine Apostles said these things has been explained by these Apostles themselves. The reason was that women in their menses used to think that during the days of their purification they were devoid and destitute of the grace of the All-holy Spirit; hence they did not even want to pray, nor to read a divine book, or even to listen to one being read. Wherefore, in order to eliminate this suspicion, they said all that they said there. "For if you think, O woman," it says, "that by being seven days on the separate seat you become devoid of Holy Spirit, then upon suddenly dying devoid of Spirit, you would depart without clinging to the hopeful trust in God." And again: "You, then, O woman, as you say, if you are devoid of the Holy Spirit during the days of the separate seat, you are filled with the unclean one. For by not praying, nor reading, you are inviting him without so wishing" (ibid. Chapter 26). "Wherefore spare yourself vain words, O woman, and be always mindful of God, who created you, and continue praying to Him," etc. Notice that the divine Apostles permit such women only to pray and to remember God, just as this Canon of Dionysios also contains these two permissions verbatim.

They do not, however, permit them also to participate in Communion or to go to church. For what is written on the side in the margin (in other manuscripts it says "partake of the Eucharist") has very little if any force, as not being found in the text proper of the Injunctions. 2) We reply to them with this true and surer answer that we have but one obligation, to obey and to follow the Canons with implicit

obedience, and not to sit as judges and examiners of what has been commanded by the Holy Spirit, and to keep saying why this? and why that? lest we incur the exceedingly horrible penalties imposed upon those transgressing the Canons. Let St. Basil the Great be the seal of everything that has been said. For he too in his ascetic works (see his Epitomized Definition No. 309) prohibits such women from communing. For he equally denies both men and women communion when they have their natural and usual predicaments – namely, of men their lascivious dreams, and of women, their menses. For he says further on: "But I know that these things have been accomplished with the grace of Christ, and both in men and in women with genuine faith in the Lord." But this is not all. For even John the Faster decrees the very same thing in his Canon, adducing in witness thereof the present c. of Dionysius and Canon VII of Timothy and the Old Law. I said herein above that such women must not go into the temple proper, for into the vestibules (or in the pronaos and the narthex) of the temple they have permission to go, according to Balsamon. Besides all the others mentioned, Peter the Deacon and chartophylax of the Great Church, in his reply 18, further confirms the present Canon of the Saint by saying that if a woman gets ready to be blessed and she happens to have her usual trouble, she must neither be blessed nor participate in Communion until she has been purified (page 1002 of Volume II of the Synodal Records). It was on this account too that deaconesses lost their rank owing to their troublesome menses, and see the Footnote to c. XIX of the 1st.

20. RECONCILING "PRAY ALWAYS" AND ABSTAIN FROM INTERCOURSE IN TIME OF PRAYER

One might wonder as follows. Since the Apostle says, "Pray continuously" (or without interruption and always), while, on the other hand, married persons must abstain from intercourse in time of prayer, according to the same St. Paul and the present Canon, so then must they always be continent and never have any intercourse at all? But this bewilderment is solved more self-sufficiently by the two Canons of Timothy of Alexandria, his Canons V and XIII, which say that by time of prayer the Apostle means when there is a synaxis (or church-meeting) and Liturgy, which in those times used to be celebrated for the most part on Saturday and The Lord's Day, on which days married couples were required to be continent, in order to participate in Communion, or partake of the Divine Mysteries. Hence this Canon of Dionysius gives every sensible person to

understand that it is immediately addressed to Basilides, who has asked whether married people are to abstain from each other whenever they have to commune. For it answers that on this point the married people themselves are sufficient judge – meaning, that is to say, that they ought to remain continent during the time of Communion. Though (I know not how) Zonaras and Balsamon failed to interpret the Canon thus, having taken prayer to mean the more serious kind of prayer, which is done with travail and tears. Note, however, that the Apostle adds that aside from prayer married people ought to remain continent during the time of fasting, which is prescribed by the Church, that is to say (and see concerning this point the third Footnote to Apostolic Canon LXIX).

LINKS or Topical_Index

21. CONCERNING MEN WITH NOCTURNAL EMISSIONS

Canon XII of Timothy is in effect a more detailed explanation of the present Canon. For it interprets this reproof of the conscience of one who has had a wet dream. Accordingly, if he is reproved and convicted of having had this happen to him as the result of a desire for a woman-or, in other words, an erotic thought and imagination-he must not partake; but if it was the result of the influence of demons that this happened to him, he may commune. Since, however, it is difficult for one to discern when the cause of his wet dream is traceable to the enviousness and influence of demons, without his providing any occasion for it himself, the safest way is not to commune. For a wet dream may result from either overeating or over-drinking or oversleeping, and from negligence and repose, and from languor of the body, and from pride, and condemnation, and aspersion, and from some illness of the body, and from a wicked habituation to fornication, and from toil and the drinking of cold beverages. Oftentimes it is due to fear of having a wet dream, according to Symeon the modern Theologian (and see the reply No. S of Anastasios the Sinaite, and Philokalia on page 908). For this reason too the Faster in his c. VI forbids one who has polluted himself in sleep from communing for one day. John of Citrus and Balsamon in Reply No. 1 likewise excludes priests and laymen for a day if they have had a wet dream, with the sole exception that in case of danger a layman may partake of the Body and Blood of the Lord, or a priest may celebrate Divine Liturgy, even though he has had a wet dream. So say also Symeon of Thessalonica in his replies No. 14 and 15, and the Lausaicum in the discourse concerning Dioscoros, and Barsanuphios the great one among Fathers.

But above all and on all scores the great and accurate nomograph of the Spirit St. Basil insists that one ought not to commune when he has his usual trouble (see his Epitomized Definition No. 309), and is not free from every pollution of flesh and spirit (Question 3 concerning Baptism). But a wet dream due to desire and imagination is a pollution both of the soul and of the body; that, on the other hand, which occurs without imagination or insensibly, is a pollution of only the body; and there is scarcely anyone to be found who when he has a wet dream thus or otherwise is not reproved by his conscience as having polluted himself, owing to the prejudice which men have firmly rooted about this matter in their imagination. But some critical individuals have attributed pollution of the flesh even to that little pleasurable moistness of semen felt by one in his generative member and caused either by erotic contemplation or by seeing and hearing erotically some passionately loved person; from which sort of pollution as this too those going to Communion ought to be free. I cannot conceal here by silence the great cunning and craftiness employed by the Devil in regard to this affliction of a wet dream, which cunning and craftiness that sage Nilus brings out in one of his letters. The heinous wretch, says he, goes to such great lengths to pollute miserable man with an erotic wet dream that he is not satisfied to have a man suffer this misfortune while asleep, but after the accursed one excites the malignant development in a man with the imagination of certain persons, and especially of those whom we have had time to make an effort, and after nature has already prepared herself for action, he awaken the man at that moment in order that he may feel more vividly, while awake, that impure pleasure and be enabled to remember it the better. Hence by taking a cue from this fact let everyone understand how precious a treasure virginity is, and how much the Devil envies and plots to steal him away from us, and let us be on our guard.

CONCERNING
ST. GREGORY OF NEOCAESARIA
PROLOGUE

LINKS or Topical Index

This divine Gregory was a contemporary of St. Dionysios of Alexandria, though a little later than he. Thus the blessed man served together with him the same Emperors, Valerian and Gallienus, and during the persecutions of the Christians that they incited. Having first acquired all the learning of the Greeks while in Alexandria, and having later become a disciple (or pupil) of Origen,[1] thus thereafter he was ordained Bishop of Neocaesarea in the region of the Pontus (or Black Sea) by Phaedimus, the Bishop of Amasia, who was distant in respect of location but near in respect of the indescribable charm due to the grace resulting from divine inspiration. When he commenced trying to find out exactly the dogma of the Christian religion (called in Greek "the piety"), there appeared to him in person both the Maiden Theotokos and John the Divine, the Theologian, who at the command of the Theotokos revealed to him the mystery of Theology, which runs as follows: "One God Father of a living Logos, of Wisdom substantiate and of power, and of an eternal stamp, the perfect Begetter of a perfect Being, the Father of an only-begotten Son." "One Lord, only one of the only, God of God, the express image and character of the Deity. A perspicuous Logos, a Wisdom comprising the constitution of all things in the universe, and a power creative of all creation, a true Son of true Father, an invisible exemplar of the one who is invisible, and an Immortal of the Immortal One, and an Eternal of the Eternal One. One Holy Spirit having Its existence from God, and manifested through the Son, that is to say, to men. A perfect image of the perfect Son; Life which is the cause of all living beings; a holy Source of holiness; Bestower of sanctification in whom is revealed God the Father who is over all things and in all things; and God the Son, who is through all things. A perfect Trinity whereof the glory, the eternity and the kingdom are neither division nor estrangement. In the Trinity, therefore, there is nothing creaturely or servile, nor additional or as formerly not having been existent, but having crept in later; neither, therefore, at any time was the Father lacking a Son, nor had the Son any lack of the Spirit; neither did a unit grow into a dyad, nor a dyad into a trinity, but, on the contrary, the same Trinity has ever and always been immutable and unalterable."[2]

He attended the Synod convoked against Paul of Samosata in Antioch with Firmilian the bishop of Caesarea, Cappadocia, and many others.[3] He lived even down to the time of Emperor Aurelian, when in the year 272 the last Synod[4] was held against the man of Samosata. The Church of Christ celebrates him on the seventeenth day of the month of November. It is noteworthy that St. Basil the Great, in his letter to the clerics in the vicinity of Neocaesarea, asserts that this Gregory did not cover his head when he was praying, being a genuine disciple of St. Paul the Apostle; that he avoided taking any oaths, contenting himself with a yes or a no. That he called no one a fool. That he hated invective (or uncomplimentary remarks) and many other things does he state concerning him: "But where shall we place Gregory and his utterances? Can we deny him a place alongside the Apostles and Prophets, a man who walked in the same Spirit with them? and one who stalked throughout his life in the footsteps of the Saints? and who achieved throughout his life an accurate copy of the evangelical model of behavior? a man who in view of the superabundance of gracious gifts in him energized by the Spirit with all power, and with signs and wonders, was hailed even by the enemies of the truth themselves as a second Moses." It was this man, then, who aside from his other written works[5] wrote also this canonical epistle in the year 262, according to what Milias says in vol. II of the Synodal Records, which was divided into twelve or eleven Canons, and is confirmed indefinitely by Canon I of the 4th Ecumenical Synod, but definitely and by name by Canon II of the 6th Ecumenical Synod; and by virtue of this confirmation it acquires what is in a way an ecumenical force. The epistle is contained in Volume II of the Pandectae, and in Volume I of the Synodal Records, page 107. He sent it either to the same Dionysios of Alexandria, or to Maximus, the successor of Dionysios, according to Eusebius (Book VII, Chapter 28). For it is this man that he calls a pope and that asked, it appears, this divine Gregory about those persons who ate things sacrificed to idols and did other things in the course of the incursion of the barbarians which occurred as much in the region of the Pontus as in the region of Alexandria. That the same persecutions ensued both in regard to the Pontus and in regard to Alexandria at the instigation of the same Emperors is a fact which anyone can learn both from the life of this saint and from the history written by Eusebius (ibid., Chapter 11), who narrates the evils that befell Egypt in the time of Dionysios.

THE TWELVE CANONS OF OUR FATHER AMONG SAINTS GREGORY, ARCHBISHOP OF NEOCAESAREA, THE MIRACLE-WORKER, INTERPRETED

(into which his Canonical Epistle is divided)

CANON I

It is not the foods that concern us, most sacred Pope, if the captives ate them, which the conquerors offered them, especially since it is said by all of them that the barbarians who overran our parts of the earth had not been sacrificing to idols. But the Apostle says: "Foods are for the belly, and the belly is for foods. But God will abolish both these and that" (I Corinthians 6:13). Moreover, the Savior, who makes all foods clean, says: "It is not what goes in that defiles a man, but what goes out" (Matthew 15:11, as quoted here).

Interpretation

Since in the time of this Saint barbarians invaded the land of the Romans, called Goths and Boradi, and after enslaving many Christians, they gave the latter foods to eat that had been sacrificed to idols, or that were forbidden for some other reason and unclean. On this account when asked by the then Pope, this divine Gregory replied in the present Canon that no serious harm and sin result when Christians eat such foods[6] and especially in view of the fact that it was rumored by all that those barbarians were not wont to sacrifice to idols, and consequently neither were the foods which they gave to the faithful foods sacrificed to idols. He also adduces testimony from the Apostle, who asserts that foods, or, in other words, things that delight the belly, cater to gourmandism, or, conversely, gourmandism caters to man's delight, but that God sooner or later will abolish both delight in eating and gourmandism, and cause them to lapse into desuetude, so that no one suffer any harm front them.[7] Thereupon the Saint shows that foods eaten for the sake of delight and gourmandism are deprecated, and not those taken because of the need and necessity of nature and those supplied by the barbarians and eaten by their Christian captives. He also adduces testimony from the Gospel that says: "It is not foods that enter through the mouth that make a man unclean, but what goes out from the heart" (as here paraphrased).

CANON II

Concerning the charge that the female captives have been ravished, the barbarians violating their bodies. But if the life of any particular one of them has been duly investigated and she has been found to have been following the lead of amorous glances, as is written (Ruth 3:10), it is plain that a propensity to fornication may be suspected also during the time of captivity; accordingly, such females ought not to be admitted offhand to communion of prayers. If, however, it is found that any particular one of them has lived a life of the utmost sobriety, and that her previous life has been pure and above suspicion, but that she has now fallen as a result of violence and necessity a victim to insult, we have the example to be found in Deuteronomy in the case of the damsel whom a man found in the plain (or field) and forced to sleep with him: "Unto the damsel," it says, "You shall do nothing: there is in the damsel no sin deserving death; for this matter is like the case in which a man rises up against his neighbor and puts his soul to death . . . . . the damsel shouted, and there was no one responding to her appeal" (Deuteronomy 22:26-27). So much for these matters.

Interpretation

Next in regard to enslaved women who were ravished by the barbarians, the present Canon decrees that this forcible ravishment is not a grave sin. (Note of Translator) Though such is the signification of the words in the Greek original, it ought to be noted again that usage among the ecclesiastical writers of the Greek Church allows a different interpretation that would be natural in English; to wit, the word "ravishment" is to be taken in the passive sense, and the whole sentence is to be understood as meaning that being ravished under such circumstances is not per se a grave sin.). The matter ought, however, to be duly investigated. For if the former life of such women during the time when they were free was one to be described as being whorish, it is plain that a suspicion may be entertained that they may have taken to whorish habits and customs even during the time of their captivity. That is to say, more plainly speaking, there is room for a suspicion that they may not have been forcibly ravished by the barbarians, but that they themselves rather wanted to be ravished. Hence they ought not be easily permitted to pray together with the other women. But if the former life of such women was indeed sober and pure in the extreme, and proof against every suspicion arid accusation, but afterwards they were forcibly insulted by the barbarians, God

judges these women to be above deadly sin, just as He also decided that that virgin whom a man found alone in the plain and forcibly raped should be above (the suspicion of having committed) a sin deserving death, since she cried out, it says, and no one was found there near the scene to run to her aid.[8]

Concord

In agreement herewith St. Basil the Great too, in his Canon XLIX, says that forcible rapes entail no responsibility. Canon I of St. Nicephoros, on the other hand, says that if a nun is raped by barbarians or other disorderly men, in case her previous life was untainted and free from accusations she is to be canonized (i.e., penalized) for a period of forty days only, but if she was tainted (already), she is to be penalized as an adulteress.[9]

CANON III

Greed is a terrible thing, and it is not possible in a single letter to quote the divine Scriptures wherein robbery is denounced not only as something to be avoided, but also as something that is positively horrible; but in general greediness and laying hold of what belongs to others with a view to filthy lucre, and every such offender is to be banished from the Church of God. But in time of an incursion amid so much wailing and so much lamentation for one to dare to select the time that brings ruin to everyone as the time for them to make a profit, is a mark of impious and God-hated men who have cared nothing about exorbitance. Hence it has seemed best to banish all such persons, lest the wrath fall upon all the laity, and first upon the chief functionaries themselves, who have not invited it. For I fear, as the Bible says, "lest the impious man bring about the destruction of the righteous man" (Genesis 18:23; Collosians 3:6). "Fornication," it says, "and greed, on account of which the wrath of god cometh upon the children of disobedience. Be not therefore partakers with them. For once upon a time you were darkness, but now you are a light in the Lord. Walk like children of light. For the fruit of light is in all goodness and justice and truth. Testing to see what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things that they do in secret. But everything that is reproved by the light is made manifest" (Ephesians 5:3-13). Such is what the Apostle says.

But if because of previous greed manifested in time of peace, when they are paying the penalty in the very time of wrath, some men again turn to greed, by profiting from the blood and ruination of men who have been upset, or captives murdered, what else is to be expected? or, as striving greedily to accumulate wrath, both for themselves and all the laity?

Interpretation

At the time of the incursion of the above-mentioned barbarians, some Christians who had not been made captives, used to go to dwellings of those who had been enslaved and snatch those things that the barbarians had failed to carry off. So when asked about these persons, the Saint replied that any greed is a very bad thing and is prohibited by the divine Scripture in such a way that it is not possible in only one letter to set forth all the passages in the Bible that not only stigmatize theft as being a fearful and horrible sin, but stigmatize on the whole and generally every greediness and grabbing of what belongs to others and injustice. For every thief and greedy person and unjust person is excommunicated and estranged from the Church of God. And if every greed and grab is such, most certainly those men who during the time of the incursion of barbarians have dared in the midst of so many lamentations and groanings, some persons weeping because they have been made captives themselves, and others because their relatives have been made captives, and others because the barbarians have taken away their property-those men, I say, who have thought such a time of calamity to be a good time for them to reap a profit for themselves, and have dared to steal, and to grab the belongings of their enslaved brethren, are impious men, men hated by God, and not averse from any wickedness. For this reason they ought to be driven away from the Church of God, lest on their account the wrath of God fall upon all the laity, and especially upon the chief functionaries-the bishops, that is to say, who are their rulers-who fail to examine into these matters aright. In addition the Saint adduces evidence concerning this from the Bible, showing that an impious man chastises and destroys together with himself the justice man too, and that on account of greed the wrath of God falls upon the children of disobedience; and that men who are just and justice and virtuous ought not to become accomplices and partners of those engaged in the fruitless and dark works of vice and of injustice. He also adds this, that if those who have grabbed the belongings of their enslaved brethren, to which they had no right, were not sobered by this chastisement which God

inflicted upon them (I mean, of course, the incursion of the barbarians) on account of the greediness they displayed during the time of peace, but, on the contrary, even in the time of wrath and of the incursion of these barbarians they continue to be greedy, profiting and grabbing everything they can from the blood and destruction of men killed and enslaved: what else ought one to expect henceforth but that they are striving with their insatiable greed and thievery to bring the great wrath of God upon themselves and upon all the laity?

Concord

Canon IV of the same Gregory says relevantly that such plunderers, such snatchers, are worse than Achar who stole some of the things that had been devoted to Jericho (I Chronicles 2:7, mistranslated in the Authorized Version "accursed thing"). In his Canon V he says that not even if anyone finds them can he take them to his own benefit. In his Canon VI he says that even if they have lost their own belongings, and have afterwards found those of another person's, they cannot keep these instead of their own. Canon XI of Theophilos in agreement with this divine Father says that the priests in Geminon acted lawfully and canonically when they excommunicated from the Church a certain unjust woman because she refused to refrain from injustice. Canon LXI of St. Basil canonizes one year any thief who of his own accord repents and confesses, but two years one that is convicted by others. Greed is also forbidden by Canon V of Carthage, which calls it the mother of all evils. St. Gregory of Nyssa in his Canon VI says that greed is an affliction that hurts all three parts of the soul, namely, the cognitive the affective, and the volitive.[10] He divides thieves into two classes: robbers, or, more specifically, avowed and open thieves, who, in order to steal employ both arms (i.e., weapons) and men (i.e., confederates), and waylay persons in dangerous spots; and secret thieves, who steal on the sly the belongings of others to which they have no right whatever. Accordingly, in regard to the first class, he canonizes them as murderers, just as his brother St. Basil in his Canon VIII condemns these offenders to the penalty of willful murderers; in regard to the second class, after they have confessed, he decrees that they shall give their property to the poor, if they have any, or if they have none, that they shall work, and from their work shall give to the needy.[11] St. Gregory the Theologian, on the other hand, goes on to say that property acquired unjustly, whether by theft, that is to say, or as a result of rapacity or greed, cannot be pardoned by reason of mere

repentance, or by assuming the habit of a monk,[12] but not even by reason of baptism itself, if the person who has wrongfully acquired it and has possession of it fails to return it to those from whom he took it. For he has the following to say in his second discourse concerning baptism in addressing those who practiced injustice and were baptized, but failed to restore the misappropriated property after baptism: "You have done two wicked things, O grasping and greedy fellow: for one thing, because thou have acquired something unjustly that did not belong to you; and for another thing, because you keep it and do not return it to its owner. Accordingly, for having unjustly acquired it you have been pardoned by God by means of holy baptism; but for keeping it and not returning it, you have not been pardoned, as you have not abandoned injustice, but, on the contrary, even unto this very day you continue being unjust, insomuch that today you have your hand on alien property which is not yours and which you hold unjustly; actually, therefore, your sin has not been completely wiped out, but has only been divided into two phases and distributed over two seasons. For you did perpetrate the seizure and unjust appropriation of another's belongings before being baptized, but the retention of his seized belongings is something that you are engaged in even still after the baptism. Hence you remain without pardon; since baptism only pardons sins that thou did prior thereto, such as is the grabbing of another's belongings, but it does not pardon also the sins that you continue perpetrating even after baptism, such as is that of the retention of the property grabbed." So, whoever grabs anything, and gets baptized afterwards but fails to restore the property grabbed to its rightful owner, must not suppose that this unjustness of his has been pardoned, for he is deluding himself if he does, and is making a gratuitous assumption of purification, or, more plainly speaking, he is unwarrantably assuming that he is cleared of an injustice without actually being so. In his Canon XXVII the Faster forbids communion for forty days to a thief who voluntarily repents of his own accord, but he condemns one to xerophagy and penalties and forbids communion to him for six months if he has been exposed by others. Both Armenopoulos (Epitome, Canon V, Title 3) and Matthew Blastaris say the same. As for one who steals capital things, he cannot become a priest if he is a layman, according to Canon XXVIII of the Faster; but if he is a priest, he is to be deposed, according to Apostolic Canon XXV, which the reader may consult for himself.

CANON IV

Is it not a fact that, behold, Achar, the great-grandson of Zerah, did really commit a serious trespass by stealing of the devoted thing, and the wrath was kindled against the whole congregation of Israel? (Josh. 7:1). Though this man alone committed the sin, can it be said that he died alone in his sin? It necessary for us to deem anything a devoted thing if it is not ours, but is something for which the profit belongs to another. For be it noted both that Achar took of the booty (called in the Authorized and Revised Versions "spoils" and "spoil," respectively), and that they now are taking of the booty too. For he was misappropriating the property of the foes, while those now are making profit out of the property of the brethren, a ruinous profit.

Interpretation

The Saint is citing in the present Canon as an example Achar, the son (descendant) of Zerah, and who by stealing from the spoils of Jericho things which had been consecrated to God, namely, a highly-embroidered fabric, and two hundred shekels of silver, and a bar of gold, and hiding them in his tent, provoked the wrath of God upon the Israelites, and they were defeated in the war which they were waging upon the city of Ai, thirty-six of them being slain and three thousand routed and crushed (Joshua 7:4-5). So, just as this man Achar was alone the single one who committed the theft, yet he was not the only one that died, but, on the contrary, there were a lot of others, in like manner those who have stolen the belongings of persons that have been enslaved shall not be the only ones to be destroyed, but, on the contrary, they will entail the destruction of many others, because they themselves too have stolen of the goods that were consecrated to God, as he had then (for property of others left by the barbarians must be regarded as something consecrated to God) of the booty; and they have grabbed the spoils, as he had then. What am I saying "as he had" for? Why, these fellows are worse even than he, because he stole the property of foes, whereas these fellows have stolen the property of their brethren, and of enslaved and pillaged brethren at that. See also his Canon III.

CANON V

Let no one deceive himself as having found it, either; for not even a, finder is permitted to profit from it. For Deuteronomy says: "On seeing thy brother's calf or his sheep going astray, you shall not overlook them on the way, but you shall in any case restore them to your brother. And if thy brother be -not near to you, or if you do not know him, then you shall bring them to your own house, and they shall be with you until your brother seek after them, and you shall give them back to him. Thus shall you with his ass; and thus shall you do with his raiment; and thus shall you do with respect to every loss of your brother's, whatever may be lost by him and you may find" (Deuteronomy 22:1-3). That is what Deuteronomy says. In Exodus, not only if you find goods of your brother's, but even of your enemy: "You shall surely return them," it says, "to their owner's house" (Exodus 23:4). But if it is not permissible in time of peace to profit as a result of your brother's or your enemy's indolence or luxuriation or neglect of his own belongings, much more is it forbidden when he is in war and, fleeing from foes and necessarily abandoning his own property.

Interpretation

In continuation of the preceding Canon, the Saint says thus in the present Canon. Let no one fool himself among such persons by pretending to have found his brother's property thrown away and not looked after (or, instead of all these words we might say in English "derelict"), and to have taken it on this account or for this reason; for, though one may have found it neglected, he is not permitted to appropriate it and to retain it, since he is obliged to take it arid to safeguard it in his custody until its owner seeks it. And the Saint adduces two testimonies in regard to this: one from Deuteronomy saying that if anyone should happen to find a lost calf or lost sheep or lost ass of his brother's, or a lost garment or any other lost thing, he must give it back to his brother. If, however, he does not know who owns it, he must keep it until his brother asks for it or seeks it, and must then give it back to him. And the other testimony which he cites from Exodus says that if anyone find property not only of his brother's but even of his enemy's that has been discarded (Note of Translator.– By "thrown away" the author means "apparently discarded"), he must return it to him. But if, as these divine words

assert, one is not permitted to retain property of his brother's or of his enemy's which in peacetime the owner has carelessly left neglected, much more is it true that he is not permitted to retain anything belonging to his unfortunate brother who is fleeing from enemies and has necessarily abandoned his own property. See also his Canon III.

CANON VI

Many persons deceive themselves in that they hold on to property of others which they have found and claim it instead of the property which they themselves have lost, since by the same treatment as they received from Boradi and Goths they are making themselves Boradi and Goths to others. We therefore have sent brother and fellow senior Euphrosynos to you for this, that in accordance with the plan here he may furnish one there similarly, and tell you whose accusations ought to be considered, and who ought to be banished from prayers.

Interpretation

Owing to the fact that some of the above-mentioned snatchers used to offer the pretext that they were keeping the property of strangers which they had found in lieu of replacing their own which had been taken by the barbarians, the Saint is replying with reference to this pretext by saying in the present Canon that those who offer such stupid excuses are fooling and deceiving themselves; for what the enemies and foes became to them they in turn are becoming themselves – that is, enemies and foes – to their other brethren. Just because the barbarians snatched their things, they in turn have snatched the things of their brethren. On account of these facts, he says, we have sent you Euphrosynos, a brother and senior, in order that just as we are doing here you may do there where you are, and this brother will let you know what sort of persons you ought to admit to accusation of others (concerning whom see Apostolic canon LXXIV, and Canon VI of the 2nd Ecumenical Synod, and what sort of persons you ought to keep out of church so as to prevent them from joining in prayer with the other ones, who are faithful Christians. See also his Canon III.

CANON VII

An incredible statement has been made to us to the effect that in your country a thing has been done, no doubt by impious infidels unacquainted with even the name of the Lord, as may be surmised from their having attained to such great cruelty and inhumanity as to hold in custody by force captives who succeeded in escaping. Send some men into the country, lest fulgurations ,fall upon those doing such things.

Interpretation

Some persons, as we have learned, says the Saint, have reached such extreme brutality and inhumanity as to hold under forcible arrest in your country those Christians who fled and escaped from the barbarians, who themselves, of course, are impious infidels, and do not even know the name of God at all. So send men everywhere to investigate this, lest fire and bolts of lightning fall from the sky and burn up those who are doing such things.[13]

CANON VIII

As for those, therefore, who have been induced to join the barbarians and to depart with them in captivity, forgetting that they ever were faithful Christians, and turning barbarians themselves to such an extent as to slay men of their own race, either by cudgeling or by hanging them, or, failing this, by pointing out roads or houses to barbarians ignorant of them, they ought to be excluded from listening, until such time as some common decision can be arrived at concerning them by the saints (or Holy Fathers) when they meet, and before they do by the Holy Spirit.

Interpretation

The present Canon decrees that as regards all persons who were enslaved by the barbarians, but later forgot that they ever were Christians, and grew so barbaric in their manners as to become one with the barbarians and to slay Christians of their own race, and to show their streets or houses to the barbarians who did not know where they lived-these persons, I say, after they repent and return, ought not to be allowed to stand even with “listeners,” and listen to the divine Scriptures being read in church, but, on the contrary, ought to be compelled to stand outside, that is to say at the door of the church with the “weepers,” until the time comes when the

Holy Fathers, meeting together in a common synod or synod may determine the proper penalty to be meted out to them, or rather to say, until it is determined by the Holy Spirit speaking through the Holy Fathers.[14] By the word "saints" here the Saint means the Fathers in Ancyra, who, having assembled 52 years later, decreed the proper penalty to be imposed upon such persons and announced it in their Canon IX, which you may read for yourself.

CANON IX

As for those, on the other hand, who dared to invade the homes of other persons, if they have been accused of doing so and have been proved guilty, they do not deserve even to be listeners, unless they tell everything and give back everything, in which case they may be placed in the class of kneelers who have returned.

Interpretation

After saying in the previous Canons about those who grab the property of enslaved Christians, the Saint now decrees the proper penalties to be inflicted upon such persons by saying that those mho intruded into private houses belonging to the enslaved and plundered their effects there, if they be accused of doing so but deny it, and are proved guilty, they do not deserve to stand even with listeners, but only with weepers outside. But if of their own accord they confess and give back the strangers' property that they stole, they are to be allowed to pray along with the kneelers. See also Canon III of the same Saint, and the ichnographical representation of a temple.

CANON X

As for those, on the other hand, who found something in the plain or in their own houses that was left there by the barbarians, if they be accused of this and be proved guilty, likewise among the kneelers (sc. Let them pray); but if they themselves tell everything and return everything, let them be declared worthy of prayer.

Interpretation

When barbarians were sacking a country and keeping hold of the things belonging to Christians, if they later found other things better than those, or owing to the weight they were unable to carry off all that they grabbed, they would leave it either outside in the plain or field or inside, wherever they happened to find the better things.

So the present Canon decrees that all persons who found such things belonging to their brethren and left by the barbarians in the plain or inside their own houses, in case they kept them and afterwards revealed them, they are to be compelled to join with the kneelers; but if of their own accord reveal the property and give it back, they are to be allowed to stand in church and pray along with the faithful who pray to the end – until, that is to say, after exhibiting due repentance they may be allowed communion. See also Canon III of the same Saint, and the ichnographical representation of a temple.

CANON XI

As for those who fulfill the commandment, they must fulfill it without any regard for filthy lucre, either in demanding something as reward for the giving of information, or as reward for saving, or as reward for finding, or as any kind of reward they may want to call it.

Interpretation

Having moderately canonized in the preceding Canon those confessing that they found something belonging to another person, the Saint now decrees in the present, Canon that they ought not to ask for even a reward for finding it from the owner of the property, nor what is commonly called a reward claimed for giving information about it, or any other such rewards that are customary among the multitude; but, on the contrary, they must return it without taking any such a shameful and dishonorable profit. For it really is a shameful profit when anyone seeks it from a person who has lost his property in time of distress, and does not return it to him without a reward. Hence too it may be asserted that the civil laws which provide that a reward be given by the owners to persons who have found their lost property arc not to be heeded on this point, on the ground that they conflict with the present Canon. And see the Prologue respecting Canons in the beginning of this book.

CANON XII

The station of weepers is outside the doorway of the oratory, where the sinner has to stand and beg the faithful who are passing in to pray for him. The station of listeners is within the doorway in the narthex, where the one who has committed a sin has to stand until the catechumens pass out from there. For "while listening," it says, "to the Scriptures and the teaching, let him be put outside and not be allowed the right to participate in prayer."

The station of kneelers is within. the doorway of the temple where the kneeler stands in order to pass out together with the catechumens. The station of co-standers is that in which one stands together with the faithful and does not pass out together with the catechumens. Last is the place where the consecrated elements are received.

Interpretation

The present Canon contains nothing but the four places where penitents used to stand. Note, however, that although this Canon does not appear to be genuine, both because the matter it contains is taken *verbatim* from Canon LXXV of the great Father St. Basil, who lived in later years, and because the most eminent of exegetes Zonaras does not vouchsafe any interpretation of it or even so much as mention it, and because in some manuscripts it is labeled a scholium. By the advice, however, of the examiner, my learned Mr. Dorotheus it was added to the rest as a Canon, just as it is found in the Pandectae and in other manuscripts. And see concerning these stations the ichnographical representation of a temple at the end of this book.

FOOTNOTES TO GREGORY OF NEOCAESARIA

1. St. Gregory of Nyssa says this in the highly rhetorical encomium that he wrote in regard to the life of this saint.

2. These are the very words contained in the written work of Gregory of Nyssa, ibid.

3. Eusebius (Book VII, Chapter 28), and Zonaras, and Balsamon.

4. See the Horologion on the 17th day of November, and the Prologue to St. Dionysios, and the Footnote to Canon XIX of the First Ecumenical Synod.

5. The written works of this Saint were published in printed form in Paris in the year 1622, and together with them was published also a translation of the Commentary on Ecclesiastes, which is spuriously entitled as a work of St. Gregory the Theologian. For in reality it is a genuine work of this man of Neocaesarea, and see page 12 of the first volume of the series of the Octateuch concerning Commentators.

6. EATING FOOD OFFERED TO IDOLS

Why is it, however, that Canon XIV of Peter classes with confessors a man who has taken food sacrificed to an idol into his mouth, whereas the present Canon says nothing of the kind about a man who has eaten food that has been sacrificed to an idol? It is because the former Canon is speaking of those who have been fettered and forced to eat such food, their persecutors, that is to say, having thrust the food into their mouth forcibly, which, even had they not wanted it, they could not have spit out of their mouth; the present Canon, on the other hand, is speaking of those who, though forced to eat foods sacrificed to idols, but not in the same

manner – or, to be more precise, not fettered and forcibly fed the food by the barbarians – took the food with their hands by themselves and ate it of their accord. Notwithstanding that they committed no grave sin in doing this, yet it cannot be said that they did something that was altogether blameless and incapable of being charged against them. Wherefore, according to Balsamon, they ought to be punished moderately. Hence Peter the Deacon and Chartophylax of the Great Church in his ninth reply, in saying that one who has eaten unclean, or defiled food, is denying Christ, and is not to be accepted at once, but only after the lapse of time and after he has done works worthy of repentance (Note of Translator: – Perhaps it ought to be pointed out here to the reader that the expression "worthy of repentance," which is a literal translation of the Greek words, is employed by Greek religious writers in a sense practically opposite to that which the words would convey in English i.e., it means, not works that one to repent having done, but, on the contrary, that one may claim credit for having done), in order that he may be anointed with myrrh and thereafter partake of Holy Communion (page 1002 of Volume II of the Records), is penalizing such persons with too severe a penalty, except only when such persons have actually denied Christ in addition to having eaten unclean food.

7. Thus do Zonaras and Balsamon, and before them divine Chrysostom (in his Interpretation of the First Epistle to the Corinthians), interpret this passage. But perhaps the Saint has taken the interpretation of it in a simpler sense, just as indeed he cited also the Gospel passage right after it, as signifying, that is to say, that foods are thrust into the belly and the belly stomachs them, but that God, however, will do away with both them and this: on the score that after the natural period of digestion they pass out through the anus, while the belly is left again empty and unreplenished as before, without the soul's having received any harm from them.

8. IF A VIRGIN IS RAPED AND CRIES OUT OR FAILS TO CRY OUT

Note that according to the interpretation given to this passage by Philo the Jew, if the virgin fail to cry out, she is to be condemned, even though she was situated in a plain because her silence show, that she consented to be ravished. Just as in the contrary case, when she has been tied up and her mouth has been gagged by the ravisher in order to prevent her from crying out, even though she be situated in a city, she is not to be condemned.

Hence the father confessor acting as judge must examine in any such not so much the place as the will (or freedom of the will), according to the said Philo.

9. CONCERNING WOMEN WHO HAVE BEEN RAPED

But why is it that Basil, on the one hand, judges such rapes to involve no responsibility, while Nicephoros, on the other hand, canonizes them to forty days? unless it be that he does so in spite of the fact that such rapes, being committed forcibly, are exempt from responsibility. Likewise

1) since the rapes remained rapes, and the women raped, no matter in what manner they were raped, have been raped, and are no longer virgins and unravished, as they were hitherto; and

2) the fact that if they were raped forcibly, though they did not offer their ravishers any excuse on their part, yet they are responsible because on account of their other sinful acts, either past or present, or future, they have been compelled by God to suffer such pollution.

For this reason and on this account divine Nicephoros canonizes them moderately. For it is thus too that John the Faster, in his Canon XXXV, penalizes to forty days anyone that vomits in any way after Divine Communion, because, he says, even though he himself presumes that he has not thus far given any occasion for it, yet at any rate this occurrence was allowed (by God) to take place on account of certain other misdeeds of his. Accordingly, in his Canon XXIII he canonizes with moderate penalties a woman who as a result of a plot of the Devil's put her infant to death in her sleep. Because, he says, this abandonment was one that occurred on account of other misdeeds. It appears, on the other hand, that although this divine Gregory does not call such forcible rapes a grave sin, yet in spite of this he does call the act an insult.

So, for this reason, or, at any rate on account of the insult involved in the ravishment, when men (i.e., male human beings) are forcibly raped in this manner during an incursion of barbarians, in case they are in Holy Orders they are to be deposed; but if they are unholy (i.e., not in Holy Orders) they are not to be

admitted to Holy Orders; as for the wives of priests, on the other hand, who have this happen to them, they are to be separated from their husbands the priests, if they latter want to continue performing the duties of Holy Orders. But if they are unwilling to be separated from their wives, they are to be dismissed from Holy Orders. For all these occurrences are a blemish and a pollution in connection with the unblemished Holy Orders. As for the wives of laymen, when they have been forcibly ravished, they are not to be separated from their husbands, but are to be pardoned on account of the force, according to Theme 6 of Chapter 12 of Title XXXVIII of Book LX of the Civil Law.

10. GREEDINESS

But why is it that this divine Gregory of Nyssa says in the same Canon VI that the Fathers left unremedied, i.e., unpenalized, the sin of greediness, at a time when this miracle-working Gregory condemns greedy men to the punishment of excommunication? Either Gregory of Nyssa says this in criticism of the fact that the Father does not sentence the greedy to so many prescribed years after they desist from greediness, just as the Canons sentence other sinners to so many prescribed years but only as long as they continue being greedy, and not thereafter (as is shown by Canon XIV of Theophilos): or Gregory of Nyssa says this because of the fact that the Fathers did not issue a synodal Canon against greedy men.

11. TWO KINDS OF THEFT OPEN AND CONCEALED

According to Title II of Book VI of the Code of Laws, and Book XLVII of the Injunctions (in Photios, Title IX, Chapter 27), there are two kinds of theft: the one is called open, and the other concealed. Open theft is when a thief is caught with the property stolen before he has yet taken it to the place to which he was going to go on that same day on which he stole it. Concealed theft is when one is caught with the stolen property later after he went to the place to which he was going to go. Accordingly, the open thief is condemned to pay fourfold the value of what he stole; but the concealed thief to pay double the value. The same Title of the same Book VI, and Armenopoulos, in Book VI, Title VII, say that anyone who snatches anything from a burning building, or from a shipwreck, or from a house that has fallen down or been wrecked, shall be condemned as a thief. And if the owner of stolen property can identify it, the one who stole it shall pay fourfold for it within a year.

But if the owner identifies the property a year later, the thief shall pay for it simply, that is to say, only the value of what he took; and besides this he is chastised also as a criminal, as is commanded in the law relating to snatchers. The first chapter of Title XXVII, Book LX, of the Basilica says that receivers of stolen property are to be punished as robbers; and those who could have held robbers, but instead released them, because they were bribed with money or a part of the stolen goods, are punished likewise. But one who has sheltered or protected and has saved a robber who is his relative, is chastised in an intermediate manner, according to the second ordinance of Title XVI of Book XLVII (in Photios, Title IX, Ch. 33). Moreover, Armenopoulos, in Book VI, Title VII, says that it is a like offense whether one steals something or one receives what has been stolen knowing it to belong to another party, or not to belong to the one who stole it – in agreement, that is to say, with St. Basil and Canon XXV of Ancyra. Furthermore, if anyone finds something thrown away that belongs to someone else, and takes it for his own, even though he does not know whose it is, he is condemned as a thief, unless that thing was not cared for, either in fact., or as the finder of it thought it to be, when he found it (Book LX, Title XII, Chapter 43, Theme 5). But Theme 48 of Title XI of Book LX says that one is not a thief who knows the thief but fails to expose him; but only one who hides a thief; just as David does not blame one who sees a thief, but only one who aids and abets or cooperates with a thief either in word or in deed. “If you beheld a thief,” he says, and does not stop here, but adds “you abetted him.” The said laws of the Emperors command that whoever transfers the boundaries of regions or places or pieces of land, or grabs any land that does not belong to him, shall pay double for whatever he grabs.

12. STOLEN PROPERTY SHOULD BE RETURNED

So those men are deluded and vain who say that merely taking the monkish habit and simply repenting one can have his injustice pardoned, when it is a matter of property which he has possession of after donning the habit and which he fails to return. For if the primary baptism which can pardon all sins, propatorical sin, I mean, and willful sins, does not pardon unreturned injustice (Note of Translator. – By “unreturned injustice” the author evidently means “the sin of failing to return unjustly acquired property”), how can the antitype of baptism, i.e., the habit, and simply repenting pardon it?

Wherefore it was very wise of St. Augustine to declare solemnly: "If the property of another can be given back and is not given back, there is no repentance, but sheer pretense."

13. The Saint had a right to say such fearful words, because, according to ch. 45 of Book VIII of the Apostolic Injunctions, non-persecuted Christians must take care of persons persecuted for the faith and fleeing from city to city and letting the infidels plunder their property in order to avoid denying the name of Christ, and must help them to needed supplies, and not hold them forcibly and tyrannically in custody.

14. CHRISTIANS SHOULD ASSIST THE PERSECUTED

Notice that whatever seems right to the Synods assembled in Holy Spirit is what also seems right to the Holy Spirit. And see the first Footnote to the Prologue to the First Ecumenical Synod.

CONCERNING PETER THE MARTYR OF ALEXANDRIA
PROLOGUE

LINKS or Topical_Index

Our Father among Saints Peter, lived in the year 296.[1] Having succeeded Theonas, he became Archbishop of Alexandria, being the seventeenth in the line of Archbishops of Alexandria. As Melitios, the Bishop of Lycopolis in Thebais was convicted of sharing in many heretical transgressions, the Saint deposed him,[2] and refused to accept any baptism performed by him and his party.[3] He also ordained Arius a deacon when the latter set forth an important dogma concerning the faith. But after this when he saw that he was defending disowned Melitios and agreed with his vile opinions, he deposed him and cast him out of the Church.[4] After tending his flock aright and in a manner acceptable to God and leading it to life-bringing pastures, he concluded his life by ending as a martyr in the reign of Diocletian,[5] leaving Achillas as his successor. When his all-holy head was cut off, a voice was heard from heaven saying the following words: “Peter the beginning of Apostles and Peter the end of Martyrs!” For after his death the persecution of Christians by tyrants ceased, and the peer of Apostles Constantine the Great became Emperor.[6] In the year 304[7] he wrote the present canons regarding those who variously denied during the persecution, which Canons are necessary to the good order and constitution of the Church; and they have been indefinitely confirmed by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod, but definitely by Canon II of the 6th Ecumenical Synod, and by virtue of this confirmation they have acquired a quasi-ecumenical power. They are to be found in the second volume of the Pandectae, and in Volume I of the Synodal Records on page 129.

OUR FATHER AMONG SAINTS PETER, ARCHBISHOP MARTYR OF ALEXANDRIA
THE 15 CANONS

Into which his discourse concerning repentance is divided.

CANON I

Now therefore that a fourth Pascha has succeeded the persecution, as touching those who, though they were rounded up and imprisoned, and patiently endured incurable tortures and unbearable scourges and many other unavoidable terrors, yet at a later time were betrayed by the weakness of the flesh, notwithstanding that they were not welcomed back in tine beginning because of the exceedingly great fall they suffered subsequently, still, because of the fact that they did display great valor and for a long time fought back (for it was not willingly that they succumbed, but only after they had been outrageously betrayed by the weakness of the flesh, since even the stigmata of Jesus are exhibited on their bodies, and some of them have been in deep mourning for the third year), it is decreed that they be additionally sentenced, as a reminder, to forty more days, counting from their return to the Church; which is the number of days, however, that our Lord and Savior Jesus Christ fasted after being baptized, when He was tempted by the Devil; and, by thoroughly exercising themselves for that number of days, having become more sober than ever, they shall henceforth engage in spending their waking time in prayers, at the same time meditating and concentrating their mind upon what the Lord said to His tempter who was trying to induce Him to pay adoration to him: "Get behind me, Satan.; for it is written, You shall adore the Lord your God, and him only shall you worship" (Matthew 4:10; Luke 4:8; Deuteronomy 6:13).

Interpretation

The present Canon decrees that those who three years ago (for this is what is meant by the expression "a fourth Pascha") were betrayed by others, and were imprisoned first and underwent irremediable tortures and unbearable lashes and other terrible treatment for the sake of the name of Christ. But later owing to the weakness of the flesh were overcome, and at last did deny, nevertheless, though they then came back to the Church, yet they were not accepted. In spite of this, because of the fact that they did put forth great efforts in behalf of Christ, and because it was not willfully that they denied Him, but was due to the weakness of the flesh; and especially because during the interval of the last three years past they have mourned and repented of the fall of the denial – those persons, I say, in addition to the three years ought to be canonized for another forty days. This is as many as the Lord fasted on the mountain and was thereafter tempted by the Devil; in order that they too for this number of days may be the more exercised and trained, and be rendered more carefully attentive, and vigil in prayers, meditating those words which the Lord said to the Devil when the latter coaxed Him to pay adoration to him: *"Get you behind me, Satan. For it is written, you shall adore the Lord your God, and him alone shall you worship."*[8] And thereafter they are to be admitted to Communion. See also Canon IV of the Synod in Ancyra.

CANON II

As touching those who after being imprisoned only patiently endured the afflictions and stenches in prison as though in a siege, but later became captives without undergoing the tortures of war, with a very poor display of power, one year will suffice them when added to the other year, since they too surrendered themselves wholly to be afflicted for the sake of Christ, though they did enjoy much comfort in prison from their brethren, which they will have to return many fold if they wish to be redeemed from the exceedingly bitter captivity of the Devil, especially when reminded of the passage saying: "The Spirit of the Lord is upon me, wherefore He has anointed me, to preach the gospel unto the poor, and has sent me forth to preach release to the captives, and recovery of sight to the blind, to send forth the brokenhearted in remission, to proclaim the acceptable year of the Lord, and the day of retribution"
(Isaias. 61:1-2; Luke 4:18-19).

Interpretation

As for those who only were imprisoned for the sake of Christ heretofore, and who patiently suffered the hardships and stenches in prison, but later without being compelled by force of tortures denied Him owing to their great want of power, or, more explicitly speaking, because of their pusillanimity (faintheartedness) and blindness, the present Canon decrees that they shall be canonized yet one year, and not any more, in addition to the three years which they passed while repenting, since they too in one way or another gave themselves up to affliction for the sake of the name of Christ, though as a matter of fact they did receive relief and comfort from the other brethren. (For it appears that Christians who had not been arrested by the persecutors were supplying those held in prison with necessities and comforted them.) They shall have to requite this comfort and aid many fold to them if after afflicting themselves many times as much they be redeemed from the bitter bondage of the Devil which they suffered as a consequence of their denial, while bearing in mind that passage of the prophet Isaiah, wherein, as the personal representative of the Lord, he says: *"The Spirit of the Lord is upon me, wherefore He has anointed me, to preach the gospel unto the poor, and has sent me forth to preach release to the captives, and recovery of sight to the blind, to send forth the brokenhearted in remission, to proclaim the acceptable year of the Lord, and the day of retribution."*[9] See also Canon IV of Ancyra.

CANON III

Concerning those, on the other hand, who suffered no such fate at all, nor have shown fruit of faith, but, on the contrary, deserted to wickedness, betrayed by cowardice and fear, but who have now begun to repent, it is necessary and apropos to quote the parable of the fruitless fig tree, as the Lord tells it: "A certain man had a fig tree planted in his vineyard; and he came and looked for fruit thereon, and found none. Them said he unto the vine-dresser, Behold, these three years I have been coming and looking for fruit on this fig tree, and have not found any; cut it down. Why should it encumber the ground? And he in reply said unto him, Lord, leave it alone this year too, till I dig round it, and fertilize it. Then if it bear fruit, all will be well; but if it fail to do so, in the, future you shall cut it down" (Luke 13:6-9). By keeping this parable before. their eyes, and showing fruit worthy of repentance during the space of one whole year as herein specified, they shall he rather benefited.

Interpretation

As for those who, without suffering any terrible hardship like the evils previously mentioned, but willfully on their own initiative, went and denied for fear only and cowardice, and are now repenting, therefore the present Canon decrees as follows, to wit, that they ought to keep before the eyes of their mind that fig tree, after coming to which for three years straight and not finding any fruit on it, its owner sought to cut it down at the very root, in order to avoid its rendering the ground vain and idle. But the vinedresser begged him to let it go for another year, making the fourth year; and then if it should bear no fruit, he might cut it down. By meditating this parable, I say, and showing fruit worthy of repentance for four years straight, they shall be thereby benefited. Read also Canon XI of the First Ecumenical Synod.

CANON IV

To those, on the other hand, who remain desperate and unrepentant, possessed of the Ethiopian's skin and the leopard's spots, let the story of the other fig tree be told: "Let no fruit grow out of you henceforth forever. And immediately it withered away on this account" (Matthew 21:19; cf. Mark 11:13-14). For that too is fulfilled in regard to then at any rate that was said by Ecclesiastes: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" (Ecclesiastes 1:15). For if what is crooked is not first straightened, it is not entitled to a number. Hence after all they will have that too happen to them which the prophet Isaiah has said: "And they shall see," says he, "the carcasses of the men who have transgressed against me. For their worm shall not die, neither shall their fire be quenched; and they shall be an abomination to the sight of all flesh" (Isaias 66:24); since even as he said before this, the unjust shall be so tossed about by the billows that they shall be unable to find any rest in the future: there is no feeling glad so far as the impious are concerned, says God.

Interpretation

The Canons previously set forth concerned Christ-deniers who repented; the present one decrees about Christ-deniers who have not repented and who, being desperate and evil-minded, keep the blackness of their wickedness unchanged, as the Ethiopian his swarthy skin and the leopard his spots. To these men, therefore,

shall the curse be uttered which the Lord said of the fruitless fig tree, to wit, *"Henceforth let no fruit come out of thee forever; and forthwith the fig tree became withered."* And in them is fulfilled that too which Ecclesiastes has said, namely, that a crooked thing cannot be embellished with any other adornment unless it first be straightened; and a defective thing cannot be counted as perfect, without, that is to say, first being supplied with what is wanting to make it perfect. So that when they come to the end of their life, that will happen to them which Isaiah says, namely, that the men shall see the bones of the men who transgressed my words and denied me; and their worm shall not cease eating them up, and the fire which is burning them shall not be extinguished. In addition that other assertion will be fulfilled in there that the same Isaiah made before he said these words. That is, that the unjust will encounter a tempest, and will not find any rest hereafter; because there is no joy for the impious, with God.

CANON V

As touching those men, on the other hand, who, in the same way as David feigned himself an epileptic to escape being put to death, though he was not a real epileptic (I Kings 21:13-15), and who did not state their denial in black and white, but contrived to elude the enemies' plots, in spite of appearing to be sorely distressed, by acting like sane and resolute children amid foolish children; or, in other words, by pretending to have visited the altars of the heathen gods, or to have written something with their own hand, or by putting heathen in their stead (even though, as I have been told, some confessors actually pardoned some of them for doing so, us indeed by appearing to be very reverent they escaped becoming suicides as victims of the fire and exhalation of the unclean. demons). Inasmuch, therefore, as they did escape detection by doing so in a silly manner, yet they shall be let off with a six months' sentence out of consideration for their reverting in repentance. For thus shall they too be rather benefited by diligently meditating that prophetic utterance and repeating the words: "Unto us a child has been begotten, a son, a son has been given unto us, whose government is borne upon his shoulder; and his name shall be called Messenger of the great design," (Isaias 9:6) and precisely who, us you are aware, in, the sixth month (Luke 1:36) of the conception of the other child, who preached in, advance before the face of His entrance repentance for the remission, of sins (Luke 3:3), was

Himself conceived too, to preach repentance. And this is not strange, for we are told that both of them first of all commenced preaching not only about repentance, but also about the kingdom of heaven., which, as we have learned, is within us; the saying that it is "at hand," or near to us, is what is referred to in the passage saying: "The word is near you even in your mouth, and in your heart," which we believe in our own mouth, and in our own. heart, and when, reminded thereof they too shall learn to confess with their mouth that Jesus is the Lord, while believing in their own heart that God raised Him from the dead, the, more so indeed because of their being told that He is believed with the heart unto justice, but with the mouth is confessed unto salvation (Romans 10:8-10).

Interpretation

The present Canon decrees that those who did like David when he was fleeing from Saul and feigned himself before King Achish to be a insane in order to escape being put to death by that king, insomuch that they too pretended to go to the altars of the idols, or to state in writing that they denied, or had heathen do the sacrificing, though they did not actually write that they denied the faith, but, when coerced severely they employed trickery and contrived to fool the persecutors, in much the same way as smarter children fool the ignorant ones[10] these persons, I say, notwithstanding that they have been pardoned by some saintly confessors for the tricks they resorted to in order to avoid sacrificing to the demons with their own hands. Nevertheless, since they did this foolishly, and were thought by the infidels to have sacrificed as they appeared to have done, even though in reality they did not sacrifice, they ought to be canonized six months and repent. In view of the fact that he fixed their sentence to repentance at six months, it was for this reason alone that he most fitly and aptly cites the following passages from Scripture and says that those who repent and remain penitent for six months ought to bear in mind that. Christ was conceived, according to the Gospel, in the sixth month of the conception of John (the Baptist), who began preaching repentance, and that He too likewise preached repentance. For in agreement with each other both the Forerunner and Christ preached and said: *"Repent: for the kingdom of heaven is at hand"* (Matthew. 4:17; and *alibi*). The Saint interprets this to mean that for this reason the kingdom of heaven is within us, as the Lord said, in that the words which we believe, as Moses and St. Paul declare, are near our mouth and our heart. Hence it follows in accordance with this passage they too who

believed Christ with their heart, but did not confess Him with their mouth ought to learn tha they ought both to believe with their heart and to confess with their mouth that Jesus is the Lord and God, when they are told by St. Paul: *"He is believed with the heart unto justice, but with the mouth is confessed unto salvation."*

CANON VI

Concerning the Christian slaves who sacrificed vicariously, the slaves as being in the control of others, and themselves in a way imprisoned by their masters, and having been frightfully threatened by them, and for fear of then having consented and slipped, they shall exhibit works of repentance for a full year, learning henceforth as servants and slaves of Christ to do the will of God, and to fear Him, the more so when they are told that everyone, if he do what is good, shall receive a recompense from the Lord, whether he be bond or free (Ephesians 6:8).

Interpretation

The present Canon decrees that those slaves who have been threatened and imprisoned by their masters and have been forced to sacrifice in their stead, are to be canonized one year, in order to make them understand that, being believers, they are slaves and servants of Christ, and consequently ought to do His will and fear Him, not human beings, when they are told indeed by St. Paul that whosoever does what is good, whether lm be a slave or a freeman, shall receive it back from the Lord in equal measure in the day of retribution.

CANON VII

As touching freemen, they shall be required to spend three years in penitence, both on the ground that they were hypocrites and on the ground that they forced their fellow slaves to sacrifice, in view of the fact that they disobeyed the Apostle, who insists that masters treat their slaves alike and refrain from threatening them: "And you masters," he says, "treat them in the same way, refraining from threats, and being well aware that your own Lord[11] in heaven, and that there is in him no respect of persons" (Ephesians 6:9). But if all of us have but one Lord, and He is no respecter of persons, since " Christ is everything and in everything, both in Barbarians and in Scythians, in bondmen and in freemen" (Colossians 3:11), they

ought to consider what they have done, if they want to save their soul, who have dragged their fellow slaves to idolatry, when they might have escaped if what is just and equal (Colossians 4:1) had been granted them, as the Apostle again says.

Interpretation

The preceding Canon canonized slaves who sacrificed for their masters, that is., instead of their masters, whereas the present Canon canonizes the misters of such slaves to three years penitence (for it is these masters whom the Canon calls "freemen"): for one thing, because they hypocritically pretended and appeared to the infidels to have sacrificed; and for another thing, because they compelled their fellow slaves who were slaves and servants of Christ to sacrifice, thereby disobeying the commandment of Paul the Apostle, who tells masters to abate threatening and anger in regard of their slaves, as both they and their slaves have but one Lord and master, who is in heaven and no respecter of persons, and in Christ there is no difference between Barbarian and Scythian, nor between a slave and a, freeman; and because they made it a point to save their soul, but forced their fellow slaves and servants in Christ into idolatry, at a time when the latter might have escaped and been redeemed themselves had their masters allowed them what is right and equal, as the Apostle again says.

CANON VIII

As touching those who were betrayed and lapsed, and who entered the contest of their own, accord, and confess that they are Christians, being cast into prison with tortures, it is but reasonable and right to encourage them and commune with them in everything with a rejoicing heart, both in prayers and in receiving of the Body and Blood of Christ, and to allow them the comfort of the Logos, in order that they may be enabled to put forth still greater efforts themselves in the contest for the prize of the higher calling (Philippians 3:14).

"For a just man falls seven times, and rises up again" (Proverbs 24:16). Though all the lapsed ones slid this, they manifested most perfect and wholehearted penitence.

Interpretation

Those who were betrayed to the tyrants by others and after being tortured denied because they could not endure the tortures, and likewise those who of their own accord went to martyrdom, but after, being unable to bear up, denied too – as for all these persons, I say, if they went again a second time and confessed the faith, and were cast into prison and tortured, the present Canon decrees that it is but right that they should be received and welcomed with a joyful heart, and be allowed to join in prayers with the other believers, and to partake of the divine Mysteries, and they should be encouraged by words of reason to suffer martyrdom, in order that they may become braver and be deemed worthy of the kingdom of heaven and succeed to it when the time comes. But, lest they be supposed to be unwelcome because of their having previously denied, the Saint adduces testimony from Scripture saying that even though a just man fall seven times, that is to say, many times or over and over again, he will rise up again; which rise, if all Christ-deniers would but deliver it – that is to say, more plainly speaking, if they would but struggle again to thwart the fall – and confess the Lord again in front of tyrants, then they would be showing by this most perfect and wholehearted repentance.[12]

LINKS or Topical_Index

CANON IX

And concerning those who as though awaking from sleep rush into the contest, in travail and about to draw upon themselves a temptation, like persons engaged in a sea battle and engulfed in waves, and adding fire to the flaming coals of sinners amidst the brethren, they too ought to be allowed Communion, the more so as having reached this externalization of their madness in the name of Christ, notwithstanding that they fail to heed His words wherein He says: "Pray that you enter not into temptation" (Matthew 26:41). And again in prayer to say to the Father: "Lead us not into temptation, but deliver us from the Evil One" (Luke 11:4). Perhaps they are ignorant of the fact that our Lord and Teacher many times tried to avoid those who were plotting against Him, and that He never openly walked abroad on their account, and that when the time for His passion was approaching He did not surrender Himself, but, on the contrary, evaded them until they came upon Him with swords and staves. Then He said to them: "Are you come out, as against a robber, with swords and staves to take me?" (Mark 14:48). They, in turn, it says, delivered Him to Pilate. To be like Him, at any rate, those who have gone so far as to suffer for Him on purpose, should be reminded of

His divine Words, whereby He explicitly cautions them in regard to persecutions by saying: "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues" (Matthew 10:17). "They will deliver you up," He said, and not "You shall deliver yourselves up." He added: "And you shall be brought before governors and kings for my name," and not, "You shall bring yourselves;" as He wants you to jump from place to place when persecuted, for His name. As again we hear Him saying: "And when they drive you out of this city, flee into another" (Matthew 10:23). For He does not want us to desert to the lieutenants and satellites of the Devil, but, on the contrary, wants to keep us from causing them to perpetrate more murders, as though we were forcing them rather to increase the severity and effectiveness of death-dealing works.

On the contrary, He wants us to beware of and evade them. "Watch and pray, that you enter not into temptation" (Matthew 26:41). Thus Stephen was the first one following His footsteps to undergo martyrdom in Jerusalem, after being seized by surprise by the lawbreakers, and being brought into the council was stoned to death and glorified in the name of the Lord Jesus Christ, begging and saying: "Lord, lay not this sin to their charge" (Acts 7:60). Thus Jacob (James) the second to be arrested by Herod had his head cut off with a sword (Acts 12:2). Thus the leading Apostle Peter, after being many times arrested and imprisoned and dishonored, was later crucified in Rome. And far famed Paul after being many times delivered up and risking death, and having engaged in many exploits and having boasted in the midst of many persecutions and afflictions, had his head cut off with the sword too in the same city, and wherein he had boasted he met his end: notwithstanding that in Damascus he was let down through the wall in a basket by night and escaped from the hands of those who were trying to catch him. For their chief object was to preach the Gospel and to teach the word of God, wherein they encouraged the brethren to persist in the faith; accordingly, they used to say: "that through many afflictions must me enter the kingdom of heaven" (Acts 14:22; II Cor. 11:32-33). For they were not seeking their own interest, but that of the multitude, in order that they might be saved; and there were many things to be said to them in regard to these matters for the purpose of getting them to act in accordance with the word (I Corinthians 10:33; Hebrews 11:32), had it not been, as the Apostle says, that the time would have failed him to tell more.

Interpretation

Those who have just awoke from sleep, and especially from a nap, have no ability to reason soundly, but, on the contrary, their mind is muddled and upset. So it is to these persons that the Saint has likened those who leap into the contest of martyrdom, or, more plainly speaking, those who do not go in orderly fashion, but on the contrary, rashly and thoughtlessly plunge into it, when it is not manifest, but is contemplated by the persecutors, nor present and already in operation, but is going slow with a view to enticing the contesting Christians into it, and they are dragging themselves into the temptation, on the one hand, and kindling the ire of the persecutors still more against the other Christians with their disorderly movement. Nevertheless, notwithstanding that they are blameworthy, yet, in spite of this fact, since they are jumping thus into martyrdom for the name of Christ, the Saint commands in the present Canon that they be allowed to commune with the other believers, though they are not really following the example of Christ, who even in words taught once that we ought to pray not to enter into temptation, and at another time told His disciples and Apostles that others would deliver them to synagogues and councils, but not that they should surrender themselves deliberately into the hands of persecutors. And again He told them that when the tyrants were driving them away from one city they should flee and go to another city, and not go to the tyrants of their own accord, so as to avoid making them still more cruel and causing them to put more Christians to death. In fact, the Lord not only taught these things in words, but even confirmed them with works and deeds. For even before His passion He many times shied from the anger of the Jews and hid from them. At the time of His passion, too, He did not surrender Himself to the Jews, but awaited them with fortitude to come into the garden and arrest Him, and they turned Him over to Pilate, according to the narrative of the divine Gospels. Hence the Apostles, who were emulators of Christ, pursuant to the foregoing words of the Lord and to His example in works and deeds, did so likewise. Thus the first martyr Stephen did not go, but was dragged, to the Council by the Jews and suffered martyrdom by being stoned to death. Thus Jacob (James) the brother of John was seized by Herod and beheaded. Thus Peter when caught was crucified. Thus Paul previously had been passed through the wall of the fortress of Damascus in a wicker basket, and escaped from the ethnarch of King Aretas (II Corinthians 11:32) who was trying to apprehend him, but later in Rome he was arrested and beheaded. And I could tell them a great many other facts likewise if only I had the time.

LINKS or Topical_Index

CANON X

Hence it is not reasonable even for those who have deserted from the Clergy, have lapsed, and have struggled back, to be yet in the ministry, the more so indeed because they abandoned the Lord's flock and defaulted, a thing which none of the Apostles did. As a matter of fact the blessed Apostle Paul, who withstood many persecutions and displayed many exploits in contests, having been confident that it was better to depart and be with Christ, added the following remark: "Nevertheless to abide in the flesh is more needful for you" (Philippians. 1:24). For, considering not his own interest, "but that of the multitude. in order that they may be saved" (ICorinthians 10:33), he deemed it more needful than his own repose to remain with the brethren and take diligent care of thorn, event as he wanted a teacher to be a model for believers in his teaching (Romans 12:7; I Timothy 4:2). Hence those condemning themselves to prison, lapsing and struggling back, are utterly senseless. For how can they demand what they have abandoned, when they could have been useful to the brethren at such a time? As long as they were unoffending it must be conceded that they were entitled to pardon for their unreasonable action, but when they actually offended, as though vaunting themselves (I Corinthians 13:4) and deliberately defaulting, they may no longer officiate. Wherefore let them rather take care to conduct themselves humbly, discarding vainglory. For communion with attention[13] and with exactitude being[14] administered in both kinds should suffice them, both in order that they be not minded to trouble themselves violently and hastily in reaching after a way of departure from here; and in order that some who have lapsed may not offer the excuse that they have slipped on account of the reprimand, who shall more than all others incur shame and reproach on the basis of that one who laid a foundation but was unable to build upon it: "lest, haply, after he has laid the foundation, and is not able to f inish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish" (Luke 14:29-30).

Interpretation

Since the Saint said herein above what should be the rule in regard to those who betake themselves to martyrdom of their own accord, now in the present Canon he is speaking about clerics and clergymen who do such a thing, and he decrees that if any persons in Holy Orders or clerics have gone to martyrdom of their own accord, but afterwards, being unable to stand the tortures, have denied, and again after the denial have confessed Christ a second time, they must no longer remain in the ministry, but must be deposed. And the occasion is for one thing, that they left their flock and departed, under circumstances in which they might have proved useful in such time, by helping to bolster it up in regard to the religion and piety when it was tottering on account of persecution; and for another thing because they deserted and denied the faith, and thereby incurred a blemish and charge which disqualifies there for the clergy. As for scorning to teach their laity and preferring their own private interest, that is something which none of the Apostles did. For Apostle Paul, who patiently underwent and bore up against many persecutions and performed many exploits, though knowing well enough that it would have been better and more comfortable for him to die, in order to he with Christ, yet, not wanting his own interest, but the interest of the many Christians, which he thought to be more needful than his own restfulness and repose, said that for him to remain in this life yet longer .end to endure hardships, and to be tortured and tormented for the salvation and instruction of the laity, was what the laity most needed. Moreover, he himself not only endured and performed this course, but also he leaves orders that teachers and pastors must keep on the job of teaching their flock, and set the latter a good example. So for all these reasons those who have deserted and afterwards denied while in Holy Orders are senseless if they want to keep that which they willfully abandoned. For if they had not denied they might have been entitled to pardon for the unreasonable course they took in not only willfully deserting to martyrdom, but much more in having left the Lord's flock and having failed to bolster it up with dutiful attention to teaching. But since they denied, they must be deposed from Holy Orders, because it was due to vaunting, or, more plainly speaking, due to their presumptuousness and self-conceit with arrogance that they rushed into the contest; so that when they afterwards denied they incurred odium. So let them cease their vainglorious desire to hold office in Holy Orders, and let them endeavor only to finish the second confession and the fight in behalf of the faith.

For it ought to be sufficient for them that they should be allowed to commune with the rest of the believers in prayers, or even in the divine participation in the Mysteries; and this for two reasons. First, in order that they may not be grieved by being excluded from communion, and especially by receiving such a violent end in martyrdom for the faith; second, in order that some who were tortured and denied Christ a second time may not offer the excuse that it was on account of the reprimand of exclusion from communion that they grew fainthearted and pusillanimous in the struggle of the contest, and failed to stand firm, and lest as a result of this they should incur still greater shame and reproach than that which marked the first denial both here and in the future judgment, after the manner of that man who, true enough, did lay a foundation, but, being unable to complete it, was mocked by passers-by, as is told in the holy Gospel. See also Apostolic Canon LXII.

CANON XI

For those who first hastened to jump off in the boiling welter of persecution, having attended court, and beholding the holy Martyrs hastening for the prize of the higher calling (Philippians 3:14), with fine zealousness eagerly engaged in this fight, exhibiting extraordinary boldness of speech and courage seeing indeed those dragged under and falling, on account of whom being inwardly inflamed, and inspired with a desire to do battle with the haughty and brazen objective opponent, hastened to this opportunity. "Be not wise in your own eyes" (Proverbs 3:7), with regard to which in all cunning he seemed to be winning the fight, though in reality he failed to notice that he was being defeated and overcome by those who with great fortitude endured the tortures inflicted with currycombs and scourges, and the sharpness of the sword, and the flames of the fire, and the drownings in water. And due attention ought to be paid to those who are asking that prayers and petitions be offered, either in behalf of those who have been betrayed and, frightfully punished in prison, by famine and thirst, or in behalf of those who outside the prison have been frightfully tortured in court by means of currycombs and scourges, but later were overcome by the weakness of the flesh, and their pleas ought to be granted. For no one is the worse for compassionately sympathizing and being acutely pained with those who are moaning and groaning for the ones who are defeated in the contest by the great violence of the mischievous Devil, whether for parents, brothers, sisters, sons, or daughters.

For we know that also for the faith of others some have enjoyed God's goodness, both in the way of remission of sins and with respect to restoration of health and resurrection from the dead. Being ever mindful, therefore, of these many toilsome struggles which they endured in the name of Christ, and nonetheless of their woeful sufferings, without shutting our eyes to the fact that they changed their mind and bewailed the punishment meted out to them by betrayal, in feebleness and deadness of the body, and further without denying that they became martyrs in their life impolitically,[15] we join hands in praying and in imploring for their atonement together with other dutiful proprieties, through the Comforter who has come to our aid by offering the Father propitiation for our sins:

"For, if anyone sin," it says, "we have a just Comforter in Jesus Christ to intercede with the Father, and He is the propitiation for our sins" (I John 2:1-2).

Interpretation

The meaning of this Canon is as follows. That we ought to supplicate for those who have thoughtlessly jumped (into the contest), not however when the career of martyrdom was not open by action of the persecutors like the above, but when persecution was right in its flush and at its acme, being emboldened to this by seeing the holy Martyrs struggling to get the heavenly crowns to be gained through martyrdom, and especially because they saw many being deceived and denying the faith, on account of the lapse of whom they waxed warm with a desire to defeat the Devil who had deceived them, notwithstanding that he was being overcome by those who endured the tortures of martyrdom to the end in spite of the fact that they were inflicted by means of currycomb and sword and fire and water. With these persons, therefore, who in such a way went to martyrdom and were imprisoned at first, and tortured with hunger and thirst, and various wounds, but later were defeated by the weakness of the flesh, and denied, though after denying they repented and mourned over their lapse, and yielded up their life, or, more plainly speaking, actually died either in the piety of the faith, or secretly fled from the infidels in order to keep their faith; end especially wherever such persons as suffered martyrdom were inexperienced persons without any practical acquaintance with the affairs of this life, or were virtuous: with these persons, I say, we ought to sympathize and condole, as well as with those pleading in their

behalf, whether these persons were their parents, or brothers, or sisters, or sons, or daughters, we ought to join hands in begging God the Father, through Him who has become our Comforter and who intercedes with the Father in our behalf, namely, our Lord Jesus Christ, that He may be propitiated in regard to them. For St. John says that if anyone sins, we have the Lord Jesus Christ as our Comforter to intercede with the Father, and that He is a propitiation for our sins. Nevertheless, those too who have denied ought to do what is proper for them to do – fastings that is to say, and tears, and alms, if they can afford any (for this is what is meant by the expression "together with other dutiful proprieties"). I say, however, that we ought to pray for them because we learn from the narratives of divine Scripture that many persons gained mercy from God because of the faith and intercessional supplication of others; thus others received pardon for their sins (as did the friends of Job because of his intercessional pleading in their behalf), while others received health of body (as did the paralytic, because of the faith of those who were carrying him on his bed), and others were resurrected from the dead (as was Lazarus and the daughter of Jairus [Mark 5:22] and the son of the widow) owing to the pleading of their parents or other relatives.

LINKS **or** **Topical_Index**

CANON XII

Concerning those who have paid money to be left untroubled and undisturbed altogether by any vicious treatment, it is not possible to charge them with any wrongdoing. For they suffered damages and the loss of considerable money in order to avoid the loss of their soul or losing their life, a thing which others, because of their desire for filthy lucre, failed to do, although the Lord says: "For what shall it profit a man if he shall gain the whole world and lose his own soul?"(Mark 8:36); and He also says: "You cannot serve God and Mammon" (Matthew 6:24). For they appeared to them to be serving God by reason of their having hated money and having trodden it underfoot and scorned it, and at the same time in doing so they fulfilled that which has been written: "The ransom of a man's life is his riches" (Proverbs 13:8). Since even in the Acts of the Apostles we have read that when certain persons had been dragged before the rulers of the city in Thessalonica, instead of Paul and Silas, Charged with having greatly discommoded[16] them or the sake of the name, and with having troubled the multitude and the rulers of the city, they were bailed out at an excessive cost[17],

"And when they had taken security from Jason and the rest, they let them go," it says, "And the brethren immediately sent Paul and Silas away by night to Beroea" (Acts 17:9-10).

Interpretation

Those who paid money to the persecutors and thereby succeeded in ransoming themselves from viciousness, or, in other words, from all ill treatment and punishment, or from denial, which exceeds every viciousness, do not deserve to be blamed on this account, since they sustained a mulct of and loss of money in order to avoid being mulcted of and losing their own soul (a thing which others, because of their avarice, did not do), and appeared to their persecutors to be serving God more than serving Mammon, or, more expressly speaking, money, and thus fulfilled the saying of the paroemiographer (i.e., proverb-writer), who says that the ransom of a man's soul is his own riches.

That is how it happens that we read in the Acts of the Apostles that Jason and the rest, who, instead of Paul and Silas, had been before the rulers of the city in Thessalonica by the Jews, paid them sufficient money to ransom themselves. For after they had received sufficient security, it says, from Jason and the rest, they released them.

CANON XIII

Hence no blame attaches to those persons either who abandoned everything, for the sake of the salvation of their soul, and departed, on the ground that others were seized in their stead. For thus too in Ephesus instead of Paul they grabbed Gaius in the theater, and Aristarchus, fellow travelers of Paul, it says, and even though he wanted to enter the deme (since it was on account of him, who had persuaded a great multitude to adopt the religion of God that the riot occurred), the disciples would not let him do so. Moreover, "certain chief officers of Asia, too, being his friends, sent unto him and besought him not to adventure himself into the theater" (Acts 19:30-31). If, nevertheless, any persons insist on caviling, let them not disparage those who sincerely heed the words of the one saying: "Escape for your own soul, and do not look behind you" (Genesis 19:17). Let them remind themselves also of the distinguished Apostle Peter's statement that he was seized also and put in, prison, and was "delivered to four quaternions of soldiers to guard him" (Acts 12:3-4), but escaped by night from the hand of murderous

Herod, and was rescued from the expectation of all the people of the Jews, in accordance with a command of the Angel of the Lord. When it became day, he says, "there was no small stir among the soldiers asking what had become of Peter. And when Herod sought for him, and did not find him he examined the guards, and commanded that they should be hanged,[18] *on whose account no blame attaches to Peter. Far it would have been permissible for those who saw what occurred to have escaped, as well as all the children in Bethlehem, and within all its boundaries, had their parents known what was going to happen, which children were slain by the heinous murderer Herod for the sake of getting the one child whom he wanted to slay and was looking for with a view to destroying Him, who, however, also escaped at the command of the Angel of the Lord, and who had already commenced rapidly despoiling and swiftly ravaging in accordance with the designation of His name, just as had been written: "Call his name plunder quickly and despoil swiftly. For before the child shall learn to say father or mother, he shall receive the power of Damascus and the spoils of Samaria in defiance of the king of Assyria" (Isaias 8:3-4). At any rate the Magi, because of their having already been despoiled and ravaged, submissively and honorably paid adoration to the Child, opening their treasures and bestowing upon Him most seasonable and most befitting gifts, gold, and frankincense and myrrh (Matthew 2:11), as upon a King and a God and a Man. Hence they no longer deigned to turn to the Assyrian king, when receiving help from Providence: for, it says, "having been warned in a dream not to return to Herod, they departed to their own country by another route" (Matthew 2:12). Hence what Herod "saw that he had been hoaxed by the Magi, he was exceedingly angry, and sent forth, and slew all the children that were in Bethlehem, and in all the boundaries thereof from two years old and under, with respect to the time which he had ascertained from the Magi" (Matthew 2:16); among these children, however, he failed to find the other child who had been begotten before that tine and whom he had been seeking to slay, though he did slay his father Zacharias "between the temple and the altar" (Matthew 23:351, after the child had escaped together with its mother Elisabeth in regard to which children they are not to blame.*

Interpretation

In this Canon the Saint says that those persons are not at fault that have left everything they owned and have fled in order to save their soul, perhaps being unable to endure martyrdom patiently until the end. But neither are those at fault if, after their fleeing, the persecutors caught other Christians in their stead and ill-treated them; for at Ephesus, too, instead of Paul they caught Gaius and Aristarchus the companions of Paul, but Paul was not blamed on this account, notwithstanding the fact that the riot and disturbance occurred because it was he that had persuaded a great multitude to return to knowledge of God. Again, when the Angel rescued Peter from prison, Herod arrested the soldiers who had been guarding him and punished them, or hanged them. But neither the Angel nor Peter was blamed on this account, because the soldiers might have fled when they saw that Peter was not in the prison, yet they did not do so. Moreover, when our Lord Jesus Christ was born, whose name was, according to the prophecy, "rapidly despoil those despoiled by the Devil," which is to say, in other words, that the Magi too, as having been despoiled by Him figuratively, paid adoration to Him, presenting him with gifts, of gold as a King, and of frankincense as a God, and of myrrh as a dead Man; and without returning to the Assyrian king, or, more expressly speaking, to but by another route they departed to their country.

LINKS **or** **Topical_Index**

When, I say, all these things had occurred and the Lord, thanks to the Angel's admonition, had escaped into Egypt, then bloodthirsty Herod, being angered because he had been hoaxed by the Magi, put to death all the infants in Bethlehem, from two years old and under; yet the Lord is not blamed on this account.

After seeking the Forerunner John and not finding him, the same Herod put his father Zacharias to death. Because his mother Elisabeth had taken him and escaped; yet neither John nor Elisabeth deserve any blame on this account.

CANON XIV

If there are some persons who have suffered great violence and coercion having had a crucible put in their mouth and bonds, and having persisted with fortitude in the disposition of the faith, and having endured having their hands burned when offered against their will to the atrocious sacrifice, precisely as the thrice-blessed martyrs have written to me concerning those in Libya, and as other fellow ministers have stated; such persons, especially when there are other brethren who joined in their martyrdom., may serve in the ministry, being placed in the rank of the Confessors, as also those who have been utterly deadened amid numerous tortures, and no longer able to speak or to use their voice, or to move themselves by way of resisting when in vain trying to force themselves to do so. For they have not even, consented to their abominableness, as I have been told again by fellow ministers. Anyone, therefore, that lives publicly and privately in accordance with the rules of Timothy shall be placed in the rank of the Confessors, too, seeing that he obeys the one who says: "Pursue justice, piety, faith, love, patience, and meekness. Fight the good fight of the faith, lay hold on the everlasting life, whereunto you have been called and have confessed the good confession, before many witnesses" (I Timothy 6:11-12)

Interpretation

Those who used to chastise martyrs, after numerous tortures would forcibly insert in their mouth either wine from libations or meat from animals that had been sacrificed to idols, or putting incense and charcoal in their hands would drag them to the altar of an idol bound hand and foot, in order that, being unable to endure the pain of burning, they might, throw the incense on the altar and thus appear to have sacrificed. So, regarding these men, the present Canon decrees that if they stood firm in the faith and preferred to have their hands burned rather than to throw incense on the altar of an idol, as did the Martyrs in Libya (and Barlaam the Saint and Martyr), they may not only keep their Holy Orders and clericate, but are to be enrolled among the Confessors too. And not only these men, but even those too who have been so deadened because of numerous tortures that they could not speak or offer any resistance to their persecutors, who would put wine or meat sacrificed to idols in their mouth; and they are likewise to be enrolled among the Confessors.

The Saint thereafter goes on to speak of the conscience, saying that whoever lives and behaves in accordance with the rules written by Paul to Timothy, and cherishes justice, piety, faith, love, patience, and meekness, and fights the good fight of the faith, and holds on to the confession which he made at the time of holy baptism in front of many witnesses, is also to be numbered among the Confessors. See also Canon III of Ancyra.

From the same Saint's Discourse on Pascha.

LINKS or Topical_Index

CANON XV

No one shall find fault with us for observing Wednesday and Friday, on which we have been commanded to fast with good reason by tradition. On Wednesday owing to the sanhedrin held by the Jews for the betrayal of the Lord; on Friday, owing to His having suffered for our sake. As for the Lord's Day[21] on the other hand, we celebrate it as a joyous holiday because of His having risen from the dead, on which day we have not even received instruction to bend a knee.

LINKS or Topical_Index

Interpretation

The present Canon decrees that no one shall blame us Orthodox Christians for always fasting on Wednesdays and Fridays every week in accordance with Apostolic tradition. For we fast on every Wednesday because it was on this day that the sanhedrin was held by the Jews for the purpose of betraying the Lord. We fast on every Friday because it was on this day that the Lord suffered for our sake. But we observe the Lord's Day as a holiday and day of joy, because it was on this day that the Lord rose from the dead; and on this day we have not had any traditional instructions even to bend and bow a knee. Read the 64th Apostolic Canon and the XX of the First Ecumenical Synod.

LINKS or Topical_Index

FOOTNOTES TO PETER OF ALEXANDRIA

1. See the Horologion under November 24th.

2. Athanasios, in his Second Apology.

3. Sozomen, Book I, Chapter 14. Notice that this Saint Peter in, agreement with Apostolic Canons. XLVII and LXVIII, and with St. Cyprian and the bishops in Asia, refused to recognize any baptism performed by the heretic Melitios.

4. Theodoret, Book 1, Chapter 2; and Sozomen, *l.c.*

5. Socrates, Book I, Chapter 5

6. Metaphrastes, in his Biography of him.

7. Spyridon Milias, in the Table of Volume II of the Synodal Records.

8. It is a most suitable passage that the Saint commands such persons to meditate. For inasmuch as they paid adoration to the Devil when they denied God, now with the aid of meditation on the adoration of God, on the one hand, and with the renunciation of the Devil, on the other, they can remedy the first denial and adoration.

9. The reason why the Saint cited this passage is that he canonized one year those who had denied after this fashion. Hence the want, and bondage, and blindness that the passage speaks of is fitly suited to them too in a modified sense.

10. The Saint very aptly describes these persons as being like prudent children. They were prudent because they fool the impious into thinking that they had sacrificed, with really having done so; and they were like children because they exhibited no manly and perfect view in regard to the faith, as they should have done, neither did they bravely resist the idolaters.

11. In other manuscripts it says “of ourselves.”

12. Notice that although the other Canons canonize Christ-deniers with other penalties and satisfaction, this Saint nevertheless asserts that their most perfect and wholehearted repentance is to go a second time and confess Christ before the tyrants, in front of whom they had previously denied Him.

13. In other manuscripts it says “intension.”

14. In other manuscripts it says “having been.”

15. In other manuscripts the word “impolitically” is not found, but only this: “and further without denying that they became martyrs in their life,” which denotes that such persons were also men of a God-beloved and virtuous life.

16. In other manuscripts it says “accused.”

17. In other manuscripts the words “at an excessive cost” are not found.

18. In other manuscripts it says “be taken away.”

18. THE ASSYRIAN KING HEROD

In view of the fact that at the time of Christ’s birth there was a different king in Assyria, whose name was Obodam, according to what is said in the historical account contained in the sixteenth book of the work entitled *Antiquities of the Jews* by Josephus, Chapter 6, and a different one in Judea and Samaria, named Herod, how is it that the Saint here says that the Magi did not return to the Assyrian king Herod? Or perhaps he calls Herod an Assyrian with respect to his viciousness and murderous propensity, in the same manner as Isaiah called the Devil an Assyrian mind because of his wickedness.

LINKS or Topical_Index

20. CONCERNING ZACHARIAS THE PROPHET

Basil the Great in his discourse on the birth of Christ says that there was an account handed down by ancient tradition to the effect that Zacharias, being acquainted with the fact that the Maiden Theotokos was virgin when she gave birth, placed the latter even after the birth of the Lord in the rank of virgins. But the Jews,

having blamed him on this score as producing that paradox of a virgin's giving birth without suffering the destruction of her maidenhead, killed him. It is possible, however, that both things might have happened; and that then when he introduced the Virgin, Zacharias gave the Jews occasion for murdering him, as St. Basil says, but later, owing to his child's being sought, he was really killed by Herod, just as divine Peter says. For the sake of curiosity let this be added too: that in the time of Theodosios the younger the remains of this prophet Zacharias were found on the site called Cophar in Eleutheroupolis, Palestine, by a certain man named Calemerus, and he had on a white garment, a gold miter on his head, and gold-trimmed sandals on his feet, just as he stood at the altar. (He was not the son of Jehoiada the priest, as some say, whom Joash the king put to death in the court of the house of the Lord; for that man was called Azariah, and not Zechariah, according to the twenty-fourth chapter of the second book of the Chronicles (Chronicles 21:20), in the Septuagint. (Dositheos, page 267 of the *Dodecabiblus*). At present his relic is in Italy, according to what Nectarios, the Patriarch of Jerusalem, says on page 192 of his refutation of Popery. George Cedrinus, on the other hand, narrates that forty days after the murder of her husband Zacharias, Elizabeth died in the cave where she was hidden with her child John; an Angel of the Lord took care of the orphanage and bringing up of the child in the desert. (Dositheos, Book I, Chapter 2, of file *Dodecabiblus.*)\

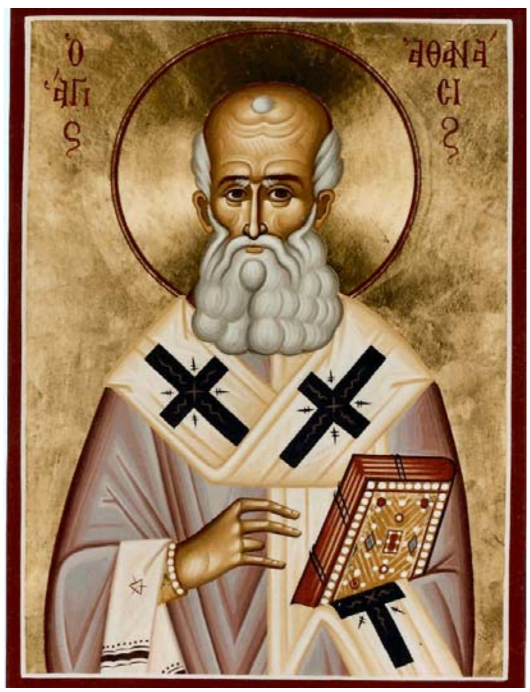
21. In other manuscripts it says "For (we celebrate) the Lord's Day."

CONCERNING ATHANASIOS THE GREAT
PROLOGUE

LINKS or Topical_Index

Our Father among Saints Athanasios flourished in the time of Constantine the Great.[1] For, as a Deacon, he was present at the First Ecumenical Synod, held in the year 325, together with Alexander the Patriarch (or Bishop) of Alexandria,[2] and in the year 326[3] was appointed Bishop of Alexandria.[4] But because of his unwillingness to participate in communion with Arius (in spite of the fact that Emperor Constantine commanded him do so, thinking that Arius had accepted the definition of the Nicene Synod), those forming the party of Eusebius the Bishop of Nicomedia moved against him the terrible accusations and calumnies.[5] Accordingly, in the year 335 he was deposed by the latrocinium[6] or "robber Synod", held in Tyre; in the year following[7] he was exiled to Triberis, France, because the Arians had misrepresented him to the Emperor by accusing him of not allowing the fixed allotment of wheat[8] to be taken from Alexandria to Constantinople. Eighteen months[9] later, Constantine the Great having died, he returned to Alexandria at the command of Constantius II, the second son of Constantine the Great, in the year 332.[10] In the year 341, however, he was deposed by the Synod held in Antioch[11]. Then, going up to Rome, and proving himself innocent of the charges which had been brought against him both by the Synod held in Rome A.D. 342, and the one held in Sardica A.D. 347, he was recalled again to his throne by Emperor Constantius, as a result of the intercession and threat of his brother Constans.[12] Six years later he was condemned by the Synods held one in Arelatum in the year 353 and another in Milan the year 357,[13] and thereupon he retired to the desert of Thebais,[14] and remained there until the end of Constantius. Julian the Apostate having become Emperor (A.D. 361), he was recalled to his throne; and, having convoked a Synod on the question of essence and substance, he succeeded in uniting the Westerners with the Easterners.[15] In the year 362,[16] however, he was exiled from Alexandria at the command of the Apostate Emperor, whereupon he told the Christians weeping on his account, "Be of good cheer; it is but a cloudlet, and will soon pass away.[17] In the year 363, having come to Antioch, he taught Jovian the dogmas of the Orthodox faith.[18] Having met with persecution during the reign of Valens, he secretly hid himself in a Father's tomb.[19] Shortly thereafter being summoned by Valens himself, and having lived in peace till the

year 371 or 373,[20] he gave up the spirit to God, after serving as a bishop for forty-six years and remaining adamant in the face of many great dangers.[21] Besides his other written works, which comprise three volumes published in Paris in the year 1698, he also left us these three Canonical Epistles, which are necessary to the good order and constitution of the Church, and which have been confirmed indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod, but definitely by Canon II of the 6th Ecumenical Synod, and by virtue of this confirmation they acquire what is in a way Ecumenical force. They are to be found in the second volume of the Pandectae, and on page 333 of Volume I of the Synodal Records.[22]



First Epistle of Athanasios the Great,
Addressed to the Monk Amun

LINKS or Topical_Inde

All creatures of God are good and clean. For there is nothing useless or unclean that the Logos of God has made. "For we are a fragrance of Christ among the saved," says the Apostle (II Corinthians 2:15) .

But inasmuch as the Devil's arrows are various and versatile, and suffice to disturb the minds even of the most honest men, by inseminating them with cogitations of uncleanness and of pollution, let us proceed to dispel the Evil One's delusion briefly, with the grace of our Savior, and bolster up the mind of simpler men. "Unto the pure all things are pure" (Titus 1:15): but the conscience and everything of the impure. I am moved to admiration by the Devil's ingenuity, because though it breeds corruption and pestilence it suggests thoughts that seem to be pure, yet the result is rather an ambush than a test. For, as I said before, in order to occupy ascetics with mannerly and salutary meditation, and appear in this respect to the winner, he nevertheless breeds such maggots as produce nothing good in life, but only empty arguments and twaddle that one ought to forgo. For tell me, dear and most reverent friend, what sin or uncleanness is there in natural excretion? It is as if one should find fault with mucus exuding front noses, and with the spittle expelled through the mouth. And we can say still more than this: the secretions of the stomach, which are necessary to the animal economy and to its vital processes. Furthermore, if we believe man to be a work of God's hands, in accordance with the divine Scriptures, how could any work be polluted when made by a pure power? And if we are a race or kindred of God (cf. Acts 17: 28-29), as the divine Acts of the Apostles assert, we have nothing in us that is impure or unclean. For it is only then that we may be polluted when we perpetrate the foulest sin. But when any natural excretion occurs involuntarily, then, as we have said before, we must patiently put up with the necessity of nature.

But simply because those who are inclined to dispute whatever is said aright, or rather done by God, are worst to cite a passage in the Gospel, on the ground that "it is not what goes into the mouth that defiles a man, but that which comes out" (Matthew 15:11), we must necessarily disprove also this illogicality (for we shall not call it an argumentation). For first of all, being unsupported, they force the Scriptures to fit their ignorance. For the explanation of this divine assertion is as follows. Some men like these used to be in doubt about foods, and the Lord Himself, by way of exposing their ignorance, or, at any rate, making the deception patent to all, says that it is not what goes into a man that defiles him, or makes him unclean, but what comes out of him.

Then he goes on to say from where it comes out, namely, from the heart. For there He knows the evil treasures of profane thoughts and of the other sins to be.

The Apostle who has had it taught[23] *says more concisely: "Food commends us not to God" (I Corinthians 8:8). But even now one might reasonably enough say that no natural excretion commends us to God for punishment. Even the children of physicians (to be ashamed of their externals) might counter to this that certain necessary passageways have been given to the animal for the purpose of enabling each of us to eliminate superfluous humors that accumulate in our members. Thus, for instance, the hairs of the head are superfluities, or excess baggage; and the aqueous ejections from the head, and the expulsions from the stomach, and above all the emissions of seminal passages. After all, what sort of things, for God, O most God-beloved old fellow, constitute the sinfulness when the Lord has created the animal such and has wanted to have it have such passages in its members? But inasmuch as we have to anticipate the objections of the wicked ones (for one might say that even their true use is not a sin either if the organs have been formed by the Creator), for this purpose let us cease asking them questions. What use are you referring to? That in the Law that God allowed by saying: "Be, fruitful, and multiply; and replenish the earth"? (Genesis 7:28), which the Apostle accepted when he said:" Marriage is honorable, and the bed undefiled" (Hebrews 13:4): or the popular kind, performed clandestinely and adulterously? Since in other transactions in life too we shall find differences to occur in some way or another: for instance, it is not permissible, to murder anyone (Exodus 20:13), yet in war it is praiseworthy and lawful to slay the adversaries. Thus at any rate those who hove distinguished themselves in war are entitled to and are accorded great honors, and columns are erected in memory of them reciting their exploits. So that the same matter in some respect and at some time or other is not permitted, but in another respect and at some other time when there is a good occasion for it, may be allowed and permitted. The same argument holds also with regard to coition. Blessed is the man who in his youth having a free yoke employs his natural parts for the prudence of creating children. But if he employs them for licentious or lascivious purposes, he will receive the punishment prescribed by the Apostle for fornicators and adulterers (Hebrews 13:4).*

For, there being two roads in life as regards these matters, the one a more moderate and helpful road conducive to life, that of marriage, I mean,; the other one being angelic and unsurpassable, that of virginity; but if anyone should choose the mundane life – that is to say, the way of marriage, though he is not liable to censure or blame, he will not receive so many gracious gifts. For what he will receive when he bears fruit will be thirty. But if he embraces the chaste and .supra-mundane life, though the road is rough in comparison with the first and difficult to achieve, yet it has more wonderful features in the way of gracious gifts: for it has produced the perf1ect fruit, the hundred. So that their unclean and evil questions have their own solutions and have been solved by the divine Scriptures long before in times of old. Therefore, O Father, bolster up the flocks under your care by giving them comfort from Apostolic passages, by refreshing their souls with passages from the Gospels, by offering them pieces of good advice derived from the Psalms. By saying, for instance, "Enliven me, O Lord, according to your word" (Psalm 119:107); for it is in accordance with His words to worship Him with a pure heart. Being aware of this the same Prophet, as is translating his own utterance, says: "Create in me a clean heart, O God" (Psalm 50:10), in order to prevent any unclean thoughts. from disturbing me. And again David says: "Strengthen me with a guiding spirit" (Psalm 51:12), in order that even though any thoughts should ever disturb me or disconcert me, a strong force lent by You may support me like a scaffold and prevent my falling. He himself, therefore. while recommending these and such things, tells those who are tardy in obeying the truth: "I will teach transgressors your ways" (Psalm 51:73); and having confidence in the Lord that you will be able to persuade them to abstain from such, wickedness, Chant to them: "And impious men shall be converted unto You" (ibid.). But God grant that those who are malignantly seeking satisfaction .shall cease from such vain labor, whereas those who are in doubt about the goodness of piety shall be reinforced with a guiding spirit. All of you who certainly understand the truth, have it unbroken and unshaken in Christ Jesus our Lord, with whom be glory and dominion unto the Father, together with the Holy Spirit, unto the ages of ages. Amen.

Interpretation

As this great Father of ours was asked, it would appear, about the emission which we have from the natural parts during sleep, or what is more commonly called a wet dream, whether it is sinful, he wrote the present letter in reply, wherein he says that all things created by God are clean, and that God created nothing that is unclean or polluted. Yet, since the machinations of the Devil are many and various, with which he is wont to confuse men, and to annoy simple servants of God, meaning the ascetics, and to deter them from their accustomed virtue by sowing unclean thoughts in their imagination, we ought to banish that machinery of the Devil with the help of Christ, and to bolster up the confidence of our innocent brethren, in order to present them from being annoyed any longer. With this in mind he commences with the passage of St. Paul that says:

"All creatures of God are pure to the pure and virtuous. But to the impure and sinful all things appear to be impure and polluted because of their polluted and unclean conscience. But the Saint is amazed at the wickedness of the Devil upon seeing that although the Devil himself is impure and unclean he nevertheless succeeds in sowing in us thoughts that are apparently pure and clean, whereas in reality they are attempts and secret machinations and devices[24] of his designed to prevent, as we have said, the brethren from engaging in salutary meditation, and to appear to have defeated them with some maggots, or, in other words, with some paltry noises and fears such as those of insects called bumblebees, in efforts that cause our life nothing but useless quarrels and vain discussions, which divine Paul tells us to hate. Afterwards he asks the Saint what sin or impurity there is in the nocturnal emission which occurs during sleep and which is ejected like excretion,[25] unless one insists upon blaming the whole human body for ejecting the other emissions and excretions, such as, for instance, as mucus, phlegm, and the like, including even evacuations of the belly, which are manifestly necessary to the human body. For, if we believe (says he) that man is a creature of the hands of God (as he is, according to the Scriptures), how can what God has created be impure or unclean, at a time when all that God created is "very good" (Genesis 1:31)? And if we are His offspring, as the poet Aratus and divine Paul (Acts 17:31) say, it follows that no part of us is impure or unclean; for it is only when we commit the filthy and deplorable sin that we become polluted.

But when the natural emission occurs during our sleep and without our volition, then we must put up with it patiently as a necessary concomitance of our nature, like the excretions we spoke of above. But inasmuch as those who insist upon objecting to correct statements, or, we might rather say, to things created by God, by way of controverting us are wont to cite the passage in the Gospel saying that "it is not what goes into the mouth that defiles a man, but that which cometh out" (Matt. 15:11), we must refute this nonsense of theirs, and not a perplexity. Accordingly, we assert that they themselves, being ignorant, expound the holy Scriptures in accordance with their likes and dislikes and their lack of knowledge. The real meaning of the Gospel passage is as follows. Inasmuch as some persons used to hesitate (like these men) about the food, fearing timorously lest they be defiled by it in case they should eat it, Christ dispelled the uncertainty and exposed their misconception, by asserting that it is not what goes in that defiles, i.e., pollutes, a man, but what comes out of him, and He immediately says also whence it comes out, to wit, from the heart, in which are to be found the bad treasures of impure droughts and of other sinful acts. But divine Paul has taught us this more briefly and more pointedly by saying: *"Food commends us not to God"* (I Corinthians 8:8).

But one might say this same thing in regard to the present matter. A natural emission does not commend us for punishment. Physicians of the body, too, he says, might reply to them concerning this, in order that they should be convinced by authorities outside of the Church. For they too say that certain necessary passages have been given to man by the Creator in order to permit excrements to be ejected from our members when these are nourished, including, for instance, the hair that falls from the head and various fluids that are. excreted through its passages (mucus, that is to say, from the nose, spittle from the mouth, tears from the eyes, and the like), while excretions from the belly are the evacuations. So, then just as these things are necessary, so too is that, emission which marks a wet dream an excretion of the spermatic passages. Hence he turns to the Saint and says: Seeing, then, that God created man and wanted his body to have such organizations and passages, what, sin has a man on this account? None, I think. But, he says, we must go further and anticipate the objections of the captious and of the wicked. For they may say: Well, then, is it not a fact that neither is the true use of the spermatic organs any sin, since they too have been given by God for such a purpose and use?

To this we reply: What purpose and use are you referring to? The lawful one which God permitted by His commandment, *"Be fruitful and multiply"* (Genesis 9:1), which even the Apostle applauds by saving: *"Marriage is honorable, and the bed undefiled*" (Hebrews 7 3:9.); or the common one, which is carried out secretly and unlawfully , which is as mach as to say, fornication and adultery? If you mean the former one, it is obvious that, it is good; but if you mean the latter one, it is obvious that it is bad. And let us not be astonished (says the Saint) if one and the same thing is at times good and at times evil, since we see many other things too in the present life that are sometimes good and sometimes bad. For instance, killing a man is not allowed except when it is done in the course of a war against enemies of the faith; them indeed it is both allowable and praiseworthy – and for this reason those who have been victorious in a war receive great honors, and statues are erected to their name proclaiming their victories (concerning these persons see Canon XIII of Basil). Well, this same reckoning attaches also to sexual intercourse.

Accordingly, the Saint here praises those who utilize the conjugal relation of marriage for the purpose of producing children, with the passage of Jeremiah; but, on the other hand, he intimidates the lascivious with the passage wherein the Apostle says that God will judge fornicators and adulterers Hebrewd 13:4). He then points out that God has shown us two roads in the present life: one which is moderate and humble, that of and are in agreement marriage, I mean, and of matrimony, and the other one is one which is angelical and incomparable – that of virginity. Accordingly, whoever chooses marriage has no sin, yet he cannot. receive the gracious gifts of virginity,[26] though he does receive the fruit of thirty (by producing children) in accordance with the parable of the sower. But whoever takes a liking to virginity and monastic life (although this too is difficult of achievement in comparison with the first, or, to speak more explicitly, the first road of marriage, or in the beginning, owing to one's not being accustomed to it, and because the body is in a youthful state and prone to coition) acquires nevertheless gracious gifts and virtuous qualities more admirable than marriage; for he produces the perfect fruit, that of a hundredfold. Then he goes on to say that such unclean questions of such persons have their solution in the answers afforded by the Holy Scriptures. After advising him to support, with recommendations and admonitions the monks whom he is governing, to be derived from both the holy Gospel, the Apostle, and the Psalms of David, and turning the discourse into a prayer, he concludes the Epistle. See also Canon IV of Dionysios and the Footnote thereto.

Second Epistle of the same Saint to Ruffinianus, or Ruffianus

To Rufianus, a very dear fellow minister and son of the Lord, Athanasios in the Lord greeting:

You write to a father things befitting a, beloved sort As soon as you approached, at any rate, by means of your letter, I embraced you, O Ruffiinianus, dearest of all persons to me; and I in turn, as one able to write to a son both in prefaces and middles and finals, refrained, in order that the recommendation and testimony might not be recognized by the letters. So believe thus as to intention: for you are, my epistle in accordance with what has been written, a letter read and understood in the heart (II Corinthians 3:2) So believe thus as to intention Yea, believe. I address you, arid urge you to write. For not, a little, but on the contrary, a great deal of cheer you give me by so doing. But since esthetically and ecclesiastically (for this again befits your reverence) you have asked about those who have withdrawn. as a, matter of necessity, but. who have not been destroyed in bad faith. and have desired me to write what has seemed right concerning them in the Synods and everywhere; learn, my most esteemed Sir, that after the violence had subsided in, the beginning, a Synod was held with Bishops present from the outer parts of the earth, but also with fellow ministers inhabiting Greece. Nevertheless it also included those in Spain and France, and it pleased as well here as everywhere. It decreed that as touching the fallen ones who have taken over the leadership of impiety, they are to be pardoned if they repent, but they are not to be given a fairway to clerical office. As for those. on the other hand, who have not disavowed the religion of piety, but have been dragged away as a. result of necessity and violence, it has seemed best that they he given, a pardon and be allowed also to remain in. the clergy, especially in view of the fact that they have presented a plausible apology.

Accordingly, it has seemed right in this case that some concession should be made. For they have given assurances that they will not change over to the religion of impiety. But in order to prevent any who have become, most impious from corrupting the Church, they have preferred to go along with violence and carry the burden, rather than to let the people go to destruction.

In saying this, they have seemed to me too to be speaking plausibly, owing their offering the excuse that Aaron the brother of Moses went along in the wilderness with the transgression of the people, though he had as an apology the fear lest the people return to Egypt and persist in idolatry. No wonder, for it looked reasonable that if they remained in the wilderness they might desist from impiety, whereas if they entered Egypt they would be subjected to friction, and the impiety rife among them would increase. On this account, therefore, their claim to the clergy became allowable. Those, on the other hand, who have been deceived and have suffered violence have been, granted a pardon. These things I state to your reverence with confidence that your godliness will approve what has seemed best, and will not condemn the truce of those who have thus met together. Deign to read these decisions to the priesthood and people under you, in order that they too, becoming acquainted with the facts, will not blame you for being thus disposed to regard such persons. For it would be unbecoming in me to write, when your reverence is well able to make known our disposition regarding them, and to supply everything that is missing or wanting, thanks to the Lord who has filled you with every power of speech and every item of knowledge. Let the repentant, therefore, anathematize openly the mischief of Eudoxius and Euzois by naming it as such. For they blasphemously represented the Logos of God to be a creature, and became protectors of the Arian[27] heresy. Let them confess the faith confessed by the Fathers in Nicaea, and let them prefer no other Synod over this Synod. Convey the assurance of this to the brotherhood with you that with us in the Lord is addressing you.

Interpretation[28]

The present Epistle of the Saint in which he is replying to Bishop Ruffinianus is not concerned with those persons who have denied Christ and have sacrificed to the idols; for as concerns those persons the Synod in Ancyra speaks, and St. Peter of Alexandria more extensively. But it is speaking about those persons who have joined in communion with the Arian heretics. For the latter, because of the fact that Emperors happened to be in favor of their heresy, were strengthened and forced many Orthodox Christians to join their heresy, who later repented, and returned to the Orthodox Church. And it is concerning these persons that Ruffianianus is inquiring of Athanasios the Great as to how they ought to be treated. In reply in the

present Epistle the Saint points out, in the preface, the ardent affection of fatherly love which he cherishes for him, urging him to write to him continually; while with reference to the question he says: Since you are asking me ecclesiastically about those persons who have communed with the heretics, but who did not persist in their heresy until the end, but repented, I wish you to know that various Synods were held in various regions concerning this question, both in Greece and in Spain and in France (perhaps the expression "was held . . . also with fellow ministers inhabiting Greece" means that through letters of St. Athanasios the decision of the Synod held in Alexandria was made known to the bishops in Greece " which is more apt to be true. That is why Dositheos, on page 181 of his *Dodecabiblus*, says that Athanasios was joined in this opinion by the bishops of Macedonis and of Achaia, as Basil the Great writes), and that which was decided here by us[29] was decided thereto by all of those bishops.

We accordingly assert with regard to all those in Holy Orders who not only, joined in communion with the Arians, and confessed that they held all the tenets held by the latter, but also became with them protectors of the heresy in such a way as to incite others to join the heresy of Arianism too, we ought to accept them when they revert to Orthodoxy and the Orthodox Church, but ought not to leave them in the rank of Holy Orders, and to regard them henceforth as laymen[30] again who joined this heresy not as a matter of free and voluntary choice of mind, but as a result. of force and coercion, it has appeared reasonable that a pardon be granted to them when they return to the Church and that they be permitted to hold clerical offices. That is to say, in other words, just as they had been priests formerly, so they are again to remain priests.

They deserve a pardon not only because they were forced by the heretics to go astray, but also because of the economy that they claim to have effected. For they offer the defense, or apology, that they did not join the heresy in reality, but only in pretense, and that they did this with a view to economy and concession, in order to avoid having themselves completely driven out of the Church, that is to say, and others of the most impious type take their place and be appointed in their stead and corrupt the Orthodox Christians utterly. Hence they deemed it preferable to bear patiently the burden of forced denial and thereby prevent the multitude of the Orthodox from being lost.

In maintaining this assertion they cite also the example of Aaron the brother of Moses wherein he submitted to the unreasonable vehemence of the Israelite people and gave them permission (on account of the delay of Moses) and allowed them the concession of making an image of the calf. He later offered Moses the apology that he committed that breach of law in order to prevent the people from returning to Egypt and be led to perpetrate a still greater impiety. For, of course, if they remained in the wilderness they might be induced to turn away from impiety, but if they returned to Egypt they could by no means be induced to do so, but, on the contrary, would actually exceed the bounds of impiety. They likewise bethought themselves that if they themselves should temporarily join the heresy in appearance, they would remain Christians in Orthodoxy and not be cast upon the rocks of cacodoxy, in that they would not be subject to coercion by anyone, which of course would be their fate if other bishops who were zealous adherents of the heresy should he appointed to the churches. On account of this apology, therefore, and economy, such bishops were allowed to retain their clerical status.

Accordingly, as regards those in Holy Orders who actually entered communion with the Arians, thus much is what the Saint has to say. As torching laymen who were deceived or forced by the Arians to join their heresy, pardon, he says, is to be granted to them when they repent and revert to Orthodoxy, being accepted and "economized." in accordance with the Canons of the Holy Fathers. These things, he says, I have written to your godliness in the conviction that. the views, which have appeared to me to be reasonable, will also appear to you also. Accordingly, it is to be expected that you will not blame this Synod of ours for holding a truce – delay, that is to say, and laboring it vain. This amounts to saying that you will not accuse us of having met idly and vainly, and of failing to come to a canonical and reasonable decision in regard to those who have joined the heretics. After saying these things and exhorting Rufinianus to read his Epistle to all the priests, in order to let them know too, the Saint adds also what any persons reverting from communion with the heretics are obliged to do, which is, that is to say, that they ought to openly anathematize the heresy of Euzoius and of Eudoxius, the protectors of the Arian heresy, and to confess the Creed (or Symbol of the Faith) adopted by the God-bearing Fathers in Nicaea, and not give the preference to any other Synod but this First Ecumenical Synod. Read also Apostolic Canons XLVII, LXI, LXVIII and Canon VII of the 2nd Ecumenical Synod.

From the same Saint's thirty-ninth Festival Epistle, which as the Third here runs as follows:

But inasmuch as we have mentioned heretics as dead persons, and our selves as having salvation in the divine Scriptures, I fear lest, as Paul wrote to the Corinthians (II Corinthians 11:3), some of the honest ones be led astray from simplicity and chastity by the craftiness of men, and thereafter begin relying upon other things, the so-called apocrypha, deceived by the likeness of the titles with the names of the true books, I beg you to be tolerant if what things I am writing about with a view to their necessity and usefulness to the Church are things which you already know and understand thoroughly. Since I am about to state these things, by way of excusing my boldness in doing so I shall make use of the formula of St. Luke the Evangelist, who himself says: "Forasmuch as many men have taken in hand to set forth in due order a declaration on their part (Luke l:l) of the so-called apocrypha and to intermix these with God-inspired Scripture, concerning which we have full confidence, just as those who were eye-witnesses and servants of the Logos in the beginning have handed dowry the facts by tradition to the Fathers, it has seemed good to me too to set forth, at the express request of genuine brethren and after learning the following facts from above, the rules which have been laid down as canons and delivered as teachings and believed to be divine books, in order that anyone, if deceived, nay lay the blame on those who deceived him, or if he has remained clean and pure, he may rejoice again in, finding himself reminded thereof. Now, therefore, be it said that the total number of books in the Old Testament is twenty-two; for, as I have been told, such is precisely the number of letters in the Hebrew alphabet. In order and by name each of them stands as follows. First comes Genesis, then Exodus, then Leviticus, and after this Numbers, and thereupon Deuteronomy. The rest of them are: Joshua of Nun, and Judges, and after this Ruth. And again the next are Kingdoms, four books; of which the first and the second are counted together as one, and the third and the fourth, like wise as one. After these cone Paralipomena (or Chronicles, first and second, likewise counted as one book. The Esdras, first and second, likewise counted as one. After these comes the Book of Psalms, and thereupon Proverbs. Then Ecclesiastes and the Song of Songs. In addition. to these there is the book of Job. This followed by the Prophets, the twelve of which are counted as one book. Then

come Isaiah and Jeremiah, and together with the latter are Baruch, Lamentations, and the Epistle, and with them are also Ezekiel and Daniel. Up to this point those enumerated have been, books of the Old Testament. Those of the New Testament, again, must not be left out of the reckoning. They are: Four Gospels, according to Matthew, according to Mark, according to Luke, according to John,[31] and after these come the Acts of the Apostles and the seven so-called catholic (or general) Epistles of the Apostles, these being as follows: of James, one; of Peter, two; then of John, three; and of Jude, one. In addition to all these there are also fourteen Epistles of St. Paul the Apostle, which are found written in the following order: the first one to the Romans; then to the Corinthians, two; and after these the one to the Galatians and one to the Ephesians, then, one to the Philippians, and one to the Colossians, and two to the Thessalonians; after which comes the Epistle to the Hebrews, and thereupon come two Epistles to Timothy, one to Titus, and lastly one to Philemon[32] and, again, the Revelation of John. These are all sources of salvation, so that anyone thirsting should take pains to fill himself with the sayings and facts recorded therein. In these alone it is that one may find a teaching ground on which to proclaim the good tidings of the Gospel, and to acquire the religion of piety. Let no one superimpose anything thereon, nor delete anything from there. Concerning these the Lord rebuked the Sadducces by saying: "You are deceived, not knowing the Scriptures, nor the power of God" (Matthew 22:29; Mark 2:24, John 5:31).

Nevertheless, for the sake of greater exactness, I add also this, writing as I do the fact as a matter of necessity, that there are also other books than these outside of the list herein given, which, though not canonically sanctioned, are to be found formally prescribed by the Fathers to be read to those who have just joined and are willing to be catechized with respect to the word of piety, namely: the Wisdom of Solomon; the Wisdom of Sirach; and Esther, and Judith, and Tobias; and the so-called Didache (salutary teaching of the Apostles,[33] and the Shepherd.[34] And yet dear readers, both with those canonically sanctioned and these recommended to be read, there is no mention of the Apocrypha; but, on the contrary, the latter are an, invention of heretics (Protestants) who were writing them as they pleased,

assigning and adding to them dates and years, in order that, by offering them as ancient documents, they might have a pretext for deceiving honest persons as a consequence thereof.

Interpretation

The Saint divides the Book into three in this Epistle of his – into *Apocrypha*, into Canonical, and into *Anaginoskomena* (i.e., books to be read). Thus, he calls the Apocrypha deceptive and spurious books that the heretics wrote and asserted to be ancient and to be parts of the divine Bible, whereby they succeeded in leading astray the more simpleminded persons and into believing that they are genuine and good. The canonically sanctioned books, on the other hand, are those of the Old and of the New Covenant, all of which he enumerates by name. As for the books to be read, or *Anaginoskomena* which, though not included among the Canonical Books, are not apocryphal, but, on the contrary, have been appointed by the Fathers to be read to catechumens; and these books too he enumerates one by one. The Saint says that he was compelled to mention these books separately, in order that if perhaps there be anyone who has been misled and has accepted these apocryphal and heretical books he may be corrected and warned to reject them; or, if one has not accepted them, he may rejoice at receiving further information about them. The Saint aptly employs in regard to this matter the principle of the holy Gospel according to St. Luke, both in enumerating the said canonical and to-be-read books and in urging everyone to search them, just as the Lord told the Jews to do, at which point he concludes his epistle. See also Apostolic Canon LXXXV.

FOOTNOTES TO ATHANASIOS THE GREAT

LINKS or Topical_Index

1. ATHANASIOS BAPTIZED HIS FELLOW YOUTHS

Note that not only has Rufinus historically recorded that which Athanasios is said to have done when a young child – that is to say, that he baptized the unbaptized children of his own age among his acquaintances, but even Socrates mentions it (Book I, Chapter 16).

2. Sozomen, Book I, Chapter 17.

3. Cave, Volume I, p. 190.

4. Socrates, Book I, Chapter 15; and Sozomen, Book II, Chapter 12.

5. The same, *ibid.*; and Sozomen, Book II, Chapter 22.

6. Socrates, *ibid*., Chapter 32.

7. Cave, *l.c.*

8. Socrates, *l.c*., Chapter 35.

9. Cave, *l.c.*

10. Nicephoros Callistus, Book IX, Chapter 3.

11. See the Footnote to Canon IV of Antioch.

12. See the Prologue to the Synod held in Sardica, and Socrates, *l.c*., Chapter 22 and Chapter 23.

13. See page 589 of Volume I of the Synodal Records, edition of Binius.**14.** Gregory of Nazianzus in his encomium of Athanasios.

15. Sozomen, Book V, Chapter 12; and Gregory of Nazianzus; and the Footnote to the present Second Epistle.

16. Cave, *l.c.*

17. Sozomen, Chapter 15.

18. The same, in Book VI, Chapter 5.

19. The same, *ibid*., Chapter 12.

20. Cave, *l.c.*

21. Socrates, Book IV, Chapter 2.

22. WHY HE WAS CALLED ATHANASIOS THE GREAT
Justinian (in his letter to the Fifth Synod) calls Athanasios a great Teacher of the Church. St. Basil (in his letter to Athanasios) calls him a sound head conferring health upon all the body. And again he says (in his letter to the brethren in the West) “our most precious Father Athanasios.” Cyril of Alexandria (in his letter to John of Antioch) calls him an accurate Defender (or Ecdicus) of the catholic Church and faith. St. Chrysostom calls him Apostolic. Paul of Emesa (in the homily which he delivered in Alexandria in the presence of Cyril) calls him a Pillar of Orthodoxy. And the Seventh Ecumenical Synod (in its fifth Act) calls him a Pentathlus (i.e., pentathlete) of the Church.

23. In other manuscripts it says “proved to him says.”

24. Or it may be interpreted as follows. These thoughts, which the Devil suggests, are more of an ambush and machination than a mere trial

LINKS or Topical_Index

25. APPARENT CONTRADICTION CONCERNING WET DREAMS

There appears to be a contradiction between Athanasios the Great and Basil the heavenly. For Athanasios declares here that the natural emission, which occurs during sleep, is not a sin, whereas Basil, in his Epitomized Definition No. 309 insists that it is a sinful impurity. Yet both men state the truth and are in agreement with each other.

For Athanasios means that discharge which takes place without any recognizable cause, such as excessive eating or excessive drinking or excessive sleeping and repose, or any preceding pleasurable and passionate desire of any person, which

would be especially apt to prepare the way for such a discharge. I mean any such discharge of the seminal fluid. as does not result from any such cause, but, an the contrary, is a natural excretion, just as are also those other phenomena which the Saint enumerates and does not regard as anything bad. Hence he does not say generally that an emission is not a sin, but says so with the proviso that it is a natural emission, or, at any rate, that one that is spontaneous and only occurs as a sort of excrementitious discharge is not bad, because it is a natural consequence of a natural body, which latter, being a creature of a good Creator, cannot help being good. But St. Basil the Great does not call every emission in general that occurs during sleep an impurity, but that which results from a pleasurable indulgence of the imagination, from a daytime titillation, which is the same as saying that which occurs as a result of passionate love; for such an emission is not a pollution of the body alone, but also of the soul, and much more so of the soul antecedently in that the latter was the first to suffer and bethink itself of the evil, while thence the ailment descended upon the body as a pollution. Note, however, that in spite of the fact that Athanasios the Great does not call the discharge of semen unclean, he did not add that victims thereof might commune, but kept silent on this point: and see Canon IV of Dionysios.

26. THE GRACIOUS GIFT OF VIRGINITY

The gracious gifts and privileges of virginity are heavenly and beyond excellence and bear no comparison with marriage. For divine Chrysostom in his discourses on Virginity says: “Virginity is as far superior to marriage as heaven is away from the earth, and as Angels are from human beings.” St. Augustine in his discourse on virginity says: “Virginal conduct is angelic conduct; and in a perishable body a meditation of eternal imperishability.” St. Jerome (in his Book relating to Jovinian) says: “Virginity is a sacrifice of Christ, having an angelical imitation.” And in his Letter 22 he says: “When the Son of God descended upon the earth, he instituted angelic conduct, in order that the One adored by the Angels in heaven might have Angels on earth.” God-bearing Ignatios, in his letter to the Tarsians: “Christ called (female) virgins priestesses.” St. Ambrose in his commentary on the Psalms calls them (i.e., male virgins) martyrs. St. Cyprian in his discourse concerning virginity calls virginity “a flower and rose of the Church.”

The same St. Athanasios himself in his discourse on virginity says: “Virginity is

an inexhaustible source of wealth, an imperishable crown, a temple of God, a dwelling of the Holy Spirit, a precious pearl, a trophy against Hades and against death.” St. Gregory the Theologian in his Epics says that (male) virgins who are imitating the virginal Holy Trinity, are standing before the Lamb, and will follow Him wherever He may go, according to Chapter 14 of the Book of Revelation. Virginity is united with wisdom. Wherefore these, as two most beautiful women embraced this watchful Theologian in their arms. In fact, virginity is so good that without it marriage would be useless. For St. Paul says that those who have wives ought to have them with as much sobriety and virginity as though they did not have them at all. St. Isidore of Pelusium, too says: “With respect to a man may be like the Angels, but with respect to marriage he differs nowise from the wild beasts, to which animals coition is a necessity.” (Letter No. 1778.) Nevertheless, so invaluable is virginity that it ought to be kept with all one’s might and care. For if a man once lose it, he cannot ever regain it, according to St. Basil the Great, who says: “For repentance forgives sins, but it wails throughout life for the woman who has been defiled, because it is unable to make make her undefiled.”

(Discourse on Virginity)

27. Perhaps, in the original, it says “as of the Arian heresy,” or “they have enrolled (themselves as protectors of the Arian heresy.”

28. Note that this Epistle was read three times during the first Act of the Seventh Ecumenical Synod.

29. This Synod was convoked in Alexandria in the year 362, with the foresight and cooperation of Athanasios the Great. It was attended by Eusebius the bishop of Marcelli, Asterius, Peter the bishop of Arabia, and other bishops from Italy, Arabia, Egypt, and Libya. Few but noteworthy and illustrious men, who lent strength to the dogmas that emerged from the Synod in Nicaea. They adopted in particular the following views:

a) That the Holy Spirit is of the same essence with the Father and the Son;

b) That upon becoming incarnate, the God Logos assumed flesh with a soul and mind (for the Arians asserted that He assumed flesh without a soul, and that the Deity acted in place of a soul. The Apollinarians, on the other hand, held the most nonsensical notions imaginable);

c) that with reference to God one ought to say the words essence and substance, (hypostasis) or one essence and three substances, (hypostasis) for the purpose of eradicating the heresy of Sabellius, lest, with the close relationship of the words, we deem the Holy Trinity to be a single entity bearing three names, instead of which it propounds theologically each of the names – the Father, that is to say, the Son, and the Holy Spirit – in a substance (hypostasis) of its own (Socrates, Book III, Chapter 7; Sozomen, Book V, Chapter 12), the First Nicene Synod having neglected to delve into this question, because of its desire to treat matters "economically;"

d) a fourth accomplishment of this Synod, indeed, was that of uniting the Easterners with the Westerners, who were at extreme odds, and between whom there was a great schism because the Easterners piously ascribing to God one essence and three substances, (hypostases) but not a single substance (hypostasis) or three persons, were charged by the Italians with being Arians (because Arius, though confessing the three substances (hypostasis) in reference to God, held them to be of different natures and of different essences, and were unwilling to admit three persons of one nature). The fact of the matter is that the Italians, owing to the stringent poverty of their language, possessed but one word, which they had to use to denote both the essence and the substance (hypostasis). They did not say three substances (hypostases) in reference to God – or, as we say in English, they did predicate three substances (hypostases) of God – in order to avoid having it appear that, they held or countenance the belief that there are three essences in the Trinity; instead of the three substances (hypostases), they were wont to say "three persons," and instead of the single essence they were wont to say "one substance (hypostasis}". Hence it came about that they were accused by the Easterners of being Sabellians (for Sabellius used to attribute but one substance to God under three names. For this reason this Synod, having called the Easterners and the Westerners together, and having learned from them that the three persons and the three substances (hypostases) differed only with respect to the word and pronunciation, and that they

had one and the same signification and meaning likewise also that both the words essence and substance (hypostasis), though different in point of sound, were being used by them with reference to one and the same meaning and thing; allowed the former party and the latter party to use the different words in question on the

assumption that they are united with respect to signification and quiddity, after it had first anathematized Arius and Sabellius; and thus brought them together and united them. For it is not in names, but in things that the truth consists for us (Concerning this matter St. Gregory the Theologian also expresses his opinion in his eulogy of St. Athanasios the Great, by stating that this union of the Easterners and Westerners was the work of Athanasios, because it was by his foresight and cooperation, as we have said, that this Synod was convoked);

Note from the Editor:

In modern English usage the terms “substance” and “essence” are incorrectly used interchangeably. This improper use of terms causes confusion. The correct meaning of substance in English and hypostasis in Greek is *the underlying principle*. Essence denotes the underlying principle together with its nature. The nature describes the sum total of attributes of any hypostasis. No hypostasis or substance can exist without a nature, nor can there be a nature without a hypostasis or substance. In the Holy Trinity are three hypostases but one nature and one essence. The uncaused hypostasis – the Father, eternally is giving birth to a second hypostasis – the Logos and Son, and is eternally is emitting the third hypostasis – the Holy Spirit. When we pray to one of the Trinity we pray to the hypostasis or person, such as Lord Jesus Christ have mercy upon me, Heavenly King and Comforter, Spirit of Truth, and Our Father who art in the heavens. When we pray, All Holy Trinity have mercy upon us, we pray to the one God in Trinity. Also holy icons depict neither the nature nor essence, but the hypostasis or person.

e) This Synod decided that those reverting from communion with the Arians to the catholic Church should be accepted, provided that they anathematized the heresy of Arias and confessed the Nicene Creed (and furthermore anathematized those saying that the Holy Spirit is divided from the essence of Christ, which is equal to saying the Son);

f) It decreed as concerning those in Holy Orders who had become Arians both the provisions specified in the present Epistle (see respecting this Synod Rufinus the historian in connection with the first Act of the Seventh Ecumenical Synod, and Dositheos on pages 178 and 180 of his *Dodecabiblus*), and respecting this Epistle see the said Dositheos on page 637 of his *Dodecabiblus*. See also the letter of this Synod to the Antiochians, to be found in Volume I of Athanasios.

30. ORDINATIONS PERFORMED BY HERETICS ARE NOT TO BE ACCEPTED

In the first Act of the Seventh Ecumenical Synod Sabbas, the abbot of the Studium Monastery attempted, on the basis of the period of this Epistle, to prove that ordinations performed by heretics ought not to be accepted, and he was answered contrarily by St. Tarasios, who said the following words verbatim: "The Father is not declaring himself in favor of not accepting anyone that returns, but only with. reference to the original and first leaders of the heresy – or, as we say in English, the originators and pioneers of the heresy – and those passionately attached to it, and although in words pretending to the truth yet in mentation harboring maleficent designs . . ." Hence when after these words Tarasios went on to say: "We have been at pain to pay attention to the commandments of the Fathers. Why then should we accept the ordinees of heretics?" the holy Synod declared its attitude by saying, "Yea, lordly Sir, we have paid attention and listened, and we must accept them." See also Apostolic Canon LXVIII. Note, however, that as respects these iconomachs and all other heretics whose ordinations the Church has ever accepted, by way of economy and concession, and not as a matter of exact principle, they, I say, had been correctly baptized in accordance with the formalities prescribed by the Orthodox Church. That is why the Church, having thus accepted their baptism, was in consequence obliged to accept also their ordinations, but the Latins and their tribe, and all others like them, have been incorrectly baptized, and are therefore virtually unbaptized. Hence the Church of Christ cannot accept their baptism, which is the chief and primary Mystery, and much less can she accept their ordinations. It is for this reason that they have to be baptized and to he ordained by Orthodox priests and bishops.

31. PASSAGE IN JOHN'S GOSPEL REGARDING ADULTEROUS WOMAN IS INDEED AUTHENTIC

Many persons, in view of the fact that they find that the divine Fathers when interpreting or commenting upon the holy Gospel according to St. John fail to interpret or even to mention the account recorded in its eighth chapter of the woman caught in the very act of committing adultery, are prone to wonder about this or even to assert that this passage is spurious, therefore, with due diligence having made a searching study of this question, for the sake of the truth and with the object of furnishing reliable information on this point to those who would like to learn it, we have arrived at the following results, which we take pains to note here.

Accordingly, we state that this account is mentioned by the divine Apostles in Book II, Chapter 24 of their Injunctions, and by Eusebius of Pamphilus in his Ecclesiastical History, Book III, Chapter 39, and Book IV, Chapter 14, in which books while telling about Papius of Hierapolis he says the following: “He has made use of testimony derived from the First Epistle of John and from that of Peter likewise. He has also set forth another account concerning a woman guilty of many sins, in the time of the Lord, which is contained in the Gospel according to the Hebrews (this perhaps is the Gospel according to St. Matthew, which was written in Hebrew, but the present translation of which does not include that particular passage”). The account in question is also mentioned by this Athanasios the Great in his summary of the books of the Bible. For he says with reference to the Gospel according to St. John: “Coming again Jesus talks to them (sc. the Jews), and they tried to refute what He said.” This has reference to what was said in regard to the woman accused of adultery. This account is also contained in many Tetraevangelia (all four Gospels assembled together in one volume) written by hand on parchment and preserved in the holy Monasteries of the Mount Athos), and these were written eight hundred years and more ago. It appears, however, that this account was an unwritten tradition that was inserted into the divine Gospel by way of addition thereto. But I mean Apostolic tradition. For John himself says: “And there are many other things that Jesus did and that are not recorded in this book” (John 20:30 and 21:25)

32. But now the last one is the Epistle to the Hebrews.

LINKS or Topical Index
33. He calls the Injunctions of the Apostles the Didache of the Apostles.

34. We have spoken about the book called the Shepherd in connection with Apostolic Canon LXXXV, in the Footnotes thereto. We merely add here that this book was written, according to some persons, by the Apostle Hermas, whom St. Paul greets in his Epistle to the Romans. Further, that divine Jerome asserts that the book of the Shepherd is one that is most beneficial and most necessary (taken from Volume I, page 172, of the Ecclesiastical History by Meletios, the Archbishop of Athens).

CONCERNING ST. BASIL THE GREAT
PROLOGUE

LINKS or Topical_Index

Our Father among Saints Basil, who was born in Caesarea, situated in a part of Cappadocia lying along the Black Sea (or Pontus), and formerly called in ancient times Mazaka, in the year 329[1]. In the year 364 he was promoted by Eusebius the Bishop of Caesarea to the rank of Priest.[2] And shortly thereafter, giving way to the envy of Eusebius, he departed for the, Black Sea, taking with him also divine Gregory Nazianzus,[3] who was like-minded with him. Having become superintendent of the monasteries situated in that region, and having set forth Definitions and Canons to govern the monks there, he adopted the wilderness of the desert, because he was burning with a yearning for more perfect quietude. But in the year 365,[4] having learned that the heresy which had arisen during the reign of Valens the Arian was about to find its way into Cappadocia, he forthwith returned and gave himself to his mother Church, and made friends again with Eusebius, and most valiantly lent his help to Orthodoxy.[5] After the death of Eusebius in the year 370,[6] having become Bishop of Caesarea, he bravely fought to overcome the heresies of that period of time. Presenting himself to Modestus the eparch (or governor of the province), who tried in every kind of way to shake him from his stand on piety, he shouted to him the following memorable words with a manly mind: "I will come back to you tomorrow the same as ever: do not change your point of view, however, but make use of threats."[7] But finally, after shepherding his own flock for eight years[8] he departed for the Lord. Besides his other written works, which were published in the year 1730 in Paris, the highly renowned Saint has also left us these canonical epistles, which are necessary for the good order and constitution of the Church and which are confirmed indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod, but by Canon II of the 6th Ecumenical Synod definitely (that Synod, in fact, borrowed many Canons of St. Basil and made them its own); and by virtue of this confirmation they acquire in a way an ecumenical force. They are to be found in the second volume of the Pandectae, and in the first volume, page 335 of the Synodal Records.[9]



ST. BASIL THE GREAT

OUR FATHER AMONG SAINTS BASIL THE GREAT THE CANONICAL EPISTLES, OR MORE EXPRESSLY, THE NINETY-TWO CANONS,

His First Canonical Epistle to Amphilochios
Divided into Sixteen Canons

PREAMBLE

"Even a simpleton, when he asks after wisdom, shall be accounted wise. But the question of one who is (apparently) wise makes even a simpleton wise" (Provrtbs 17:28), which by the grace of God is what happens to us whenever we receive the letters of your labor-loving and industrious soul. For the questions they ask make us better acquainted with ourselves and as it were more conscious of ourselves and we are taught many facts that we did not know about; and the pains we take in replying to them becomes a teacher to us. This is still more remarkable in view of the fact that never after receiving your questions and taking care of them have we been compelled to resort exactly to consulting either what we have been told by the Priests nor to recollecting kindred things that we have learned when consulted by them."

Interpretation

The preamble to this epistle is brimming with great humility. For St. Basil the Great commences with the citation of a passage of the Proverb-writer, which says that even a simpleton shall be deemed a wise man if he asks wise questions; and adds, conversely, that a wise man's question makes a, simpleton wise. In connection with this citation of Scripture the Saint is alluding to St. Amphilochios as a wise man asking questions while deeming himself a simpleton and one in quest of wisdom. He then points out the way in which he acquires wisdom. For, before being asked something, he says, without having taken care to ask the questions, he became more careful after paying attention to them, recollecting all that he had been told by more aged men, and himself considering everything to be found in those old works that was consistent and consequent.

LINKS or Topical_Index

CANON I

So far as concerns the question of the Cathari, though it had been said previously you did well to mention the subject, since it is necessary to follow the custom obtaining in each particular country because of their treating baptism differently. After having at that time threshed out the matter concerning these men, it seems to me that there is nothing further to say in regard to the Pepuzeni. According I was in wonder to find that the matter had been appealed to great Dionysios in spite of his being canonical. For the older authorities had judged that baptism acceptable which disregarded no point of the faith. Hence they have called some of them heresies, and others schisms, and others again parasynagogues. Heresies is the name applied to those who have broken entirely and have become alienated from the faith itself. Schisms is the name applied to those who on account of ecclesiastical causes and remediable questions have developed a quarrel amongst themselves. Parasynagogues is the name applied to gatherings held by insubordinate priests or bishops, and those held by uneducated laities. As, for instance, when, one has been arraigned for a misdemeanor held aloof from liturgy and refused to submit to the Canons, but laid claim to the presidency and liturgy for himself and some other persons departed with him, leaving the catholic Church – that is a parasynagogue. Heresies, on the other hand, are such as those of the Manichees and Valentinians and Marcionists, and that of these Pepuzeni themselves; for the question itself is one involving a difference of faith in God. It therefore seemed best to those who dealt with the subject in the beginning to rule that the attitude of heretics should be set aside entirely; but as for those who have merely split apart as a schism, they were to be considered as still belonging to the church; as for those, on the other hand, who were in parasynagogues, if they have been improved by considerable repentance and are willing to return, they are to be admitted again into the Church, so that often even those who departed in orders with the insubordinates, provided that they manifest regret, may be admitted again to the same rank. As touching the Pepuzeni, therefore, it is obvious that they are heretics; for they have blasphemed against the holy Spirit, having illicitly and impudently blazoned Montanus and Priscilla with the appellation of the Paraclete (or Comforter).

They deserve to be condemned, therefore, whether it be that they are inclined to deify themselves or others as human beings, or that they have roundly insulted the Holy Spirit by comparing It to human beings; accordingly they are thus liable to everlasting condemnation, because of the fact that blasphemy against the Holy Spirit is without forgiveness (Matthew 7 2:31). What reason, then, is there for approving their baptism, when they are baptizing in (the name of) the Father, the Son, and Montanus and Priscilla? For persons have not been baptized who have been baptized in names that have not been handed down to us by the traditional given to us; so that if this fact has escaped the notice of great Dionysios, it is nevertheless incumbent upon us to guard against imitating the mistake. For the absurdity is self-evident and perspicuous to all who have any share at all of ability to reason even in a small way. As for the Cathari, they too are to be classed as schismatics. Nevertheless, it seemed best to the ancient authorities those, I mean, who, form the party of Cyprian anal our own Firmilian – to class them all under one head, including Cathari and Encratites and Aquarians and Apotactites; because the beginning, true enough, of the separation resulted through a schism, but those who seceded from the Church had not the grace of the Holy Spirit upon them; for the impartation thereof ceased with the interruption of the service. For although the ones who were the first to depart had been ordained by the Fathers and with the imposition of their hands they had obtained the gracious gift of the Spirit, yet after breaking away they became laymen, and had no authority either to baptize or to ordain anyone, nor could they impart the grace of the Spirit to others, after they themselves had forfeited it. Wherefore they bade that those baptized by them should be regarded as baptized by laymen, and that when they came to join the Church they should have to be re-cleansed by the true baptism as prescribed by the Church. Inasmuch, however, as it has seemed best to some in the regions of Asia, out of economy to many, to accept their baptism, let it be accepted. As for the case of the Encratites, however, it is necessary for us to look upon it as a crime, since as though to make themselves unacceptable to the Church they have attempted to anticipate the situation by advocating a baptism of their own; hence they themselves have run counter to their own custom I deem, therefore, that since there is nothing definitely prescribed as regards them, it was fitting that we should set their baptism aside, and if any of them appears to have left them, he shall be baptized upon joining the Church.

If, however, this is to become an obstacle in the general economy (of the Church), we must again adopt the custom and follow the Fathers who economically regulated the affairs of our Church. For I am inclined to suspect that we may by the severity of the proposition[10] actually prevent men from being saved because of their being too indolent in regard to baptism. But if they keep our baptism, let this not deter us. For we are not obliged to return thanks to them, but to serve the Canons with exactitude. But let it be formally stated with every reason that those who join on top of their baptism must at all events be anointed by the faithful, that is to say, and thus be admitted to the Mysteries. I am aware that we have admitted to the chief seat of bishops the brethren in the party of Zonius[11] and Satorinus who used to belong to that class. So that we are no longer able to distinguish those who were attached to that order from the Church, as much as to say that as a result of the acceptance of the bishops we have ipso facto made it a canonical obligation to allow them communion.

LINKS or Topical_Index

Interpretation

After setting out a preamble, the Saint commences replying to those questions that Amphilochios was asking him. Being thus impelled to speak about the baptism of the Cathari or Novatians, and that of the heretics known as Pepuzeni (concerning whom see the Footnote to Canon VII of the 2nd Ecumenical Synod), or Montanists, he enlarges upon the subject and treats it more generally; accordingly,
LINKS or Topical_Index
he mentions that division of the ancient authorities, wherein some persons were called heretics, other schismatics, and others parasynagogists. Parasynagogists were those insubordinate priests and bishops who because of their having fallen into errors were deposed canonically from the Holy Orders, but who refused to abide by the Canons and to accept them as authoritative, but tried their own cases and declared themselves innocent of any wrong-doing and proceeded to perform the rites of the episcopate and of Holy Orders in general on their own authority, i.e., by themselves; and others went along with them, renegading from the catholic Church. Schismatics were those who were at variance with the catholic Church, not on the subject of dogmas of the faith, but on account of certain ecclesiastical easily adjustable questions.

Heretics were those, on the other hand, whose difference or quarrel was directly and immediately one concerning the faith in God, or, more explicitly speaking, those who had separated and had become utterly removed[12] from the Orthodox Christians with respect to faith and dogmas. So then parasynagogists might unite again with the Church with the sole proviso of considerable repentance and conversion; and priests and clerics returning from their number might be allowed to retain the same order and degree and rank that they possessed formerly.[13] Heretics, on the other hand, under which term are embraced Manichees, Valentinians, and Marcionists (concerning whom see the Footnotes to Canon XCV of the 6th Ecumenical Synod), as well as these Pepuzeni who are under consideration here, and all others who return to Orthodoxy, they are to be baptized like Grecians, since the Fathers of old judged only that baptism to be admissible which does not depart at all from the faith, whereas the baptism performed by heretics they judged to be absolutely inadmissible, on the ground that it is contrary to the principles of the right belief and consequently is to be utterly rejected. For this reason the Pepuzeni too are evidently heretics and hence must be baptized upon their conversion or return to the true faith, because they baptize, not in the names traditionally handed down and taught by authority, or, more expressly speaking, not in the (name of) Father, Son, and Holy Spirit, but in (the name of) Father, Son, and Montanus and Priscilla, and hence become guilty of blaspheming against the Holy Spirit (which blasphemy is unpardonable) by blazoning the name of the Paraclete Himself upon mortal men and deifying human beings. Hence when they return, they must be baptized. If it be objected that Dionysios (of Alexandria) asserts that they need not be baptized, the answer is that he nevertheless made a mistake of judgment, and we ought not to follow him in this regard. As touching schismatics there have been two opinions to stand up in the past. For St. Cyprian and his party in two Synods held in Africa (see his Canon), as well as the Synod held in Iconium by St. Firmilian (whom St. Basil calls his own on the ground that he served as Bishop of Caesarea), with a view to observing the dictates of strictness, commanded that these Cathari, who are under consideration in this connection, the Encratites, and the Apotactites (see Footnote to Canon XCV of the 6th Ecumenical Synod), and the Aquarians (see Footnote to Canon XXXII of the 6th Ecumenical Synod), and in general all schismatics, upon joining the catholic Church, have to be baptized, since although the first of the schismatics had indeed the gracious gift

from the Church of ordaining and baptizing, once they split away from the whole body of the Church[14] they lost it and can no longer baptize others or ordain anyone, and in general are unable to impart the grace of which they were deprived as a result of their schism. Hence any persons that are baptized by them are considered to have been baptized by laymen; wherefore they have to be baptized correctly.

But some bishops in parts of Asia accepted their baptism, for the sake of economy and concession (or condescension), and not as a matter of strictness and rigorousness, on the theory that schismatics are still members of the Church. Hence in accordance with their opinion let them be accepted. But as touching the schismatics called Encratites, they especially must be baptized upon returning to the Church, in accordance with the strict letter of the Canons. Both because they themselves invented a baptism of their own, by counterfeiting the tradition in reference to baptism,[15] and because no separate and explicit decision has been made that they ought to be accepted and admitted (without a baptism). We ought to baptize them when they join our Church, regardless of the fact that they themselves do not rebaptize those who join them from our Orthodox members. When they return to the true Faith, this fact ought not to deter us from baptizing them. If, however, it be found that by insisting upon baptizing them when they return we are creating an obstacle to the common concession and economy which the Fathers provided for all schismatics, let us too follow it, lest on account of the stern requirement of this injunction we cause them to neglect to be baptized because perhaps they may be ashamed on the ground that they are being required to get baptized in altogether the same way as are infidels, and consequently we may be preventing their salvation. To be brief, then, it may be said that all persons that have been baptized with their baptism must, upon returning to Orthodoxy, be anointed at all events by the faithful with the Holy Myrrh (usually called "chrism" and then be allowed to participate in communion. And since we have accepted also the ordination performed and the bishops thus ordained by the Encratites, with this acceptance we have actually thereby made what amounts to a Canon, and have shown that they are not separated from the Catholic Church. See also the Interpretation of Apostolic Canon XLVI, Canon VIII of the 1st Ecumenical Synod, and of Canon VII of the 2nd Ecumenical Synod [16]

CANON II

A woman that aborts deliberately is liable to trial as a murderess. This is not a precise assertion of some figurative and inexpressible conception that passes current among us. For here there is involved the question of providing justice for the infant to be born, but also for the woman who has plotted against her own self. For in most cases the women die in the course of such operations. But besides this there is to noted the fact that the destruction o f the embryo constitutes another murder, at least in the opinion of those who dare to do these things. It behooves us, however, not to extend their confession to the extreme limit o f death, but to admit them at the end of the moderate period (!f ten years, without specifying a definite time, but adjusting the cure to the manner of repentance.

Apostolic Canon LXVI; Canon XXI of Ancyra;
Canon XCI of the 6th Ecumenical Synod ;
Canon LXXX of Basil; and Canon XII of the 1st Ecumenical Synod.)

Interpretation

The present Canon decrees that any woman who deliberately puts to death the child wherewith she is pregnant, by means of herbs or poisonous drugs, or by lifting weights too heavy for her, or in any other ways, is a murderess. With us there is no difference as there used to be with the Jews. If, say, the child which the woman expels dead is still unformed, like a piece of meat, or is formed as a fetus having the features and members of a human being all entire,[17] since in this manner of not only does the embryo in the womb die, but most times also the woman pregnant with it also dies along with the embryo, so that those who do this are sentenced as murderers for the two murders, whether they be men or women. They are not sentenced, however, to abstain from the Mysteries throughout life, but for humaneness to only ten years, in accordance with the sentence, that is to say, which is imposed upon those who have killed anybody involuntarily (in accordance with Canon LVII of the said Basil); nevertheless, the repentance of such persons such persons ought not to be restricted to a number of years, but ought to depend upon the manner of their repentance, so that if they repent more fervidly, the ten-year sentence may be reduced by the confessor, while if they are more negligent, it may be increased proportionately. See also Apostolic Canon LXVI, Canon XLI of the 6th Ecumenical Synod, and Canon XII of the 1st Ecumenical Synod.

LINKS or Topical_Index

CANON III

A Deacon who commits fornication after coming into the diaconate, shall be ousted from the diaconate, to be sure, but yet after being expelled into the status of laymen, he shall not be excluded from the right of communion. For it is an ancient Canon that those who have forfeited their rank shall be subject to only this form of punishment, on the principle, as I think, on following the original dictate of that law which says: "You shall not take vengeance a second time for the same offense" (Nahum 1:9). (Note of Translator.--This passage is quoted as it appears in the Septuagint, and is translated in conformity therewith; in the A. V. and R. V. it is worded differently and conveys no such meaning.) Also for another reason, that those who are in the lay order and expelled from the status of the faithful, may be taken back into the status from which they fell and which they forfeited, whereas a Deacon sustains once for all a permanent sentence to deposition. On the ground, therefore, that the diaconate cannot be given back to him, they took their stand upon this punishment alone. So much for the matter of forms. On the whole, however, a truer remedy is repudiation of sin. So that one who has disregarded grace for the sake of pleasure of the flesh may afford a perfect proof of his being cured by showing contrition of the heart and by refraining from being submissive to any enslavement by observance of continence with respect to pleasures of the flesh by which he was destroyed. It is necessary for us, therefore, to know both, namely, what strictness strictness demands and what custom requires, but to follow the form traditionally taught us in regard to those who do not deserve extreme treatment.

LINKS or Topical_Index

Interpretation

If perchance a deacon should commit fornication after his ordination, he is to be deposed from the diaconate, according to this Canon, and to be placed on the same footing as laymen; he is not, however, to be denied the right to communion,[18] or, in other words, the right to stand together with he faithful and to participate in prayer, which is the same as saying that he is not to be excommunicated from the temple of the Church, like the catechumens (but not that he may participate in communion in the sense of partaking of the Eucharist), since Canon LXXXV of the Apostles (which you may read for yourself) metes out to these persons only the punishment involved in deposition, but not that involved in excommunication from the Church.

For one thing, because it followed that passage which says: You shall not punish anyone twice for one and the same sin. And for another thing, because (as St. Basil asserts of his own accord and on his own part) when laymen sin, though they are indeed excluded from the status of being entitled to stand together with the faithful in church, yet after finishing the years fixed for their penitence, they may recover their former status; whereas a deacon (and in general anyone in Holy Orders) after once being deposed and losing his diaconate cannot get it back again (see the second Footnote to Apostolic Canon XXVIII). So he goes on to say that inasmuch as the diaconate cannot be given back to him a second time, therefore the old Canons, or those called Apostolic Canons, confined the punishment to deposition alone, by commanding, that is to say, that he be deposed but not excommunicated Accordingly, this is the penalty which the Canons prescribe for deacons that have committed fornication, that is, deposition only. A general and complete and exact remedy for them, however, is for them to abstain from sinning and to keep away from pleasures of the flesh, by which they have been woefully enslaved and have lost the grace of Holy Orders, by means of contrition, by means of continence, and by refraining from every other act leading to enslavement and the suffering of woes.

As for the remainder of this Canon, pertaining to custom and strictness,[19]see the Footnote to Canon XII of the 1st Ecumenical Synod, and especially the Footnote to Canon CII of the 2nd Ecumenical Synod. For it is cited verbatim by that Canon and is there interpreted by us.

LINKS **or** **Topical_Index**

CANON IV

As regards trigamy and polygamy we have decreed the same Canon as in the case of digamy (i.e., second marriage), analogously. For it is a year in the case of digamy, but two years. for the others. As for those who are guilty of trigamy (i.e., a third marriage), they are excommunicated for the space of three years and often four years. For such a marriage is no longer to be called a marriage, but polygamy, or rather mitigated fornication. Wherefore the Lord told the Samaritaness who had had five husbands in succession, "and he whom you now have is not your husband" (John 4:18), as being no longer themselves worthy when they have exceeded the measure of digamy to be called by the appellation of husband or wife. We have taken to the custom of condemning trigamists to five years' excommunication not on the ground of any Canon but only on the ground of usage

followed by those who have preceded us. But it is necessary for us not to exclude them entirely from the Church, but instead to entitle them to listening in some two years or three, and thereafter to permit them to be co-standers, though obliged to abstain from communion with that which is good (i.e., the Eucharist), and then after exhibiting some fruit of repentance, let them be restored to the status of persons entitled to communion.

Interpretation

The present Canon decrees in reference to trigamy by asserting that the ancient Fathers did not call it a marriage, but polygamy (and perhaps he means here the Fathers in Neocaesarea, who in their Canon III call a third marriage too many weddings), or rather to say fornication not extended indiscriminately to every woman, but confined to one woman. Hence women who have contracted a third marriage do not deserve to be called wives by their trigamous husbands any more than do trigamist husbands deserve to be called their husbands by the trigamous wives. For the Lord told the Samaritaness who had had five husbands that even the husband she had now was not her legal husband, and consequently did not deserve to be called her husband. Some authorities, therefore, canonize these trigamists and polygamists analogously with digamists; or, at all events, since some authorities sentence digamists to one year, and others to two years, therefore they canonize trigamists analogously, i.e., in proportion to the years to which digamists are sentenced, to three and four years. Nevertheless, in conformity with the custom of earlier men, and not as a result of any previous Canon, they are sentenced to five years. Yet they ought not to be expelled from the Church entirely like the weepers outside the portals, but, on the contrary, after two or three years (of penitence) they ought to be permitted to listen to the Scriptures, and thereafter to stand together with the faithful without partaking of communion, and then, after showing fruit of repentance they ought to be permitted to commune. See also the Interpretation of Canon III and of Canon VII of Neocaesarea, and the plan of a temple at the end of this book.

CANON V

Those of the heretics who repent when about to pass out must be admitted. They are to be admitted, that is to say, not indiscriminately, but by testing whether they have exhibited any proof of their having

actually decided to repent and whether they have borne any fruit in witness of their anxiety to be saved.

Interpretation

Since some persons are at a loss to decide whether they ought to accept heretics repenting at the end of their life, the Saint replies in the present Canon that they ought to be accepted, but not in general and casually, but only when we test them and find out whether they have come to repentance and have abandoned their heretical tenets and are exhibiting fruits of repentance. See Canon VII of the 2nd Ecumenical Synod, and Canon XII of Neocaesarea.

LINKS or Topical Index

CANON VI

As regards fornication of Canonicals, they are not to be accounted marriages, but ought by every means available to be compelled to discontinue their intercourse. For this is also advantageous to the Church for safety, and affords heretics no occasion to complain against us on the ground that we are attracting to ourselves on account of our permitting them to sin.

Interpretation

The present Canon decrees that if perhaps any Canonicals, or, more plainly speaking, persons in Holy Orders and clerics and monks and nuns that are virgins should commit fornication with any man or woman, as the case may be, they are not to be pardoned by the bishop and allowed to marry and live together like other married couples, but, on the contrary, they are to be separated and their unlawful marriage is to be prevented in every possible way, even though they succeed in attaining to marriage.[20] Because this, for them to be separated is a great advantage to the Church, in order to prevent anyone else from doing the same thing or anything similar with the consequence of entailing upon the Holy Orders and the monastic profession scorn of their value, and in order to prevent heretics from finding a pretext for blaming us on the allegation that the reason why we let those in Holy Orders and monks remain together while living in sin, and do not sunder their illegal marriages, is that we are bent upon attracting the heretics to our faith by means of the permission we give them to sin. See also the Interpretation of Apostolic Canon XXVI, and of Canon XVI of the 4th Ecumenical Synod, and the Footnote to Canon VI of the 6th Ecumenical Synod.

LINKS or Topical Index.t

CANON VII

Sodomists and bestialists and murderers and sorcerers and adulterers and idolaters deserve the same condemnation, so that whatever rule you have as regarding the others observe it also in regard to these persons. But as for those who have been for thirty years repentant for an act of impurity that they committed unwittingly, there is no ground for our doubting that we ought to admit them. Both the fact of their ignorance renders them worthy of pardon, and so do also the voluntary character of their confession, and the fact that they have been exhibiting good intentions for such a long time; for they have surrendered themselves to Satan, for nearly a whole human generation, in order to be educated not to indulge in shameful acts. So bid them to be admitted without fail, especially if they have shed tears that move you to compassion, and are exhibiting a life that deserves sympathy.

Interpretation

The present Canon condemns to the same chastisement and sentence both those who are guilty of the crime of sodomy and those who are guilty of the crime of bestiality (concerning whom see Canon XVI of Ancyra), and murderers (see Apostolic Canon LXVI), and sorcerers (see Canon LXI of the 6th Ecumenical Synod), and adulterers (see Apostolic Canon. XLVIII, and Canon LXXXVII of the 6th Ecumenical Synod), and idolaters, by which terms are meant, according to Balsamon and Zonaras, magicians, because of their invoking the demons, or, according to others, those who have on some occasion or under some circumstance denied Christ and have sacrificed to idols (and see Canon XI of the 1st Ecumenical Synod). All these persons are condemned to the same chastisement, not according to the years of sentence, because some of them are sentenced to more years and others to fewer, as is to be seen in their particular places and Canons; but in respect that all of them are subjected to sentences of many years, according to Zonaras, and in respect that all of them used to be assigned to the four stations of repentance, according to Balsamon. All those, on the other hand, who have been repentant for thirty years on account of the carnal impurity they committed unwittingly (possibly by indulging in sexual intercourse with some female relative without being aware that she was a relative, or something else of the kind), they

ought undoubtedly to be admitted to the communion of the Mysteries, because of the tears and the life deserving of mercy, which they are exhibiting, and on account of the many years' sentence they have had to serve out. Because they have given themselves up to Satan for nearly a whole human generation, after being separated from communion with the faithful, like that Corinthian who gave himself up to Satan, in order that they too, like him, might learn not to do such impure acts.

Concord

The same St. Basil in his Canon LXII canonizes sodomists to fifteen years, as well as adulterers. St. Gregory of Nyssa in his Canon IV canonizes them to eighteen, remarking that this is alien and that it is contrary to nature. The Faster in his Canon XVIII excludes the sodomist from communion for three years, with the additional penalties of fasting, xerophagy, and penalties. In his Canon XIX he says that if a child has been violated by someone he cannot become a priest, unless he received the semen only between the thighs. But God commands in Leviticus that sodomists be put to death: "And if any man sleep with a male person in lieu of a woman, both of them have committed an abomination; they shall surely be put to death; they are guilty" (Leviticus 20:13).[21]

LINKS or Topical_Index

CANON VIII

Any man who uses an axe against his own spouse in a fit of anger is a murderer. It is well that you reminded me, and it is worthy of your good sense, to speak about these things at greater breadth. For there are many differences among voluntary and involuntary acts. It is an entirely involuntary act and one that is remote from the mind of the one commencing it, when one hurls a. stone at a dog or tree, but happens to hit a human being.

For the impulse was for the wild beast to defend itself or to shake dozen the fruit, though it automatically suffered the blow when it chanced to be going by; so that such an occurrence is something involuntary. It is something involuntary, it must be conceded, also if anyone wishing to bring a person to his senses should strike him with a strap or rod lightly enough, but the person who was struck should die. For the intention here is to be seen in the fact that the one who did the deed wished to improve the sinner, not to take his life.

Among involuntary acts is likewise that one in which while defending oneself in a fight, one delivers a blow unsparingly to vital parts with a, stick or with his fist, so as to deal him a telling blow without killing him altogether; but this approaches being in the nature of a voluntary act. For a man who uses such an instrument in self-defense, or who inflicts a blow without spare, is plainly guilty of failing to spare the person, owing to being under the sway of passion. Likewise when one has used, a heavy club or a stone too big for a man to handle, it is to be classed among involuntary acts, because he wanted to do one thing, but happened to do another; for he was led by anger to deliver such a blow as to slay the one hit, notwithstanding that it was his endeavor to crush the person with the instrument perhaps, but not to kill him outright. Anyone, however, that wields a sword or any other such instrument, has no excuse whatever, and especially when he has hurled an axe at anybody. Nor is this astonishing when one considers that it is plain that he did not strike a blow with his hand, so as to have the measure of the blow on his person, but hurled it, so that the weight of the iron and the sharp edge, and the momentum it acquired by traveling a long distance all caused the blow to be necessarily destructive. An entirely involuntary act again, and one that admits of no doubt at all, is one such as that of robbers, and that of military assaults. For these men slay others for the sake of money, though they escape detection. Those engaged in wars are bent on slaying and murderous deeds; they can neither be scared nor be sobered, but, on the contrary, are openly bent on killing the adversaries as a matter of choice.

And if perchance for some other reason one mixes in a strange drug but it kills, we class this as a voluntary act, such as women often do when under the influence of a desire to try to gain the affection of someone by means of love charms and potions, and by giving them drugs that darken their intellects. Such women, therefore, who kill someone in any such manner though actually having desired to do something else than what they did, are nevertheless classed with willful murderers, on account of the strange and forbidden nature of their contrivance. The same may be said of woman who bring about a miscarriage by giving drugs for this purpose, and the women who take abortifacient poisons are murderesses.

Interpretation

When asked about voluntary and involuntary murders, the Saint replies in the present Canon by distinguishing which ones are willful and voluntary murders, and which are involuntary murders committed without the concurrence of the will of the person committing them, and which ones are akin to voluntary murder. Accordingly he says that involuntary murders are such as result when anyone throws a stone at a wild beast or at a tree, and hits a human being who happens to be passing by, and kills him; and if in the desire to sober someone, a man hits him lightly with a strap or a rod that is small, and the man hit happens to die. Voluntary and willful murders, on the other hand, are those in which someone with an axe, whether holding it in his hand, that is to say, or throwing it with his hand, strikes his wife with it, or some other person, in the heat of anger, and she dies; if anyone uses a, sword or a, rifle, or any other such weapon, with the object of hitting anyone else. Bandits and men who engage in wars for the purpose of grabbing money are voluntarily committing murder. Both women and men why concoct certain poisonous mixtures and administer them to or furnish them to others with the object of attracting them and enticing them into their carnal love, while they who drink them are befuddled in mind and die. Likewise do those women commit murder voluntarily who give or take poisonous herbs in order to kill the infants in their womb (concerning which see in particular Canon XCI of the 6th Ecumenical Synod). Murders which though involuntary border on willful murder are such as result when anyone is engaged in a fight with some other person and hits him in a vital spot a death-dealing blow pitilessly with a stick or with his bare hand, and the person dies as a result of the blow; likewise when anyone uses a heavy club or a big stone that exceeds a man's power with the object of hitting someone, and it happens that the man hit dies. See also Apostolic Canon LXVI.

CANON IX

The decision of the Lord with respect to the order of the sense applies equally to men and women so far as concerns the prohibition of divorce "except on ground of fornication" (Matthew 5:32 and 19:7), Custom, however, will not have it thus, but in regard to women it insists upon exactitude and stringency, seeing that the Apostle says that "he who cleaves to a harlot is one body with her" (I Corinthians 6:16), and that Jeremiah says that "If a woman goes with another man, she shall not return to her husband, but shall surely be

defiled" (Jeremias 3:1); and again: "Whoever keeps an adulteress is foolish and impious" (Proverbs 18:22, according to the Septuagint version, but not in the A.V. or R.V.). Custom, on the other hand, commands that men who are guilty of adultery or of acts of fornication must be kept by their wives; so that as regards a woman who is cohabiting with a man who has been left can be accounted an adulteress. For the fault here lies in the woman who divorced her husband, according to whatever reason she had for undoing the marriage. For whether it be that when beaten she could not bear the blows, but ought rather to have exercised patience, or to obtain a divorce from the man with whom she at the time was cohabiting, or whether it be that she could not afford to lose the money, neither is this any excuse worthy considering. But if it were on account of his living in a state of fornication, we have no such observance in ecclesiastical usage, but neither is the wife of a faithless husband commanded to separate from him, but, on the contrary, she has to stay with him owing to the fact that the issue of the, matter is unknown. "For what do you know, O wife, whether you shall save your husband?" (I Corinthians 7:16). So that a woman who deserts her husband becomes an adulteress in case she comes to another man. The man, on the other hand, whom she has left is pardonable, and a woman who cohabits with him is not to be condemned. If, however, a man deserts his wife and comes to another woman, he too becomes an adulterer because he is making her be an adulteress; and the woman cohabiting with him is an adulteress, because she has taken another woman's husband for herself.

(Apostolic Canon XLVIII;
Canon LXXXVII of the 6th Ecumenical Synod;
Canon XX of Ancyra; Canon CXIII of Carthage.)
Canon XXI of Basil; Canon XIV of Timothy.)

Interpretation

The Lord's decision would have it that a husband and a wife are equally under obligation not to separate from each other except on account of the occurrence of fornication or of adultery, either on the part of the one or on the part of the other. Custom, however, dictates that husbands may divorce their wives if the latter commit fornication or adultery with another man,[22] in accordance with the Apostolic passage and that of Jeremias and that of Proverb-writer, whereas wives

are not allowed to divorce their husbands even though the latter are fornicating and committing adultery with other women; so that according to this custom, if a woman gets married to a man whose wife has divorced on grounds of fornication or of adultery, I wonder whether she can be an adulteress, since the sin of separation is not imputed to the husband, but to the wife who has left him, because she has no right to leave her husband; but, on the contrary, even though he beat her or whip her, she must patiently endure it and not separate from him; no matter even though he should spend her dowry, and no matter whether he be committing fornication with other women, she has to put up with it with fortitude.

What am I talking about? Why, even though her husband be faithless,[23] she must not divorce him, according to what St. Paul says, but must continue dwelling with him, on the theory that perhaps by setting him an example she may succeed in imbuing him with godly knowledge. So that in fine a woman who has left her husband is an adulteress if she take another man. But if the man who has been left takes himself another woman, he is to be pardoned; and the woman who takes him as his second wife is not to be condemned as an adulteress. If, however, a man leaves his wife, without the ground of fornication, and takes another, he is an adulterer, because he compelled his wife to become an adulteress or to commit adultery by taking another man while her former husband is still alive. But also his second wife is an adulteress because she took a strange man who was the husband of his wife while she was still alive. See also the Footnote to Apostolic Canon XLVIII, and Canon LXXXVII of the 6th Ecumenical Synod, which incorporated a part of this Canon verbatim.

CANON

As regards those who take an oath and swear not to deign to accept ordination but repudiate their oath, let them not be compelled to commit perjury. For although there seems to a certain Canon which does allow such things yet we have learned by experience that men who act contrary to their oaths do not prosper.[24] Moreover, it behooves us to take into consideration also the species of oath, and the words of it, and the disposition with which they have taken it, and the minute additions to the words, as if there be no comfort available, from anywhere, such persons must be allowed a free rein. As for the affair touching Severus, however, or, more precisely speaking, the Priest whom he has ordained, some such comfort

seems to be provided by the laws (if it seems thus to you too). Bid the Massadi to submit that field which is subject to hire and to which man was proclaimed the heir. For then, neither will he disregard his oath by failing to depart from the region; and Longinus taking Kyriakus along with him will not desolate the Church, nor will he even condemn his own soul by delaying matters; and we shall be persuaded not to do anything contrary to the Canons, while treating Kyriakus as one who has sworn to remain with the Mindani.,[25] but has accepted transposition. For a return shall amount to keeping the oath, but to subject him to economy shall not be accounted to him as perjury, because of his not abiding by his oath, nor leaving the Mindana for even a short time, but staying with them henceforth. As for Severus, who offers the excuse of forget fullness, we shall pardon him and say that the Knower of hidden things will not overlook His own Church when she is being ravaged by such a person who has been acting uncanonically from the beginning, and has been practicing witchcraft (or performing oaths contrary to the Gospels, teaching people to commit perjury, whereby he was transposed, but now lying whereby he feigns forgetfulness. Inasmuch, however, as we are not judges of hearts, but merely judge from what we are told, we leave vengeance to the Lord., while we ourselves shall admit him indiscriminately, giving him a pardon for forgetfulness as a human weakness.

Interpretation

Because of the fact that some persons wanting to be ordained took an oath not to be ordained, therefore the present Canon commands that such persons must not be compelled to become ordained, and in consequence to violate their oath; for although it would appear that they may be allowed to undo the bond according to a certain Canon,[26] when they swore of their own accord and bound themselves to do this or that, or not to do it, yet, in spite of all this, we know by experience that persons who violate their oath do not prosper, nor are they judged to be acceptable and pleasing to God, but are allowed by concession to incur temptation. In such cases, however, one ought to think also about the kind of the oath; or, more explicitly speaking, whether he swore to God or something else, and the words actually uttered by the one taking the oath, and his disposition and mental attitude when he took the oath, or, more explicitly speaking, whether he took it on the spur of the moment or as a result of pusillanimity or timidity, and not as one taking an

irrevocable and decisive oath in the way of a definitive resolution, as well as the slightest additions he may have added to the words of the oath: so that if it turn out that no circumstance can be found to serve as a consolation or reasonable solace for setting aside the oath taken, he must let such persons keep their oath, and not compel them to commit perjury.

As for the matter of Severus, it appears to be like this. A certain man named Longinus owned a latifundium (i.e., a landed estate or what might nowadays be called a large farm), which was named Mindana and was subject to the jurisdiction of the episcopate of Mistheia. A man by the name of Severus, who was the bishop of Massadi, ordained a man named Kyriakus as a priest to serve in the church connected with that latifundium, and compelled him to swear that he would stay there and remain subject to the jurisdiction of his episcopate. But when the bishop of Mistheia, who had jurisdiction over the latifundium in question, learned of this, he forbade Kyriakus to perform divine services in his own church, on the ground that he had been ordained by another. On this account Kyriakos went to a different church, while Longinus, the owner of the latifundium, being grieved about this, threatened either to wreck the church or to leave it deserted and without an attendance. So St. Basil the Great was asked about this and replied that the latifundium in question ought to be placed under the jurisdiction and authority of the episcopate of Massadi, even though it were in a different parish, and that Priest Kyriakus should be allowed to return and perform divine services there, because in this way he would be keeping the oath he had taken, and Longinus would refrain from desolating the church, and consequently would avoid condemnation of his soul on account of the cessation of divine hymns which he would otherwise cause the church, and "we," he says, shall not be doing anything contrary to the Canons by returning Kyriakos to his church, because in returning there he will not be violating his oath, since, although he did go away for a short time, yet he had not added to the oath he had taken anything to the effect that he would not go away from the latifundium of Mindana even for a short while, and accordingly this could not be considered a violation of his oath.[27]

As for Severus, on the other hand, in view of the fact that he was offering the excuse that he had forgotten that the latifundium was in the jurisdiction of another bishop's see and on this account had ordained a priest thereto, we (i.e., St. Basil)

ought to pardon him, notwithstanding the fact that he committed three evils in contravention of the Canons: to wit, that of making Kyriakus take an oath, which is contrary to the holy Gospel; that of prompting him to violate his oath with the transposition; and that of lying in making the assertion that he had forgotten. Nevertheless, since we are not searchers of hearts, says St. Basil, we pardon him and accept him indiscriminately, owing to man's liability to forgetfulness; we leave it to the Lord to mete out vengeance to him. See also Canon XCIV of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON XI

As for one that has committed an involuntary murder, he has fulfilled the requirements of justice by a term of eleven years. For it is plain that in the case of the ones assaulted we may observe the rules of Moses, and not deem one to have been murdered when he has been knocked down by the blows he received but has been able to walk again with a stick (Exodus 21:18-19). But if he did not recover from the blows, and the man who struck had no intention of killing him, we deem the assailant a murderer, to be sure, but an involuntary murderer.

(Apostolic Canon LXVI; Canon XII of the 6th Ecumenical Synod;
Canon XXI, XXII, XXIII of Ancyra;
Canon II, XIII, XL III, LIV, LVI, LVII of Basil;
the Epistle of Athanasios to Amun;
Canon V of Nyssa.)

Interpretation

A man who had slain anyone without intending to do so had to spend eleven years excommunicated in penitence. When asked about this the Saint replied in the present Canon to the effect that the offender's canon or penalty itself was sufficient punishment and that he ought to be released from it.[28] He adds, however, that in regard to the persons attacked we ought to observe the rules of the Mosaic Law. For Moses says that if anyone is beaten and the beating causes him to be laid up in bed, and if thereafter he gets up again and walks about with the aid of a walking-stick though still feeling the effects of the injury, he shall not be considered to have been murdered if he dies afterwards, and the one who beat him up shall not be considered a murderer.

With regard to these rules of Moses the Saint adds that if the injured man did not get back upon his feet after being beaten up, but died, the one who beat him up is a murderer, but yet an involuntary, and not a willful, murderer, in view of the fact that he had no intention of killing the man, but only of beating him up. See also Apostolic Canon LXVI.

LINKS or Topical Index

CANON XII

The Canon has unconditionally excluded from the service all digamists (men that have married twice).

(Apostolic Canon XVII)

Interpretation

What the Saint here calls "the Canon" refers to Apostolic Canon XVII, the Interpretation of which may be read in connection herewith.

LINKS or Topical Index

CANON XIII

Our Fathers did not consider the killings committed in the course of wars to be classifiable as murders at all, on the score, it seems to me, of allowing a pardon to men fighting in defense of sobriety and piety. Perhaps, though, it might be advisable to refuse them communion for three years, on the ground that they are not clean-handed.

(Apostolic Canon LXVI; Canon XCII of the 6th Ecumenical Synod;
Canons XXI, XXII, XXIII of Ancyra;
Canons XII, XLIII, LIV, LVI, LVII of Basil;
the Epistle of Athanasios to Amun; Canon V of Nyssa.)

Interpretation

By "Our Fathers" here Basil the Great means Athanasios the Great and his followers. For Athanasios says in his Epistle to Amun that for one to slay enemies in war is lawful and praiseworthy. But St. Basil explains also the reason why the more ancient Fathers permitted them to be pardoned, which is that those men who slay men in the course of war are fighting for the faith and for the maintenance of sobriety. For, if once the barbarians and infidels should succeed in gaining the upper hand, neither piety will be left, since they disregard it and seek to establish

their own wicked faith and bad belief, nor sobriety and maintenance of honor, seeing that their victory would be followed by many instances of violation and ravishment of young women and of young men. The Saint goes on to add, however, on his own part, not a definitive Canon, but an advisory and indecisive suggestion that although these men who slay others in war were not considered murderers by the more ancient Fathers, yet, since their hands are not unstained by blood, it might perhaps be well for them to abstain from communion for three years solely as regards the Mysteries,[29] but not to be expelled, that is to say, from the Church, like other penitents See also Apostolic Canon LXVI.

LINKS or Topical_Index

CANON XIV

If a person charging interest on money lent consents to distribute the ill-gotten gain to the poor and to rid himself of the disease of avarice (here called "love of money"), he is admissible to Holy Orders.

Interpretation

The present Canon decrees that if perhaps anyone that is a layman has been charging interest for the use of his money, he shall be admitted to Holy Orders to become a priest if and only if he spends the ill-gotten gain or, more expressly speaking, that interest – (note that he calls the interest ill-gotten, or unjust, even when taken from laymen) – or poor people, and thereafter ceases to charge interest. So that, by contradistinction, it is to be inferred that one who fails to distribute interest collected on money lent cannot become a priest.

CANON XV

I marvel at your literal accuracy with regard to Scripture when you consider and postulate that the wording of the explanation is forced which exhibits what is plainly signified, and not the literal sense of the preposition under. What is signified has been derived from a Hebrew expression. Since one must beware of idly passing over the problem raised by a man inclined to inquiry, the fowl of the sky and the fish of the sea received the same genesis at the time of creation; for both genera were brought forth out of the waters: as for the reason, it is that the characteristic peculiarity of each of them is the same.

For the one kind of animals swim through the water, while the other kind float upon the air; accordingly. they were mentioned in common, though the figure of speech, being used in connection with fish inaptly, but quite properly in connection with all animals that live in water. For the fowl of the sky have been made subject to man, and so have the fish of the sea, and not they alone, but also all animals that traverse the paths of the sea. For not every aquatic animal is a fish, as grampuses and whales and hammer-head sharks and dolphins and seals, and in addition sea horses (i.e., walruses) and sea dogs (i.e., seals of some kind) and sawfish and swordfishes, jellyfish, and scallops and all shellfish, not one of which is a fish; and all animals that traverse the paths of the seas. Thus there are three sorts of such animals, namely, fowls of the sky, fish of the sea, and all aquatic animals distinguishable from fish that also traverse the paths of the seas.

Interpretation

Notwithstanding that it is not clearly indicated what sort of question had been asked, yet, from a consideration of the reply given to it one may say that it would appear that Amphilochios had asked Basil why in speaking of man in Psalm 8 David says: “You have subordinated all things under his feet- . . . the fowl of the sky, and the fish of the sea, whatever traverses the paths of the seas” (Psalm 8:6-8); and a) placed fowls of the sky and fishes of the sea together in the same category; and b) did not say “whoever traverses the paths of the seas,” as would have been in keeping with the sense, according to the art of grammar, but said “whatever traverses the paths of the seas.” (Note of Translator.-Apparently this meant to suggest that whosoever might have been used to show that the reference was to living souls only, whereas whatsoever would seem to include ships and seaweeds and the like.) So with regard to question a) the Saint replies that the reason why David joined fowls and fishes together is that both these genera of animals were created by the same waters and have one and the same peculiar characteristic; since, just as fish swim in the water, using their fins like oars, or small wings, and their tail like a rudder, in a similar fashion birds swim, or fly, in the air, using their wings like oars, and their tail like a rudder. To query b) he replies . that the expression “whatever traverses the paths of the seas” does not refer to fish, but to all the other animals that are to be found in the waters,[31] or, at any rate, to the great whales, to the shellfish, such as are the scallops and other animals, to the crustaceans, such as are shrimps, crabs, and to the mollusks, such as are cuttlefishes, octopuses, squids,

and other animals, none of which are properly termed fishes. So David says that three kinds of animals are made subject to man, those begotten of the waters, namely, birds, fishes, and all the other animals that live in the water, but are different from fish, excluding, that is to say, quadrupeds, which were formed out of the land (or mold of the earth).

CANON XVI

Now Naaman was a great man not with the Lord, but with his lord, or master, that is, was a man of powerful influence with the king of Syria (II Kings, 5:1). So pay strict attention to what the Bible says and you will, find there the solution of your question.

Interpretation

The Saint had been asked why the Bible calls Naaman a great man; and he replies that he was not a great man with the Lord, or, more expressly speaking, in relation to God, but merely with his earthly lord, namely, the king of Syria. And this is attested by the holy Bible, which says: “Now Naaman, captain of the host of Syria, was a man great in the eyes of his lord” (II Kings, 5:1).

SECOND CANONICAL EPISTLE
OF THE SAME SAINT TO THE SAME PERSON
DIVIDED INTO THIRTY-FOUR CANONS

CANON XVII

You asked us about Bianor the Priest, whether he is admissible to the clergy on account of the oath. I am aware that I myself have set forth already a certain common definition regarding all those who together with him took an oath to the Clergy of the region round Antioch, to the effect that they are to refrain from public speaking, but in private may perform the duties of Priests. This very same pronouncement also affords him permission for his own service. For the priesthood is not those in Antioch, but that in Iconium, which, as you yourself have sent to us notice, he wanted to exchange for Antioch in order to dwell there. That man, then, is acceptable, when he is required by your reverence to repent of the case of the oath that he swore in regard to the faithful man, because of his being unable to brook the annoyance of that slight danger.

Interpretation

This reply is not so perspicuous, because the question is not so perspicuous either. It seems that some faithless man by means of threats and intimidations had caused some priests of Antioch to swear an oath that they would no longer perform the duties of the priesthood, among whom one, by the name of Bianor, had removed to Iconium, and it was concerning him that the Bishop of Iconium, Amphilochios, was asking whether this man might officiate; and the Saint replies that he had made a common decree in regard to all persons that had taken an oath at Antioch, whereby they were allowed to perform liturgical services in private, but not publicly in front of everybody, in order to avoid scandalizing them, on seeing that they were violating the oath they had taken. So in accordance with that common decree Bianor too had permission to celebrate liturgy, and especially in view of the fact that he was going to conduct. services (for the word "is" used in the Canon is to be taken as the equivalent of "to conduct the services of the priesthood") not at Antioch, where he had taken the oath, but at Iconium, to which he had removed. This man, however, was obliged to repent of having easily and readily sworn an oath on account of the threat of a slight danger. See also Canon XCIV of the 6th Ecumenical Synod.

CANON XVIII

As regarding lapsed virgins who had solemnly vowed themselves to living a decent life consecrated to the Lord, but afterwards owing to their having fallen under the sway of the passions of the flesh are disregarding their own conventions, it is true that our Fathers, naively and meekly making allowances for the weaknesses of the lapsable, laid down a law that they are to be admissible after a year, having treated the matter in the same vein as that of Bigamists. But to me it seems, since the Church grows stronger by going forward with the grace of Christ, and the battalion of virgins is nowadays proliferating, one ought to pay strict attention to what appears to be the real sense of the thought embodied in the Bible, which it is possible to ascertain from the context. For widowhood is inferior to virginity. Necessarily, therefore,, the sin of widows is of altogether secondary gravity in comparison with that of virgins. Let us see, therefore, what is written to Timothy by St. Paul: "But turn down younger widows. For when they hoot at Christ, they want to get married, being damnable because they have set aside their first faith"(I Timothy 5:11). If, therefore, a widow is liable to severe damnation on the ground that she has set aside her faith in Christ, what must we conclude as concerning a virgin, who is a bride of Christ and a sacred vessel dedicated to the Lord?

Though it is a great sin for even a slave woman who has given herself up to a clandestine marriage to imbue the house with corruption and roundly insult the owner by her wicked mode of life, yet it is far more offensive for a bride to become an adulteress, and to have become guilty of dishonoring her union with the bridegroom, by giving herself up to licentious pleasures of the body. Necessarily, therefore, the widow is condemned like a corrupt slave, while the virgin incurs the damnation of an adulteress. Precisely, therefore, as we call a man an adulterer who has intercourse with somebody else's wife, and refuse to admit him to communion until he has ceased indulging in the sin, so too, let it be said, we shall be disposed to regard the man who has a virgin. But what needs to be premised[32] to us now is that the one called a virgin is one who has voluntarily tendered herself to the Lord and has renounced matrimony, and has preferred a life of sanctity. As for the vows, we approve of them only then after she has reached the age of

discretion. For it is not proper to regard childish utterances on such subjects as altogether trustworthy and congruous, but only that which has been averred after the age of sixteen or seventeen is to be considered the trustworthy and congruous result of reasonings and after being , further examined she is to be enrolled among the virgins as a member of their class if it be found that she insists and begs with supplications to be admitted as such; accordingly the vow of such a maiden is to be sanctioned, and her disavowal thereof is indispensably to be punished. For parents and brothers tender many maidens, and even before they have attained the proper age, not because they have spontaneously striven after a life of celibacy, but because their parents or brothers have been governed by considerations of convenience to themselves, which maidens must not be readily accepted, until we investigate their own mind openly.

Interpretation

The present Canon decrees that although the more ancient Fathers dealt more leniently with virgins, in the same fashion as with digamists, and canonized those one year only who should consecrate themselves to God and vow to preserve their virginity,[33] but who thereafter commit fornication or marry. But Basil the Great says that since the Church gets stronger with the grace of Christ in virtue than she was to begin with, and the battalion of these virgins keeps on growing more numerous, therefore those virgins who commit fornication must be the more severely chastised, and this is in keeping with the thought of St. Paul the Apostle.

For if it be granted that, as he says, any widow who is enrolled among the battalion of widows in the Church (concerning which see Footnote to Canon XL of the 6th Ecumenical Synod) and promises (to maintain) a status of sobriety in respect of morals, but has set aside her promise and has married, she incurs a most severe condemnation and damnation; then much more is a virgin to be condemned who has done so and who is a bride of Christ and a vessel consecrated to Him. It is admittedly a fact that widowhood is inferior to virginity, and consequently the sin of widows is less reprehensible than that of virgins; and conversely the sin of virgins is far more reprehensible than that of widows. And if a slave girl who has committed fornication dishonors both her master and all his house, much more does his own bride and wife dishonor him if she be found to be an adulteress. So that the widow above mentioned who breaks her promise is to be canonized like a slave girl who is a whore, or, more expressly speaking, seven years, whereas a virgin that

does so is to be penalized like an adulterous bride, or, to be more exact, fourteen years. And in consequence just as we do not admit an adulterer to penitence unless he separates from the strange woman, so and in like manner we do not admit a man who has sinned in regard to a virgin unless he separates from her. Having said these things, the Saint goes on to tell when and how women may be enrolled in the battalion of the virgins, to wit, when they are more than sixteen or seventeen years of age, and have become conscious of themselves and have acquired the ability to reason matters out for themselves, and when they of their own accord and willingly and voluntarily offer themselves to God, and are tested out in this regard for a long time, and found to remain steadfast in their aim and beg fervently to be admitted. For thus and in this manner we number these applicants among the virgins, and ought to regard their vow of virginity as one that is confirmed and reliable, and ought indispensably to punish the setting aside of it with a canonical penalty. But as for those maidens who do not prefer virginity voluntarily and of their own accord, but who before arriving at the age above mentioned are offered by their parents and relatives, perhaps because they have no dowry to bestow upon them with the object of enabling them to get married, or on account of some other such worldly end – as for these maidens, I say, we ought not to admit them into the battalion of the virgins too easily, nor to suppose their immature vows to be reliable and safe, until we investigate their mental attitude clearly. Read also Canon XL of the 6th Ecumenical Synod and Canon XVI of the 4th Ecumenical Synod.

CANON XIX

We are not cognizant of any vows of men, unless it be that some men have enrolled themselves in the battalion of those who have adopted the monastic life, if they seem to accept celibacy by silent agreement. Nevertheless, I deem it fitting that in their case too that should receive primary attention. They must be asked, and from them must be taken a perspicuous vow, so that if any of them should by any chance return to a flesh-loving and sensual life afterwards they shall be incurring the penalty attached to those who commit fornication.

Interpretation

This Canon shows that the monks of that period of time did not make vows by word of mouth, as they do now, when they became monks, down to the time of this great St. Basil. For the Saint says that he knows of no other men vowing to remain

virgins except only those who have donned the monastic habit, who, in spite of the fact that they do by no means vow in uttered words to remain virgins, nevertheless by their silence and by donning the habit in question virtually vow to do so. Nevertheless, when they join the battalion of the monks, they ought to be asked about this, and their vows by word of mouth ought to be accepted as a pledge. Why? In order that if they ever should disregard their vow and turn to fornication or marriage, they may be canonized as fornicators seven years, any such marriage being indispensably dissolved and the partners thereto being separated from one another. This same rule must be applied also to the case of unmarried Subdeacons and Deacons whenever they are ordained. (See Footnote to Canon VI of the 6th Ecumenical Synod .) Read also Canon of the 4th Ecumenical Synod.

CANON XX

When women who are in a heresy have vowed virginity, but afterwards have chosen matrimony instead of this, I do not deem it necessary to condemn these women. For "what ever things the law says, it says to them who are under the law" (Romans 3:19). But those who have not thus far come under the yoke of Christ, and who do not recognize the legislation of the Lord, so as to be admissible to the Church along with all Christians, are also entitled to forgiveness for these mistakes as a consequence of their belief in Christ. And in general things done during the catechumenical life do not entail responsibilities: these persons, that is to say, are not accepted by the Church without baptism, so that the priorities of generation in regard to them are something that is quite necessary.

Interpretation

The present Canon is consistent with the above Canon XVIII. For it decrees that those heretical women who though having vowed to remain virgins have afterwards got married must not be penalized when they come to join Orthodoxy. For according to St. Paul whatever the law says it says it to those persons who are subject to the law, so that in this respect these women, since they were not under the yoke of Christ, because of the heresy, are neither bound to recognize the law of Christ. And so they are acceptable to the Church, and receive a pardon for this sinful action by reason of their Orthodox belief in Christ. But why does not this Canon consistently canonize sins committed in the course of catechumenical life, whereas Canon XIV of the 1st does canonize them?

Concerning this question see that Canon where a solution is offered to this seeming contrariety. The Saint goes on to add that the Church does not admit heretics without first baptizing[34] them; and that it is a most necessary gift and privilege of regeneration through baptism to have previous sinful deeds pardoned, so that even the failure on the part of these heretics to keep their vow of virginity is pardoned as a result of the baptism they have received when they come to join the ranks of Orthodoxy. See also Canon XVI of the 4th Ecumenical Synod , and Canon XIV of the 1st Ecumenical Synod.

CANON XXI

If any man cohabiting with a woman fails afterwards to rest content with matrimony and, falls into fornication, we judge such a man to be a fornicator, and we consider him to deserve even more in the way of penalties. We have not, however, any Canon by which to task him with the charge of adultery if the sin is committed with a woman free from marriage. For an adulteress, it says, being defiled shall be defiled (Jeremias3:1), and shall not return to her husband. And "anyone who keeps an adulteress is foolish and impious" (Proverbs 18:22). One, however, who has committed fornication cannot be denied the right to cohabit with his wife. So that a wife must accept her husband when he returns from fornication., but a husband must send a defiled wife away from his home. The reason for these inconsistencies is not easily to be found, but at any rate a custom to this effect has obtained prevalence.

Interpretation

If a husband sins in conjunction with an unmarried woman, he is considered to be a fornicator. But we have no Canon by which to condemn him as an adulterer. He is more severely and heavily punished, however, than an unmarried man who commits fornication, according to this Canon, since in the case of the latter allowance is made for the necessity of satisfying a natural desire which he cannot otherwise appease, whereas a husband lacks this allowance because he has his lawful wife with whom to appease this desire. Nevertheless, even though such a husband is more severely punished, or canonized, yet his wife cannot divorce him on account of this fornication, whereas the husband can divorce: his wife if she commits fornication with anyone. Though such a custom has prevailed in the Church from the Romans, the reason for it is hard to understand. See the Footnote to Apostolic Canon XLVIII, but in any case of necessity fail not to take note of it.

CANON XXII

As for those men who have taken wives by rapine, if the latter were taken away from other men, to whom they had been engaged, the men guilty of rapine shall not be accepted before, they have released the women in their possession and have restored them to the authority of the men to whom they had been engaged, whether the latter men are willing to take them back or insist upon refusing them. If; on the other hand, any man takes a woman who is at leisure, she must be taken away from him and be restored to her kin, but may be allowed to go free with the consent and approval of her kin, whether the latter be parents, or brothers, or any other persons entrusted with the superintendence of the girl's affairs. If they choose to surrender her to the man in question, the marriage contract shall stand valid.; but if they refuse to do so, she shall not be taken from them by main force. As for the situation in which a man possesses a. woman as a result of defloration, whether this occurred in secret or more openly and by violence, the penalty provided for fornication must be imposed of necessity. But the first thing is that those men must be denied the right to prayers, and must be compelled to join the weepers at the church door; and the next thing is that they shall be admitted to the right of listening; and the third thing is that they are to be accorded the relief of penitents; and the fourth thing is that they shall be allowed to remain in church as co-standers with the laity though (with the proviso of) abstaining from the offering, and are afterwards to be permitted to communion of the good.

Interpretation

The present Canon decrees that men who snatch women away, if the latter are betrothed, are not to be admitted to penitence until they have first restored the women in question to their fiancées, in order that, if they want them they may take them as their wives; but if the woman is one who is free from any fiancée, but under the authority of her parents when any man has snatched her away, he shall return her to her parents and relatives or to her guardians; and if those persons are willing to give her to the man who snatched her away, provided that the woman too is willing, and agrees to this, the marriage shall stand; but if they are unwilling, they are not to be coerced. Nevertheless, in case that marriage by right of rapine has been actually consummated, the man who snatched away and defiled the female victim, whether this was done secretly or violently, must necessarily be sentenced as a fornicator. His sentence shall be four years.

Accordingly, during the first year he shall continue weeping; during the second year he shall listen to the liturgy; during the third year he shall spend the time in kneeling; and during the fourth year he shall be allowed the privilege of standing in church together with the faithful, and thereafter shall be permitted to participate in communion.

Concord

St. Gregory of Nyssa canonizes a fornicator nine years in his Canon IV, but this St. Basil seven years in his Canon LIX,[35] whereas the Faster in his Canon II canonizes him two years with xerophagy and penalties. See also the Interpretation of Canon XXVII of the 4th Ecumenical Synod, and the plan of the temple.

LINKS or **Topical_Index**

CANON XXIII

Concerning men who marry two sisters, or women who marry two brothers, a little epistle has already been addressed to you, a copy of which we sent to your reverence. But as for any man who has taken the wife of his own brother, he shall not be admitted before he has relinquished her.

Interpretation

The epistle mentioned in the present Canon is the one addressed to Bishop Diodoros and which constitutes Canon LXXXVII of the same St. Basil. For in that epistle the Saint in no uncertain terms and with the protests based upon the law forbids one and the same man under any circumstances to take the sister of his deceased wife, which is the same as saying, two sisters; and neither will he allow one and the same woman to take the brother of her deceased husband. Anyone who falls into such a lawless marriage shall not be admitted to penitence unless he first divorces her. See also Apostolic Canon XIX.

CANON XXIV

In case a widow has been enrolled among the number of privileged widows, that is, a widow being helped by the Church, and she gets married, the Apostle states that she is to be disregarded. As for a man who has become a widower, there is no law covering his case, but the penalty meted out to Bigamists is sufficient to be imposed upon such a man. As touching a widow, however, who has attained to the age of sixty years, if she chooses again to cohabit with a man, she

shall not be deemed to deserve the privilege of partaking of communion until she desists from the passion of impurity. If, however, we number her before she is past sixty, the crime is ours, not the poor woman's.

Interpretation

In time of old all widows who were really widows and solitary, trusting in God, and spending their leisure time in entreaties and prayers night and day, when they became sixty years of age, they used to be enrolled in the battalion of widows in the Church, and after taking a vow not to get married a second time, but to remain temperate, they used to be fed on the rations and accorded the help of the Church, just as St. Paul states these facts (I Timothy 5:5-9; see also Footnote to Canon XL of the 6th Ecumenical Synod). On this account the present c. says that if any such widow – any younger one, that is to say – be enrolled in the battalion of (privileged) widows and shall later get married, St. Paul judges that she ought to be disregarded, or, more explicitly speaking, that she ought no longer to be helped by the Church.[36] But if any man becomes a widower, there is no law to prevent him, or to chastise him, if he insists upon marrying a second time, but the sentence provided for Bigamists is sufficient for him, or, more explicitly speaking, it is enough that he be canonized one or two years, in accordance with Canon IV of the same St. Basil. But if a widow be enrolled in the battalion of widows when sixty years old and afterwards gets married, she is to incur the penalty of being refused communion until she desist from this impure coition in old age and this lawless state of matrimony. But if it be before she is sixty years old and after she has been enrolled by us in that battalion that she gets married, she deserves a pardon owing to her youthfulness, and the crime is ours, because we violated the injunction of St. Paul and enrolled her in the widow battalion before she reached the sixtieth year of her age (ibid.) .

LINKS or **Topical_Index**

CANON XXV

As for a man who keeps a woman as his wife after she has been ravaged by him, he shall incur the penalty provided for ravagement, while the woman shall be pardoned.

(Apostolic Canon LXV I; Canons XXII, XXIII, XXVI of St. Basil.)

Interpretation

The present Canon decrees that if perchance a man ravages a woman not betrothed to any other man, and after the ravagement takes her as wife, he is to be canonized because he ravaged her before the wedding,[37] though he is to be permitted to keep her always as his wife. See also Apostolic Canon LXVII.

CANON X

Fornication is not matrimony, and not even the beginning of matrimony. So that if it be possible to separate persons joined in fornication, this would be the best course to take. But if they insist upon, marriage at all costs, let them pay the penalty for fornication

(Apostolic Canon LXVII; Canons XXII, XXIII, XXV of St. Basil.)

Interpretation

After allowing those who have been raped before the wedding to contract a marriage in his Canons XXII and XXV, the Saint finally in the present Canon decrees this generally and more exactly, that is, that as for those men who fornicate beforehand, either with a virgin or with a whore, and after the fornication seek to marry, the truer and better course is for them not to marry, but even if they should succeed in marrying, it is better that they be separated, since it is for this reason that marriage is called honorable and the marriage bed undefiled, namely, because it is free and clean from any previous sin and rape, whereas, on the contrary, fornication and rape are neither marriage nor a beginning of marriage. But if the fornicators themselves will on no account consent to being separated, let them be punished as fornicators, with a seven-year sentence, that is to say, but let them remain unseparated, in order to avoid having any more serious thing happen, or, more explicitly speaking, in order that after being separated they may not keep on secretly indulging in fornication, or, in order that while both of them are united with other persons they may not secretly commit adultery with each other, or in order to keep them from committing suicide because of their being unable to put up with excessive love and separation. Read also Apostolic Canon LXVII and the Footnote thereto.

CANON XXVII

Concerning a Priest who unwittingly has become involved in a lawless marriage, I have prescribed that what ought to be done is to let him hold some share of the see but abstain from all other activities. For a pardon is all that such a man is entitled to. But to bless some other man with the task of taking care of his duties, would be inconsistent. For a blessing is an impartation of sanctity. But anyone who lacks this, owing to an unwitting offense, how can he impart it to another? Let him, therefore, not bless anyone either in public or in private, neither let him distribute the body of Christ round to others; neither let him engage in any other liturgical service: but, contenting himself with the presidency, let him weep along together with others and pray the Lord to forgive him his unwitting sin.

Interpretation

The present Canon has been borrowed verbatim from Canon VI and Canon XXVI of the same Synod. Accordingly, you will find the Interpretation of it there.

CANON XXVIII

In my opinion it has appeared utterly ridiculous for anyone to vow to abstain from the eating of pork. So please condescend to teach them to abstain from uneducated vows and promises. As for the case in hand, the matter is one that is indifferent and allowable on any score. "For no creature of God is to be refused when it is taken with thanks" (I Timothy 4:4). So that the vow is ludicrous, and abstinence is unnecessary.

Interpretation

The Saint had been asked whether one might violate a vow he made, namely, a promise he made to God not to eat any pork; and the Saint replies that this vow is ridiculous and deserves to be laughed at. For this reason such persons ought to be taught not to make such unreasonable promises henceforth, and to hold the use of pork, with reference to which they went to the trouble of making a vow, to be a matter of indifference,[38] or, more explicitly speaking, to regard eating and not eating pork as the same thing, since, according to St. Paul, no creature of God must be refused, seeing that it is a creature, when eaten with thanks. See also Canon XCIV of the 6th Ecumenical Synod.

CANON XXIX

As for rulers, however, who swear to harm the persons they are ruling, it greatly necessitates them to heed their ways. Such heed is twofold: one point to be heeded is that they must be taught not to take oaths too readily and offhand; another point is that they must not persist in their bad judgments, so that when one has sworn in advance to harm another person, let him show repentance for the impetuousness of the oath, yet let him not affirm his own cunning under pretense of reverence. For it did not advantage even Herod when he kept his oath, who allegedly in order to avoid perjuring himself became the murderer of the Prophet. The taking of an oath, indeed, is forbidden once for all, but far more, of course, is one to be condemned when it is taken for the doing of what is wrong or evil; so that the person who takes an oath must change his attitude of mind, and not endeavor to effect the performance of his unholy venture. For examine the absurdity more broadly. If anyone should swear to gouge out the eyes of his brother, consider whether it would be right for him to carry such an oath into effect; if anyone should swear to kill somebody; if anyone should swear to transgress some commandment or other. "I have sworn and have set myself to keep the judgments of your justice" (not any sin) (Psalm 119:106). Precisely as it is incumbent upon us to perform commandments with irrevocable resolves, so does it is necessary for us to annul and destroy sin in all kinds of ways.

Interpretation

The present Canon decrees that if perchance any ruler should swear to harm anyone, he himself ought first to be taught not to take an oath too easily, and in addition to repent fox the impetuous oath he has taken. Secondly, not to persist in that evil decision he made to injure someone, on the pretext that his sense of reverence requires him to keep his oath. For it did Herod no good at all to keep his oath, who, ostensibly in order to avoid breaking his oath, murdered John. For it would rather have done him good to break the oath and not commit such an unjust murder. And every oath in general and once for all, or, at all events, thoroughly arid unexceptionally, is prohibited by the holy Gospel, whether it be taken for good or for evil; but far more does that man stand condemned who takes an oath for evil. So that anyone who takes an oath to injure anybody ought not to perpetrate the wrong

for the sake of keeping his oath, but, on the contrary, ought to repent that he took any such oath at all. It is just as though someone, for instance, should swear to punch out the eyes of his brother, or to kill him, or to transgress any commandment of the Lord's; it would not be right for him to carry out such designs for the sake of keeping his oath, since David says to God: I have sworn and have resolved to keep my oath, not in order to sin, but, on the contrary, in order to keep the judgments of thy justice. And so, just as it is proper for us to perform the commandments of the Lord with firm resolves, so, on the other hand, is it proper for us to annul every decision we may make to commit a sin. See also Canon XCIV of the 6th Ecumenical Synod.

CANON XXX

As touching wife-snatchers, we have no old Canon, but have ventured to express our own opinion, which is that they and their abettors be condemned to exclusion from prayers. But so far as concerns an elopement, the man is not responsible when there has been no rape nor has any abduction marked the affair. A widow, on the other hand, being sui juris and at liberty to follow, we need not concern ourselves about pretense, another point is that they must not persist in their bad judgments, so that when one has sworn in advance to harm another person, let him show repentance for the impetuousness of the oath, yet let him not affirm his own cunning under pretense of reverence. For it did not advantage even Herod when he kept his oath, who allegedly in order to avoid perjuring himself became the murderer of the Prophet. The taking of an oath, indeed, is forbidden once for all, but far more, of course, is one to be condemned when it is taken for the doing of what is wrong or evil; so that the person who takes an oath must change his attitude of mind, and not endeavor to effect the performance of his unholy venture. For examine the absurdity more broadly. If anyone should swear to gouge out the eyes o f his brother, consider whether it would be right for him to carry such an oath into effect; if anyone should swear to kill somebody; if anyone should swear to transgress some commandment or other. "I have sworn and have set myself to keep the judgments of thy justice" (not any sin). (Psalm 119:106). Precisely as it is incumbent upon us to perform commandments with irrevocable resolves, so does it behoove us to annul and destroy sin in all kinds of ways.

Interpretation

The present Canon decrees that if perchance any ruler should swear to harm anyone, he himself ought first to be taught not to take an oath too easily, and in addition to repent fox the impetuous oath he has taken. Secondly, not to persist in that evil decision he made to injure someone, on the pretext that his sense of reverence requires him to keep his oath. For it did Herod no good at all to keep his oath, who, ostensibly in order to avoid breaking his oath, murdered John. For it would rather have done him good to break the oath and not commit such an unjust murder. And every oath in general and once for all, or, at all events, thoroughly arid unexceptionally, is prohibited by the holy Gospel, whether it be taken for good or for evil; but far more does that man stand condemned who takes an oath for evil. So that anyone who takes an oath to injure anybody ought not to perpetrate the wrong for the sake of keeping his oath, but, on the contrary, ought to repent that he took any such oath at all. It is just as though someone, for instance, should swear to punch out the eyes of his brother, or to kill him, or to transgress any commandment of the Lord's; it would not be right for him to carry out such designs for the sake of keeping his oath, since David says to God: I have sworn and have resolved to keep my oath, not in order to sin, but, on the contrary, in order to keep the judgments of your justice. And so, just as it is proper for us to perform the commandments of the Lord with firm resolves, so, on the other hand, is it proper for us to annul every decision we may make to commit a sin. See also Canon XCIV of the 6th Ecumenical Synod.

CANON XXX

As touching wife-snatchers, we have no old Canon, but have ventured to express our own opinion, which is that they and their abettors be condemned to exclusion from prayers. But so far as concerns an elopement, the man is not responsible when there has been no rape nor has any abduction marked the affair. A widow, on the other hand, being sui juris and at liberty to follow, we need not concern ourselves about pretenses.

Interpretation

As to men who snatch their wives out of hand, or abet others to such snatching, this Saint was the first in the present Canon to condemn them to three years to stand excluded from the prayers said for kneelers, which is the same as to say, to stand in the promos, or porch of the temple, together with listeners. For Canon XXVII of the 4th Ecumenical Synod decrees in regard to wife-snatchers, but comes later than the present Canon. If, on the other hand, any woman who is *sui juris*, and not under the control of her father or of a master (i.e., slave-owner) voluntarily has followed her husband without being forced to do so, the man who has taken is not reprehensible, provided, however, that he did not rape her and did not have any intercourse with her secretly (for this is what is denoted by the words "rape" and "abduction"). So that also if any widow, being *sui juris*, and being at liberty to follow her lover or not, should perchance be ashamed lest it appear that she is giving herself to her sweetheart of her own accord and be led to pretend, for appearance's sake, that he snatched her, though in reality she herself followed him – if, I say, this should turn out to be a fact, the man who has taken this woman incurs no responsibility for the affair. For it is not the shame and pretense of wife-snatching that we have in mind but, on the contrary, the question that interests us is whether the woman actually followed the man. See also Canon XXVII of the 4th Ecumenical Synod.

CANON XXXI

If after her husband has departed and disappeared, before having made due inquiry as to whether he is dead, any woman cohabits with another man, then she is committing adultery.

(Canon XCIII of the 6th Ecumenical Synod)

Interpretation

This Canon has been borrowed verbatim from Canon XCIII of the 6th Ecumenical Synod, and see the Interpretation of it there.

CANON XXXII

Clerics who commit the sin unto death, though they are degraded from their rank, they are not to be excluded from the society of laymen. For "You shall not exact vengeance twice for the same offense."

(Apostolic Canon XXV; Canons IV, XXI of the 6th Ecumenical Synod; Canon XXXV of Carthage; Canons III, XVII, XXXII, LI of St. Basil.)

Interpretation

There is a sin unto death, and there is a sin not unto death, says John the Evangelist (in his First Epistle, 5:16-17). So, according to other Fathers, and especially according to Metrophanes the bishop of Smyrna in his interpretation of the General Epistles, a different interpretation is to be given to the sin unto death from that given to the sin not unto death. But according to Zonaras a sin unto death is one that has reached the stage of realization and actualization, being, that is to say, a mortal sin, and even in point of kind, whereas a sin not unto death is one that has not reached the point of realization and actualization, but has stopped at the point of consent,[40] or manifestation of a desire to commit the sin in question (and see Canon IV of Neoeaesarea). So what the present Canon asserts is that all clerics who commit such a mortal sin are indeed liable to be deposed, but are not to be excluded from the community – or, more explicitly speaking, from the right to pray together with laymen, in accordance with that passage of Scripture which says: "You shall not exact vengeance twice for the same offense." Such clerics, however, are not entitled to communion in the sense of partaking of the divine Mysteries. Read also Apostolic Canon XXV, and Canon III of this same St. Basil.

CANON XXXIII

As for any woman who conceives and brings forth on the way and fails to take measures therefore, let her be liable to the penalty provided for a murderer.

(Apostolic Canon LXVL)

Interpretation

The present Canon decrees that in case a woman who is on the road should happen to give birth and should fail to take care of the infant, and the infant dies, she is to be canonized as a murderess.

LINKS or Topical_Index

Concord

Likewise Canon LII of this same St. Basil says more extensively that if a woman brings forth a child in the street and is able to suscitate the child but lets it die, either in order to conceal her sin, after conceiving it as a result of harlotry or of adultery, or brutally and inhumanly treats her child with contempt, she is to be condemned as a murderess. Or even if the child does not die, but someone else who has found it takes it and suscitates, again the mother of it shall be condemned as a murderess,

according to Zonaras, because she abandoned it out of careless negligence, and so far as she was concerned left it to die. If, however, she had no means of suscitating it owing to want and destitution of the necessaries, and the baby died as a result of this circumstance, its mother is deserving of a pardon, according to the same Canon LII of St. Basil. See also Apostolic Canon LXVI.

LINKS or Topical_Index

CANON XXXIV

As for women who have committed adultery and have confessed it out of reverence or because they have been more or less conscience-stricken, our Fathers have forbidden us to publish the fact, lest we afford same occasion for the death of the remorseful one; but they ordered that such women are to stand without communion until they have completed the term of their penitence.

Interpretation

If any married woman commits adultery with another man, and either out of reverence or out of fear of the future judgment she confesses the fact that she has committed the sin, or the fact is brought to light by another party, perhaps because she has become pregnant, or because she has given birth to the child, while her husband is far away, the Fathers have ordered that she is not to be given publicity, that is to say, she is not to be placed in the stations of the penitents, of the weepers, in other words, or listeners, or kneelers, lest people see her there when she leaves church with the catechumens, or is standing in the narthex, and discover of course the fact that she has sinned and before all other sins they will impute to her the criminal offense of adultery, and thus that penalty will be the cause of her death. For when her husband learns about it, perhaps he will kill her, in accordance with that passage of Solomon's saying: "Full of jealousy is the anger of her husband" (Proverbs 6:34). So for this reason the Fathers ordered such women to stand in church together with the other faithful, without, however, partaking of communion, until the time fixed for her term of penitence has expired.[41]

CANON XXXV

In the case of a husband who has been deserted by his wife, the reason for the abandonment must be looked into. If it appear that she has departed without a proportionate cause, the husband is to be deemed to deserve pardon, and she to deserve a punitive sentence. This pardon shall be given to him for the purpose of enabling him to commune with the Church.

Interpretation

If any woman leaves her husband, an examination must be made to ascertain the cause and for what reason she left him. The rest of the Canon is verbatim drawn from Canon LXXXVIII of the 6th Ecumenical Synod, and see the Interpretation of it there.

CANON XXXVI

As touching the wives of soldiers who have disappeared, if they remarry they are subject to the same provision as bears upon the case of the wives of men who have left the country, when they refuse to await their return. Nevertheless, there is some reason for a pardon here, because there is more reason to suspect death.

Interpretation

This Canon has been borrowed verbatim from Canon XCIII of the 6th Ecumenical Synod, and see the Interpretation of it there.

CANON XXXVII

After being deprived of another man's wife, if a man marries, he shall be liable to have charges brought against him in regard to the first case of adultery, but as regards the second case he shall be exempt from charges.

Interpretation

According to this Canon if any man should illegally take the fiancée or the wife of any other man, and afterwards this man should take her away from him, and he should thereafter get an unmarried woman as his wife and marry her, as for his sin with the first strange woman, he shall be canonized as an adulterer, but as relates to the second woman he is not responsible.

LINKS or Topical_Index

CANON XXXVIII

Maidens who without the consent and advice of their father run after men are guilty of fornication. But if the parents can be reconciled, the matter would seem to be susceptible of remediation. But they are not to be restored to communion directly; they must, on the contrary, be sentenced to three years.

Interpretation

The present Canon prescribes that all maidens and virgins who are under the control and authority of their father and run after men, or, in other words, willingly and of their own accord have offered themselves to their lovers, are fornicating and cannot be married. But if thereafter the parents of such virgins become reconciled and consent to let the lovers and ravishers of their daughters cohabit with them, it seems that what happened in the beginning of the affair may be remedied, and that their fornication may be changed into marriage and matrimony.[42] Nevertheless, when men and women do such things, they are not to be pardoned at once and forthwith allowed to partake of communion, but are to be canonized three years.

Concord

Canons XL, XLI, and XLII of the same St. Basil make it plain that marriages of the daughters and slave girls that have been made without the consent and approval of their fathers and masters, respectively, are to be considered cases of fornication and are to be dissolved. But after their consent has been obtained, they may be validated, and in that event they become true marriages. See also the Footnotes to Canons XXVII and XLII of Carthage.

CANON XXXIX

A woman who lives with an adulterer is an adulteress all the time.

Interpretation

If any woman who has a husband has commuted adultery with another man, and afterwards either leaves her husband while he is alive and follows the one who led her into adultery, or after her husband dies she takes him as her husband and lives with him, she, I say, according to this Canon, even though she has completed the fourteen years' sentence for adultery, nevertheless is an adulteress all the years that she lives with the adulterer.

For in view of the fact that she fails to abstain from the sin, but continues persistently in committing it over and over again, she is not admissible to penitence, nor can she be believed to have repented, and consequently neither can she ever receive a pardon, until she separates from the adulterer. See also the Footnote to Canon II of Neocaesarea.

CANON XL

A woman who is in defiance of her lord yields herself to another man is guilty of fornication. But she who thereafter contracts a public marriage becomes a wedded wife. So that the, first case is to be considered fornication, the second, matrimony. For the conventions of persons under the control of others are unreliable.

(Apostolic Canon LXXXII; Canon IV of the 4th Ecumenical Synod;
Canon LXXXV of the 6th Ecumenical Synod;
Canon III of Gangra; Canons LXXIII, XC of Carthage;
Canons XL, XLI, XLII of Basil.)

Interpretation

If a girl who is a slave under control of her master gives herself to a man without the consent and approval of her master, she has thereby become guilty of fornication, since agreements and stipulations given by girls who are under the control of masters are uncertain and void.[43] But if thereafter either the master of the girl permits and allows her to do this, or releases her from slavery altogether,[44] and such a slave girl celebrates her marriage openly and publicly, then she is not to be considered a harlot, but a legally married wife. See also Apostolic Canon LXXXII and Canon XXXVIII of Basil.

CANON XLI

A woman in her widowhood who has authority of herself and the right to cohabit is not subject to criminal charges (if there is no man to disrupt the marriage), since St. Paul said, "If the husband die, she is free to marry whomsoever she pleases, but only in the Lord." [45]

(I Corinthians 7:39; Romans 7:3).

(References as cited beneath Canon XL.)

Interpretation

If any widow who has authority over herself marries a second time, she is not liable to charges of misconduct, seeing that St. Paul says concerning her that if her husband dies she is free to marry a second time, provided she does so in the Lords that is to say, not with an unbeliever or a heretic or a relative within the degrees prohibited by law, but with a believer who is an Orthodox Christian and not precluded by law. The expression, on the other hand, saying "if there is no man to disrupt the marriage" denotes that if she is in the authority of other persons, as, for

instance, her father, her grandfather, or her master, they may dissolve the marriage if they do not care to consent to it. See also the Footnote to Apostolic Canon LXXXII, and Canon XXXVIII of the same St. Basil.

CANON XLII

Marriages entered into without the consent of those in authority are fornications. Therefore, if the father or the master is alive, the contracting parties are by no means free from responsibility until the lords give approval of their cohabitation. For then the affair receives the character of a marriage.

Interpretation

This Canon is a recapitulation of the three Canons above, i.e., Canons XXXVIII, XL, and XLI, and it says that if a daughter under the control of her father, or a slave girl under the control of her master, should marry without the consent and approval of the father or master respectively, who have authority over them, their marriages are to be considered fornications; and not only this, but their marriages are also to be dissolved and they themselves are to be punished penitentially. But if the father and the master, their lords, agree to their marriages, then the marriages receive indissoluble validity, and they themselves are exempt from all punishment. Read also the Footnote to Apostolic Canon LXXXII, and Canon XXXVIII of the same St. Basil.

LINKS or Topical_Index

CANON XLIII

Whoever has given his neighbor a blow is a murderer, whether he started the fight or was defending himself.

(Apostolic Canon LXVI; Canon XCI of the 6th Ecumenical Synod;
Canons XXI, XXII,XXIII of Ancyra;
Epistle of Athanasios to Amun.
Canons II, VIII, XI, XIII, XXXIII, XLIII, LII, LIV, LVI, LVII of Basil;
Canon V of Nyssa.)

Interpretation

Whoever strikes a person a vital and mortal blow, and the person struck dies from the blow, is a murderer, according to this Canon, whether he himself was the one who struck the first blow, or the other person struck him first, and he returned the blow in order to get revenge. See also Apostolic Canon LXVI.

CANON XLIV

A deaconess who has been fornicating with a Grecian is admissible to communion, but to the offering she will be admissible in the seventh year, that is, if she lives in chastity. But a Grecian who after belief again indulges in sacrilege is returning to his vomit. We therefore no longer permit the body of the Deaconess to be put to carnal use, on the ground that it has been consecrated.

(Apostolic Canon XXV; Canons IV, XXI of the 6th Ecumenical Synod; Canon XXXV of Carthage; Canons XXXII, L, LI, LXX of Basil.)

Interpretation

If perchance any deaconess (concerning whom see the Footnote to Canon of the 1st Ecumenical Synod) fornicates with a Grecian, she shall, after being duly purified, be admitted to communion, or, more explicitly speaking, she shall be allowed to stand with the believers and to join in the prayers said in church; but to the communion of the Holy Mysteries she shall be admitted only after seven years have passed as the sentence for her fornication,[45] but even then only on condition that she shall abstain from the evil and live in sobriety. But if the Grecian who has fornicated with her comes to believe, and thereafter seeks to take the deaconess in marriage, according to Balsamon and Blastaris, after she has been purified (for he calls this sacrilege), the man has returned like the dog to his own vomit. Hence we will not allow the consecrated body of the deaconess[46] henceforward to be used for carnal intercourse and pleasure; that is to say, we will not allow her to get married. See also Apostolic Canon XXV.

CANON XLV

If anyone who has received the name of Christian offers Christ an insult, his appellation shall be of no benefit to him whatsoever.

Interpretation

Whoever believes in Christ and is named a Christian[47] must live in accordance with the commandments of the Christ in whom he has believed, in order that God may be glorified through him, in accordance with the passage saying: "Thus let your light shine before men," etc. (Matthew 5:16). But if anyone though named a Christian transgresses the commandments of Christ, he is insulting Christ Himself by this transgression, and he will receive no benefit whatever from the mere fact that he is named a Christian, according to James the Brother of God, for he says: "What profit has one, my brethren, if he has faith but has no works? Can it be said that his faith is able to save him?" (James 2:18). And God-bearing Ignatius says the following in his commentary on the Epistle to the Ephesians: "Those professing Christ are recognized not from only what they say, but also from what they do. For the fruit is known by the tree. It is better to be silent and be, than it is to speak and not to be. The kingdom of God does not consist in discourse, but in power." See also the Footnote to Apostolic Canon LXIV, and Canon CXIX of Carthage.

CANON XLVI

A woman who unwittingly marries a man abandoned by his wife for a time and who has afterwards been left by him on account of his former wife's returning, has committed fornication, albeit unwittingly. She shall not, therefore, be denied marriage, though it were better that she remain single.

Interpretation

This Canon has been borrowed verbatim from Canon XCIII of the 6th Ecumenical Synod, and see the Interpretation of it them.

CANON XLVII

As for Encratites and Saccophori and Apotactites, they come under the same rule as Novatians; for concerning the latter a Canon has been promulgated, even though different, whereas nothing has been said therein as touching the former. Be that as it may, we rebaptize such persons. If it be objected that what we are doing is forbidden as regards this practice of rebaptism, precisely as in the case of present-day Romans, for the sake of economy, yet we insist that our rule prevail,[48] since, inasmuch and precisely as it is an offshoot of the Marcionites, the heresy of those who abominate marriage, and who shun wine, and who call God's creation defiled. We therefore do not admit them into the Church unless they get baptized with our baptism. For let them not say that they are baptized in Father and Son and Holy Spirit who assume God to be a bad creator, in a manner vying with the Marcionites and other heresies. So that if this pleases them more Bishops ought to adopt it, and thus establish as a Canon, in order that anyone following shall be in no danger, and anyone replying by citing it shall be deemed worthy of credence.

Interpretation

This divine Father in his first Canon decreed economically, according to the Anonymous Expositor of the Canons, that the baptism of Encratites and Novatians (in spite of the fact that even there he prescribed this following the Fathers of the regions of Asia who accept it) ought to be accepted, whereas in the present Canon, in correcting apparently what was prescribed there by way of economy, he says that all Encratites and Saccophori and Apotactites (concerning whom see the Footnotes to Canon XCV of the 6th Ecumenical Synod), but also even the Novatians, must be rebaptized, and that, notwithstanding that among the Asians and the Romans such rebaptism has been forbidden, for the sake of economy, yet, he says, that his rule ought to have validity and remain in effect,[49] because their heresy is an offshoot or branch of the Marcionites, who hold marriage and wine to be disgusting and call (God a creator of bad things. So that, if this opinion happens to please, a Synod of Bishops ought to be held in order to make this opinion, which so far is but an opinion of some, a catholic and inviolable Canon,[50] in order that those who follow by rebaptizing such persons may do so without danger, and so that anyone offering it in reply when asked about the matter may derive credibility from the Canon.

CANON XLVIII

But the woman abandoned by her husband, in my opinion, ought to stay. For the Lord has said, that if any man leaves his wife except on grounds of fornication, he is causing her to commit adultery (Matthew 5:32), since as a result of his calling her an adulteress he has debarred her from communion with any other man. For how can a husband be considered irresponsible as the cause of adultery, while the wife, deemed an adulteress by the Lord on account of communion with another man, is so called?

Interpretation

The present Canon decrees that if any woman has been left by her husband without there being any ground based upon fornication, she must not get married to any other man, in accordance with the decision made by the Lord which says that any man who divorces, or, as He says, "releases" his wife, except on grounds of fornication, is causing her to commit adultery. For, inasmuch as the Lord called her an adulteress, it is obvious that He forbade her to take another husband, since, if her husband is subject to reprehension for having caused her to become an adulteress by taking another husband, it is evident that she too is subject to reprehension for getting married a second time, because she is committing adultery by doing so while her first husband is still alive, in view of the fact that she was called an adulteress by the Lord, as we have said.

LINKS **or** **Topical_Index**

CANON XLIX

Defilements performed by force entail no responsibility, thus a slave girl violated by her own master is free from responsibility.

(St. Gregory the Wonder-worker in his Canon II)

Defilements that have been performed forcibly and violently upon women, decrees the present Canon, are not to be accounted a sin, owing to their having been incurred involuntarily, and consequently they are not to be punished with a penance; so that even if a slave girl has been forcibly raped by her master, she is not liable to any penalty; likewise as regards all other women and girls that have been forcibly raped in any such manner. Note also Canon II of St. Gregory the Wonder-worker.

CANON L

There is no law as to third marriages, so that a third marriage is not subject to any law. We look upon such things as defilements of the Church, but we do not bring them to public trials, on the ground that they are preferable to lax fornication.

(Canon III of Neocaesarea; Canons IV, L, LXXX of Basil.)

Interpretation

The present Canon decrees that there is no ecclesiastical law or rule to allow a third marriage: so that no such marriage is lawful, but, on the contrary, any such marriage is unlawful, and is like a pollution of the Church. Yet, a third marriage is better than the free fornication in which many women indulge, on the ground that even though it is in reality fornication it is confined to one woman. For this reason we do not expressly condemn a third marriage, to the extent of insisting upon its being annulled and on having the parties to it separated from each other, but on the contrary, we are wont to overlook it or disregard it altogether. Note also Canon III of Neocaesarea.

THE THIRD CANONICAL EPISTLE OF THE SAME SAINT TO THE SAME SAINT DIVIDED INTO THIRTY-FIVE CANONS

CANON LI

As regards Clerics the Canons have been promulgated indiscriminately, prescribing a single punishment for those who commit offenses of any kind, namely, expulsion from the service, whether they be possessed of any rank or are simply awaiting one in the service while unordained.

(Apostolic Canon XXV; Canons IV, XXI of the 6th Ecumenical Synod; Canon XXXV of Carthage; Canons III, XXXII, XLIV of Basil.)

Interpretation

This Canon decrees that the Canons punish sinners by deposing them and expelling them from the service, including clerics who have been ordained, such as subdeacons, that is to say, deacons, and priests, as well as those who only bear the prelatical seal, such as Anagnosts, Chanters and those below these; instead of subjecting the higher ones to a heavier penalty, and the lower ones to a lighter penalty, it places all of them on an equal footing and subjects them to one and the same penalty. See also Apostolic Canon XXV.

CANON LII

A woman who gives birth to a child on a way and knew how to save it, but treats it with contempt, thinking she could conceal her sin, having an utterly brutal and inhuman view of the matter, let her be judged as a murderess. But if she was unable to give the child proper attention and protection, and it died due to the lack of care and of necessities, the mother is pardonable.

Interpretation

We have explained this Canon in connection with Canon XXXIII of the same St. Basil, and see the Interpretation of it there. For in nothing else does it differ from that one except that one is narrower while this one is broader (in detail).

CANON LIII

A widowed slave woman may not have committed any great offense in desiring to marry a second time under pretense of ravishment, so she ought not to be charged on this account. For pretenses are not to be judged, but actual intent. Thus it is evident that the penalty for a second marriage applies to her.

Interpretation

If a woman who is a widow slave, while under control of her master, should pretend that the man about to marry her snatched away and ravished her without her consent, she has not offended greatly by doing so, nor is she to be condemned as a fornicator or prostitute or harlot, since her pretended ravishment ought not to be considered, but her actual intention, seeing that she truly wanted the marriage and gave herself willingly to the one said to have ravished her against her will. Hence such a woman is to be canonized only with the penalty provided for a second marriage, that is to say, more plainly speaking, a year or two, provided, however, that her master has consented to her marriage; for without his consent what occurred is to be considered fornication. See also Canon XXXVIII of the same St. Basil, and the Footnote to Canon XXVII of the 4th Ecumenical Synod.

CANON LIV

As respecting differences in cases of involuntary manslaughter I know that years ago I sent your piety an epistle, explaining the matter as far as we found it possible to do, and I can say nothing more than what was asserted therein. It is permissible to your good sense of judgment to increase the penalties or to relax them in accordance with the peculiarity of attending circumstances.

Interpretation

Having spoken about the difference between voluntary and involuntary manslaughter in his Canon VIII, and having nothing more to say about it than what he said therein, divine Basil allows the spiritual father fixing the penalty for those guilty of involuntary manslaughter either to increase the penalty or to reduce it in accordance with the peculiarity of the circumstances, or, at any rate, in accordance with the manner and cause of the homicide, and in accordance with the disposition and inclination to repent manifested by the offender. Read also Apostolic Canon LXVI.

LINKS or Topical_Index

CANON LV

As for those who resist robbers, if they themselves are outside of the Church, they are to be excluded from communion with the good boon; but if they are Clerics, they are to be deposed of their rank. For every man, it says, who takes to the sword shall die by the sword (Matthew 26:52).

Interpretation

The present Canon decrees that men who kill the robbers attacking them shall be doomed to abstain from the Mysteries for three years if they happen to be laymen themselves, on the ground that they cannot be regarded as having clean hands, that is to say, in accordance with the rule obtaining in the case of those who kill men in the course of war, according to the assertions of Balsamon and Zonaras.[51] But those who are in Holy Orders and clerics are to be deposed, since, according to the Lord's assertion all who take up the sword shall die by the sword. But note that the Saint uses the words sword and death to denote deprivation from communion and deposition, since these consequences, to the mind of prudent and knowledgeable men, are considered to be a truly death dealing punishment. See also Apostolic Canon LXVI; see also the Footnote to Canon XIII of the same St. Basil.

LINKS or Topical_Index

CANON LVI

A man who has voluntarily slain anyone, and has thereafter regretted the deed and has repented of it, shall be excluded from communion with the Fountain of Sanctity for twenty years. The twenty years shall be allotted to him in the following manner, to wit: For four years he must weep outside of the portal, standing upright beside the oratory, and begging the faithful that enter to make a special prayer for him, while he confesses over and over again the same transgression. After four years he is to be stationed among the listeners, and for five years he shall be permitted to go out together with them. For seven years he shall be permitted to go out together with the kneelers praying with them. Four years more shall he spend together with the faithful, but shall not be permitted to participate in the offering. When these years have been duly fulfilled, he shall partake of the Holy Elements.

Interpretation

The present Canon canonizes anyone that voluntarily and willfully killed a human being twenty years, if he has repented of the deed afterwards. It prescribes that during the first four years he shall continue weeping; during the next five years he shall keep listening, and during five years he shall leave church in the company of the listeners; for seven years he shall spend the time kneeling; for eight years he shall stand together with the faithful; and after all these years he may commence participating in the communion. See also Apostolic Canon LXVI, and Canon XI of the 1st Ecumenical Synod, and the ichnography of a Christian temple at the end of this volume.

CANON LVII

A man who has killed anyone involuntarily shall remain excluded from the Holy Elements for ten years. The ten years shall be allotted to him in the following manner, to wit: For two years he shall keep weeping; for three years he shall spend his time listening; for four years, kneeling; and for one year only he shall mark time as a co-stander; and henceforth he shall be admitted to the Holies.

Interpretation

But as regards one who has killed a human being without wishing to do so, the present Canon forbids him the divine Mysteries for ten years. Accordingly, it decrees that he shall weep for two years, listen for three years; kneel for four years; and stand with the faithful and let them comfort him for one year more; and then he may begin partaking of communion. See Apostolic Canon LXVI, Canon XI of the 1st Ecumenical Synod, and the plan of a Christian temple.

CANON LVIII

The sentence for a man guilty of having committed adultery is that he shall be excluded from the Holy Elements for fifteen years. These fifteen years shall be allotted to him in the following manner, to wit: For four years he shall keep weeping; for five years, listening; for four years, kneeling; for two years, co-standing without Communion.

(Canon XX of Ancyra; Canon IV of Nyssa.)

Interpretation

This Canon canonizes an adulterer to abstain from communion for fifteen years. He is to spend the first four years in weeping, the next five years in listening, four years in kneeling, and two years standing together with the faithful, and then shall be allowed to commune. See also Canon XX of Ancyra.

CANON LIX

A fornicator shall remain excluded from the Holy Elements for seven years: two weeping, and two joining the listeners, and two kneeling, and for one year only confined to co-standing; and in the eighth year he shall be admitted to Communion.

(Canon XXIX of Basil; Canon IV of Nyssa.)

Interpretation

This Canon canonizes a fornicator to abstain from the Mysteries for seven years. During the first two of these he is to keep weeping; during the next two he is to listen in company with the listeners for two years he is to keep kneeling; for one year he is to stand together with the faithful; and in the eighth year he is to be accorded the right to partake of communion. This Canon is St. Basil's own decree and the penalty it provides is his, which accounts for the latter being more severe. And see his Canon XXII, and the Footnote thereto.

LINKS or Topical_Index

CANON LX

As for any girl or woman who has vowed to remain a virgin, but has lapsed from her vow, she shall do the time fixed for the sin of adultery with the economy allotted to her to live by herself. The same penalty shall be meted out to persons who have vowed themselves to monastic life, but have lapsed from there.

(Canon XVI of the 4th Ecumenical Synod; Canon XIX of Ancyra.)

Interpretation

This Canon canonizes nuns and monks that fornicate or marry with a sentence of fifteen years, or, in other words, it subjects them to the penalty for adultery. See also Canon VI of the 4th Ecumenical Synod, and Canon XIX of Ancyra.

LINKS or Topical_Index

CANON LXI

Anyone who has stolen anything, provided he has repented of his own accord and has accused himself of the theft, shall be excluded from the communion of the Holy Elements for one year only. But if he was detected, two years. The time shall be proportioned to him between kneeling and co-standing and thereupon he shall be deemed to deserve to participate in Communion.

Interpretation

The present Canon forbids communion to a thief who has confessed of his own accord and on his own initiative and who has repented, for one year only; but as touching anyone who has been exposed by others or has been caught in the act of stealing, it canonizes him to kneel for a year, and then for another year to stand along with the faithful, and thereafter he is to commune. See also c. III of St. Gregory of Neocaesarea.

LINKS or Topical_Index

CANON LXII

As for any man who uncovers his nakedness in the midst of males, he shall be allotted the time fixed for those transgressing in the act of adultery.

(Canon VII of Basil; Canon IV of Nyssa.)

Interpretation

The present Canon canonizes anyone guilty of sodomy, i.e., sexual intercourse between males, like an adulterer or fifteen years. See also Canon VII of the same St. Basil.

LINKS **or** **Topical_Index**

CANON LXIII

As for anyone who evinces his impiety by associating with irrational beasts, he shall stand delinquent for the same length of time.

(Canons XVI, XV II of Ancyra; Canon VII of Basil; Canon IV of Nyssa.)

Interpretation

The present Canon canonizes likewise fifteen years anyone guilty of the crime of bestiality.

LINKS or Topical_Index

CANON LXIV

As for a perjurer, he shall be excluded from communion for ten years: two years weeping; three listening; four kneeling; one year only co-standing; and shall then be deemed worthy to partake of Communion.

Interpretation

The present Canon canonizes a perjurer by prohibiting him to have the benefit of the Mysteries for ten years; and it decrees that he shall spend two years in weeping, three in listening, four in kneeling, one in standing together with the faithful, and then shall be allowed the right to communion. But this perjurer must be understood to have perjured himself needlessly.[52] See Canon XCIV of the 6th Ecumenical Synod.

CANON LXV

As for anyone practicing incantation or sorcery, he shall be allotted the time of a murderer, it being proportioned to him in such a manner as though he had convicted himself of each sin for a year.

Interpretation

The present Canon punishes an incantator and a sorcerer in a manner similar to one who has committed involuntary manslaughter. See also Canon LXI of the 6th Ecumenical Synod.

CANON LXVI

A grave robber shall remain excluded from Communion for ten years.

Interpretation

The present Canon excludes from communion for ten years anyone that opens a grave in order to steal the jewelry from the buried corpse.[53] But St. Gregory of Nyssa in his Canon VII divides grave-robbing into two classes or kinds, namely, pardonable and unpardonable. Pardonable grave-robbing he says is when anyone, without disturbing the dead person, taking the stones that may happen to be found in the grave in order to employ them in building a work of greater benefit to the community; he calls it unpardonable grave-robbing, on the other hand, when anyone opens graves in order to get clothes or any jewelry or other valuables from the dead persons buried there, which offense is punished like fornication, or with a sentence of nine years. But the Faster canonizes grave robbers one year with xerophagy and penitence in his Canon XXIX.

CANON LXVII

Incest between brother and sister shall be expiated by the sentence of a murderer.

(Canon LXXV of Basil.)

Interpretation

In this Canon the Saint canonizes any man that commits incest with his sister where both parties are children of the same parents, i.e., if she is his sister-german, or full-blooded sister by both father and mother, like an involuntary man-slaughterer, or, more expressly, with a sentence of twenty years, according to the Anonymous Expositor of the Canons.

Concord

In his Canon LXXV he canonizes eleven years any man who commits incest with his step-sister, or half-sister, that is, a sister by the father alone or by the mother alone, asserting that until he abstains from such illicit practice he is not to be permitted to enter the Church; but after abstaining from it, he is to spend three years weeping, three years listening, three years kneeling, and two years standing together with the faithful but without participating in communion, and then is to be deemed worthy of the communion. The Faster, in his Canon XIV, canonizes three years with xerophagy and penitences, any man who has mingled carnally with his own sister.

CANON LXVIII

The conjugation in matrimony of within the prohibited degrees, if it be detected, shall be punished with the sentences of adulterers, on the ground that it falls in the same class of sinful acts affecting human beings.[54]

Interpretation

Generally speaking this Canon punishes every marriage that is made with a relative and is prohibited by law, with the sentence inflicted upon adulterers, such marriage, that is to say, being first dissolved, and then punished. But it appears that St. Basil here punishes illicit marriages with the lighter sentence attached to adultery by the Fathers before him, or, more expressly, only seven years (concerning which see Canon XX of Ancyra, and Canon XXII of the same St.

Basil), and not with his own heavier sentence, that of fifteen years, that is to say, since in proceeding to his Canon LXXVIII he canonizes a man seven years if he takes two sisters.

LINKS or **Topical_Index**

CANON LXIX

As for an Anagnost , if he has intercourse with his betrothed before the wedding, after being suspended from duty for one year he shall be permitted to read, though he shall forfeit his right to be advanced to any higher status; but if without betrothal he has stolen his wife without first betrothing her, that is,, by marrying her clandestinely, he shall be dismissed from the ecclesiastical service. The same treatment shall be given to any other servant of the Church.

Interpretation

If any Anagnost indulges in intercourse with his betrothed before the complete ceremony of the marriage has been carried out in church, even though it was true that she wanted this done, (for "this" mean sexual intercourse) he is to be canonized one year, according to this Canon, by being suspended from duty; afterwards he is to be allowed to read in church, but cannot be promoted to any higher rank, or in other words, he cannot become a deacon nor a priest, because he showed pusillanimity and did not have the fortitude to wait until the marriage had been duly celebrated in church. But if he has relations with a woman not betrothed to him, he shall be dismissed from service, even though he may have given her a promise before the coition to take her as his lawful wife, and even though after the coition he took her as his lawful wife (for this is what is meant by the expression "clandestine marriage"). This same penalty is incurred by any other servant of the Church that does this thing (concerning which see the Footnote to Canon XV of the 6th Ecumenical Synod), whether he be a Chanter or a doorkeeper.[55] See also Apostolic Canon XXVI.

CANON LXX

If any Deacon has had his lips tainted, and has confessed to have sinned to this extent, he shall be suspended from the liturgy. But he shall be allowed to partake of the Holy Elements along with the rest of the Deacons. The same rule shall be applicable to Priests. But if he be caught doing anything in excess of this, that is, any greater sin, no matter what may be his rank, he shall be deposed.

Interpretation

The present Canon decrees that should any deacon becomes defiled in respect of his lips, that is, he is so far carried away by passion by only kissing a woman erotically (for this is defilement and uncleanliness of the soul; for if mere consent to any sinful act pollutes and defiles the soul, much more does a passionate kiss) – if, I say, any Deacon should do this and confess, that is to say, that he sinned only to this extent, or rather to say, to this particular stage, he is to be suspended for a time from the diaconate; but as long as he remains suspended he is to be allowed to participate in communion together with the rest of the deacons, who have not incurred any reprehension, within the Bema. This same penalty is also incurred by any priest that sins in a similar manner only to the point of snatching a passionate kiss.[56] But if he should to sin even further than by a passionate kiss, whether a priest or a deacon, such as by wallowing or even by intercourse itself, and he confesses it, both the one and the other are to be deposed.[57]

CANON LXXI

As for one who has been aware of their having committed any of the aforesaid sins, and has failed to confess it, but they have been detected or exposed, and convicted of it, he shall do the same time that is done by the perpetrator of the evils, and he himself shall be subject to the same penalty.

(Canon XXV of Ancyra.)

Interpretation

After speaking of the sins committed by priests, deacons, and the rest of ecclesiastics, now in this Canon he says that whoever knows that any of these persons have been sinning, and has failed to confess the fact secretly to the prelate so that the latter may correct them, or if he himself was able to prevent them from committing it by a secret reminder or whispered suggestion, but he covers up the fact and keeps silent, if, I say, it be established thereafter that he knew about it but kept silent and covered up the facts, he too is to be canonized equally with them and to abstain from communion as long a time as the one was canonized who actually committed the sin he knew about. See also Canon XXV of Ancyra, and the Footnote to Canon III of St. Gregory the Wonder-worker.

CANON LXXII

Anyone resorting to fortune-tellers or other such persons, shall be given the same penalty and length of time as a murderer and the same penances.

(Canon LXI of the 6th Ecumenical Synod.)

Interpretation

The present Canon canonizes like voluntary murderers or twenty years, according to the Anonymous Expositor, those who abandon themselves to the advice of fortune-tellers or such persons such as sorcerers. See also Canon LXI of the 6th Ecumenical Synod.

CANON LXXIII

Whoever has denied Christ and has violated the Mystery of salvation ought to weep all the rest of his life, confessing his indebtedness and when he is about to pass from this life, when he shall be deemed worthy to partake of the Holy Things, by faith in God's love for man.

Interpretation

The present Canon canonizes indefinitely any and every Christian who denies (willfully, that is to say) Christ to exclusion from the Church for the rest of his life, though allowing him to weep outside of the portal of the church, and only at the end of his life to partake of the divine Mysteries. See also Canon of the 1st Ecumenical Synod.

LINKS or Topical_Index

CANON LXXIV

However if any one who sins according to the fore-mentioned should become serious and earnest enough to confess them, the one who confides in the philanthropy of God and able to loose and bind, if he exercises even greater philanthropy, may mitigate any heavy penalty imposed upon the sinner confessing if he sees that to be with fervor, by shortening the time. And in doing so he does not become worthy of condemnation, seeing that the history in the Holy Scriptures shows that those who confess their sins with the greater pain, quickly have God's love for man bestowed upon them.

Interpretation

After enumerating the various sentences pertaining to various sins, the Saint lastly in this Canon puts everything up to the prelate and spiritual father, who has authority to bind and to loose, and says that if they see the sinners repenting with fervor and willingness, they incur no censure if they shorten the sentences meted out to them originally, since the divine Bible teaches that God's mercy quickly reaches those who repent with greater pain of the heart, a fact which was proved in regard to Ezekiel and Manasses. See also Csnon XII of the 1st Ecumenical Synod.

CANON LXXV

Let not anyone who has been defiled with his stepsister, whether on his father's side or on his mother's side, be permitted to be present in any house of prayer, until he desists from this transgressive and unlawful practice. But after coming to realize the fearful sin, let him weep for three years at the door of the oratories while standing by them on the outside, and entreating the people entering for prayer, so that any of them sympathizing with him may beseech the Lord in his behalf with intensity. Thereafter let him spend three more years in listening only and hearing the Scripture and the teaching of the doctrine, but excluded from and not allowed the privilege of praying. Afterwards, if indeed it is true that he insisted upon it with tears and prostrated himself to the Lord with contrition of heart and profound humility, let him be accorded the right to spend three more years in kneeling, and then, if he exhibits fruits worthy of repentance, in the tenth year let him be admitted to prayer with the faithful, but without the privilege of the offering, and after co-standing at prayer for two years along with the faithful, then and from then on let him be deemed to be deserving of the Good of Communion.

Interpretation

We have interpreted this Canon in connection with Canon LXVII of the same St. Basil, and see the Interpretation of it there.

CANON LXXVI

The same canon applies also in regard to those who take their own nymphs (i.e., sister-in-laws).

Interpretation

In a manner similar to the treatment accorded to a man having intercourse with his step-sister, the present Canon canonizes anyone who takes his sister-in-law or daughter-in-law (both) of whom are called nymphs in Greek) to wife, or, more definitely speaking, eleven years , and with the same apportionment of time, the illicit marriage, that is to say, having been previously dissolved. But the Faster in his Canon XV canonizes such a person two years with xerophagy and penances.

CANON LXXVII

A man, however, who abandons his legally wedded wife, and marries another woman, according to the Lord's decision, is under the judgment of adultery. But it has been ruled and regulated by our Fathers that such persons are to weep for a year, listen on the side for two years, kneel for three years, in the seventh year co-stand together with the faithful, and then be deemed worthy to participate in the Offering, provided they shed tears of repentance. (Matthew 5:32; 19:7; Mark 10:11; and Luke 16:18).

Interpretation

This Canon has been borrowed verbatim from Canon LXXXVII of the 6th Ecumenical Synod, and see the Interpretation of it there.

CANON LXXVIII

Let the same example hold also with regard to men taking two sisters to wife, even though it be at different times.

(Canon II of Neocaesarea.)

Interpretation

In the same way as with the case of one who abandons his wife and marries another woman, the present Canon canonizes anyone who, after his wife dies, takes her sister, which is the same as saying, one who marries two sisters, fixing his sentence, that is to say, at seven years, which is the sentence imposed for adultery and prescribed by the Fathers.[58]

CANON LXXIX

Those who go madly after their mothers-in-law are subject to the same Canon as those who go madly after their own sisters.

Interpretation

The present Canon canonizes those who have intercourse with their mother-in-laws with the same canon (i.e., the same canonical penalty) as those who have intercourse with their own sisters: that is to say, if they be of the one and the same father and mother, twenty years, in accordance with Canon LXVII, but if it be with sisters by two different fathers or by two different mothers, eleven years, in accordance with Canon LXXV of the same St. Basil

CANON LXXX

The fathers passed over the question of polygamy in silence, as something bestial and utterly foreign to the human race. But to us it presents itself as a worse sin than fornication. Wherefore it is reasonable to make such persons amenable to the Canons, and this means one year weeping and three years kneeling, then becoming acceptable to God.

Interpretation

By polygamy it appears that the Canon means here a third marriage; for that is how the Fathers used to call a third marriage, according to Canon IV of the same St. Basil. So what the Canon says is that the previous Fathers had kept silent as regards the question of a third marriage, having failed to decree any law of rule regarding it, or any sentence or penalty (for there is no law covering a third marriage, nor can a third marriage be celebrated by virtue of any law, according to Canon L of the same St. Basil), since this marriage is natural to cattle and other beasts, but alien to the human race. In our opinion, on the other hand, it appears to be a worse sin than fornication, says St. Basil. Hence it is fitting that those who have entered into a third marriage should spend one year in weeping and three years in kneeling, and then be allowed to partake of communion.[59] See also Canon III of Neocaesarea.

CANON LXXXI

Since many persons during the incursion of the barbarians transgressed the faith in God, by taking heathen oaths, and tasting of certain things offered to idols purporting to be magical and then offered to them, these persons have already been dealt with economically on the basis of laws and Canons formulated by the Fathers.

For as regards those who patiently endured the, hardships resulting from necessitous tortures and, being unable to bear the pain, were impelled to denial, let them stand inadmissible for three years, and continue listening for two years, and after kneeling for three years let them become admissible to communion. But as regards those who without there being any great necessity betrayed the faith in God, and after touching the tables of the demons and swearing Grecian oaths, let them be expelled for three years, and continue listening for two years, and after praying for three years on their knees, and co-standing for another three years together with the faithful at prayer, then let them be admitted to the Good of Communion.

(Canon XIV of the 1st Ecumenical Synod;
Canon XCIV of the 6th Ecumenical Synod; Canons IV, VI, V of Ancyra;
Canon III of Peter; Canon LXXIII of Basil; Canon III of Nyssa.)

Interpretation

The present Canon decrees that all persons who were caught in the incursion of the barbarians and denied the faith in the true God, took Grecian oaths, swore, that is to say, by the gods the Grecians recognized, with the same disposition as that which the Grecians were wont to display and ate foods that had been offered to the idols with magical arts and rites, they are to be treated economically in accordance with the Canons of the Fathers (perhaps those of Ancyra). And all those persons who were severely tortured, and, being unable to bear the pain, denied, let them not be admitted for three years, and let them kneel for three years, stand for three years along with the faithful, and then partake of communion.[60] And see also Canon XIV of the 1st Ecumenical Synod, and Canons IV and V of Ancyra.

CANON LXXXII

As regards those who have committed perjury, if they broke their oaths as a result of force, and coercion, they are liable to milder sentences, so that after six years in any case they are to be admissible. But as for those who betrayed their own faith without any necessity, after weeping two years, and listening two years, and in the fifth year praying on their knees, and remaining for two more years without the offering, but admitted to communion of prayer, and then after they have exhibited repentance worthy of the name, let them be restored to the communion of the body of Christ.

Interpretation

Since in his Canon LXIV this Saint canonized the perjurer vaguely ten years, now in this Canon he makes a distinction between perjurers, and canonizes six years those who committed perjury as a result of necessity and violence, but canonizes eleven years those who betrayed their faith without any necessity, or, more explicitly speaking, who committed perjury (since every oath is taken in the name of God, and consequently everyone that transgresses is transgressing his faith in God): Two years are allotted for them to weep, two to listen, five to spend in kneeling, two in co-standing, and then they are allowed to commune.[61] See also Canon XCIV of the 6th Ecumenical Synod.

CANON LXXXIII

Those resorting to divination and continuing the usages of the heathen nations, or admitting certain persons into their homes with the view of discovering sorceries and purification, let them fall under the Canon of six years, one year weeping, and one year listening, and for three years co-standing among the faithful, then they shall be accepted.

Interpretation

The present Canon is borrowed verbatim from Canon XXIV of Ancyra, and see the Interpretation of it there. The only respect in which it differs from that one is that that one apportions the five years economically and in a different manner, while this Canon consultants of divination to six years, one year for them to weep, one to listen, three to kneel, one to stand together with the faithful, and they are to partake of communion. Notice that the Saint canonized diviners and sorcerers (including seers and fortune-tellers) as murderers in his Canon VII with his own penalty, that is to say; but here he canonized them lightly, on the basis of the penalty set by the Fathers preceding him in time. See also Canon LXI of the 6th Ecumenical Synod.

CANON LXXXIV

LINKS or Topical_Index

We are writing all these things so that the fruits of repentance may be tested. For we do not judge these matters in every case with reference to time, but are inclined to pay more attention to the manner of repentance. If they show themselves disinclined to give up their own customs, desiring rather to he slaves to pleasures of the ,flesh than to the Lord, and they refuse to accept life lived in accordance with the Gospel, we have no common ground of discourse with them. For we have been taught to hearken, when in the midst of disobedient and gainsaying people, to the injunction that says "If you can save anything, save your own soul!"

(Genesis 19:17).

Interpretation

After the Saint had decreed various sentences for various penalties, he adds in the present Canon that the fruits of repentance ought to be tested, since we do not consider the penalties to consist in so many or so many years, but pay more attention to the disposition of the penitents.[62] So that, for instance, if they willingly and gladly repent, the number of years is to be reduced; but if negligently, it is to be increased. If, on the other hand., they continue sinning and refuse to abstain from their sins and pleasures, nor are willing to live in accordance with the Gospel like Christians, but, instead, are contumacious and gainsay, then we who are prelates and spiritual fathers acting as managers of their souls, ought not to join in their sins, but ought to let them alone. For we are told by divine Scripture: "If you can save anything, save your own soul!" the meaning of which is, "See that you do not torment your own soul in accosting incorrigible sinners."

CANON LXXV

Let us not, therefore, Choose to perish along with such persons, but, filled with fear of the heavy judgment, and keeping before our eyes the fearful day of the Lord's retribution, let us not willingly choose to perish for the sins of others, and along with them. For if the terrible sufferings of the Lord had not chastened us, nor had such great and grievous blows knocked some sense into us and brought us to realization of the fact that it was on account of our iniquity that the Lord abandoned us, and delivered us into the hands of the barbarians, and the people were led away as captives of their foes, and were delivered to dispersion, because those who bore the name of Christ round the world dared to do these outlandish things;

if they neither became aware nor even understood that it was on account of these things that the wrath of God overtook us, what common ground is left us to have words with them? Nevertheless, we ought to protest to them night and day, publicly and privately; but we ought to guard against being carried away by their cunning arguments and crafty tricks, while we pray indeed to win them, and to have; them rescued from the snare of the Evil One: but if we are unable to accomplish this, let us make serious endeavors at least to save our own souls from everlasting damnation.

Topical_Index

Interpretation

This Canon is intended to admonish prelates and spiritual fathers, by begging and saying to them: So we managers of souls ought to fear the Lord's judgment and retribution. Let us not suffer chastisement ourselves with the outlandish sins of such unrepentant and incorrigible sinners, by dealing with much compromise. For if the Christians who dared to commit such. sins were abandoned by God because of those sins, and were enslaved by the barbarians, and failed to come to their senses, nor took heed to realize that it was on account of their iniquities that such a great blow and such wrath of God fell upon them; if, I say, so many woes did not suffice to correct them, what communion can we have with such a stiff-necked people? None, of course. Hence it is our bounden duty to teach them and to criticize them every day in the year both publicly and privately, and to beg God to rescue them from the Devil's snare. But if we cannot compass their liberation, we ought not to wreck ourselves with their cunning tricks, but, instead, we ought rather to make serious efforts to escape everlasting hell.[63]

FROM THE SAME SAINT,
EXCERPTED FROM ANOTHER EPISTLE
TO THE SAME SAINT

CANON LXXXVI

To the elegant Encratites in respect to their formidable problem, asking why we do not eat everything, let the answer to be given be that we abominate also our excrements. For in respect of value, vegetables are food to us (Genesis 9:3), but in respect of discretion as touching our mercenary interests, as also in the case of vegetables, we separate what is injurious or harmful from what is suitable and fit: seeing that even hemlock is a vegetable, precisely as a vulture too is meat; yet no one that has any sense would eat hyoscyamus,[64] *(* in English – henbane, a poisonous fetid old world herb of the nightshade family*) nor would he touch dog meat unless it were a matter of life and death, so that to eat it would be no iniquity*.[65]

Interpretation

We have interpreted this Canon almost verbatim in our Interpretation of Apostolic Canon LI, and see the Interpretation of it there. As to Encratites, or Continents, see the Footnotes to Canon XCV of the 6th Ecumenical Synod.

EXCERPTED FROM THE SAME SAINT'S CANONICAL EPISTLE TO DIODOROS, THE BISHOP OF TARSUS

Preamble:

We have received letters bearing the signature of Diodoros, but the following are more in the style of someone else than Diodoros. For it seems to me that someone among the artisans has impersonated you, that he might thus render himself credible to the listeners, in that, after being asked by some of them whether it were licitly permissible for him to take in marriage the sister of his deceased wife, he did not shudder in horror at the question, but meekly brooked the sound he heard in his ears, and the lecherous desire, and quite gallantly and valiantly condescended to allow the practicality of the suggestion. For if I had had the letter handy, I would have sent it to you, and you would have had enough to defend yourself and the truth. But inasmuch as the man who showed it to me snatched it back again, and precisely like a trophy against us who had barred the original document he carried round saying that he had the authority. Now I have written you a letter, so that you will be reminded of that spurious letter on both hands, and leave it no strength to injure anyone easily that may chance to encounter it.

Interpretation

It appears from this preamble and from Canon XXIII of the Saint that divine Basil in a letter had prohibited one and the same man from taking the sister of his deceased wife, which is the same as saying, from taking two sisters. But this Diodoros,[66] when asked by someone whether it is permissible to take them, replied in writing that it was permissible. Hence when the questioner received the reply containing this written permission, he went and showed it to St. Basil the Great. For this reason the Saint, in the desire to put Diodoros to shame in the eyes of another person, as Zonaras says, wrote to him that that written permission was not really from Diodoros, but had been forged by someone else who, in order to make it appear credible to his audience signed the name of Diodoros to it (perhaps, too, it may have really been from somebody else, and not that the Saint so pretended in order to rebuke him in an oblique manner). Hence in adding up accounts in connection with that first letter he was compelled to write also this one, in order to overthrow that unlawful marriage with double power in such a manner as to overwhelm all opposition.

CANON LXXXVII

First, let it be said (which is also the most important thing to note) that the custom among us which we have to propose in regard to such cases, having as it does the force of a law, on account of the fact that the institutions were handed down to us by saintly men. This may be described as follows. If anyone suffering from uncleanliness and overcome by it should ever fall into the unlawful state of having married two sisters, this is not to be deemed either a marriage nor may he be admitted to the congregation and membership of the Church until they have first separated from each other. So that, though there was nothing further to say, the custom sufficed to guard against the evil. But inasmuch as the writer of the letter by employing a false and yet specious argument attempted to entail[67] such a great disorder and woe in life, it is necessary that not even we should refrain from deriving assistance from the words, notwithstanding that in regard to facts that are extremely perspicuous the prejudice obtaining among every community is more powerful than words. It has been written, it says, in Leviticus: "Neither shall you take her sister to wife to make her jealous, to uncover her nakedness in her presence while she is still alive" (Lev. 18:18). It is plainly evident from this, it says, that it is permissible to take a sister when her sister has died. As to this first thing I shall ask permission to say is that whatever the Law says is said in the Law, since thus also at least we should be subject to the Law's requirements as to circumcision and the Sabbath and abstinence from certain foods (Romans 3:19).

For indeed we shall not lay upon ourselves a yoke of slavery to the Law if we find anything to help us to enjoy ourselves in sensuality: if anything included in the requirements of the Law appears to be too severe, too burdensome, why then we shall have recourse to the freedom granted by Christ (Galatians 5:1). We have been asked whether it is written to take to wife a sister of a sister. We have answered, what we are sure of and what is true, that it is not written. But to infer a consequence by taking liberties with what has been left unsaid is the part of a legislator, not of one merely reciting the law. Since at is thus possible for anyone that wants to do so to find an excuse for taking to wife a sister while the wife is still alive. For this very same fallacy will apply to that man too. For it is written, it says: "You shall not take . . . to make her jealous" (Leviticus, l.c.), as much

as to say that taking her without arousing jealousy is permissible. But anyone that advocates passion will consider the character of the sister to be devoid of jealousy. With the cause once removed, on account of which the cohabitation with both of them was forbidden, what is there to prevent taking the sisters? But we shall insist that these things are not written, neither has that point been settled; the meaning, on the other hand, of the sequence admits of points alike. By merely referring back a little way from this passage to subsequent legislation would have sufficed to disentangle the matter. For it is but natural that the Legislator could not include every kind of sin, but was especially concerned to forbid those of the Egyptians, whence He brought Israel away, and those of the Canaanites, to whom he took them. For the passage I refer to runs thus: "After the doings of the land of Egypt, wherein you dwelled, you shall not do: and, after the doings of the land of Canaan, where I am taking you, you shall not do: neither shall you walk in their ordinances."(Leviticus 18:3). So that it is naturally evident that the kind of sin prohibited was that of incurring the danger in those days of adopting the political systems in vogue among the heathen nations, in which event they would not even have any need of a legislator, but might rest content with the untutored custom of resorting to calumny inspired by hatred, How, then, after forbidding the greater evil, could He have remained silent in regard to the lesser? Since it seemed right to many of the flesh-lovers in those times to cohabit with sisters while these were each alive in spite of the example of the Patriarch. But what ought we to do? To do what is written, or to conform with that is nothing but guesswork based on silence? It is immediately evident that father and son ought not to use the same prostitute, yet no such thing is written in the laws. In the Prophet, however, it is considered to deserve the utmost censure. For, he says, "and a man and his, father will go in unto the same maid" (Amos 2:7). But how many other forms of impure passions the school of demons invented, but Divine Scriptures do not even refer to, being averse to sullying its fair character by naming shameful things, but merely alluding to them in general terms, as St. Paul the Apostle says: "But fornication, and all other filth, or covetousness, let it not even be named among you, as becomes saints" (Ephesians 5:3), comprehending under the noun ",filth" the unspeakable doings of sodomy and those of females too; so that silence does not by any means afford a license to lovers of pleasures. As for me, however, I say that the Legislator did not even remain silent[68] concerning these matters either, but in fact very

vehemently prohibited such things. For the passage saying: "None of you shall approach to anyone that is near of kin to him, to uncover their nakedness" (Leviticus 18:6), comprehends also this kind of familiarity. For what could be more nearly related, or near of kin, to man than his own wife, or rather to say his own flesh? "For they are no longer two but one flesh" (Matthew 19:6), so that through the wife her sister attains to a state of close familiarity with the husband. For just as he must not take the mother of his wife, so must he not take her daughter either, because he is not allowed to take either his own mother or his own daughter to wife. Thus he is not allowed even to take a sister of his wife, because neither is he even allowed to take his own sister to wife, and vice versa, neither is a woman permitted to cohabit with relatives of her husband; for the rights of both and to both are held in common, by both sides of the relationship.

To anyone wanting the marriage I will protest that "the fashion of this world is passing away" (I Corinthians 7:29, 31), and that "the time is short, leaving even those who have wives as though they had none" (I Corinthians 7:29, 31). On the other hand, if he misunderstands the passage saying "increase and multiply" (Genesis 1:28), I will laugh at one who is unable to distinguish times from legislations. The second marriage is meant to relieve people from the necessity of fornication, not to serve as a passport to lechery. "If they cannot restrain their passion, let them marry" (I Corinthians 7:9), he says, but not, 'let them break the law when they are married.' Those, on the other hand, who disregard nature entirely, and devour the soul with a passion for dishonoring women, again are compelled to distinguish the two sexes. To which of the two sexes shall they ascribe the offspring? shall they say that they are brothers and sisters of each other, or that they are cousins? Make not, O man, the aunt a mother-in-laws of the infants, whose duty it is not even to nurse it in the capacity of a mother; you will only be imbuing the latter implacably jealous. It is only hatred of mothers-in-law that arouses animosity even after death. Rather might one say, in fact, that those who are foes in other respects join hands in pouring peaceful libations to the dead, whereas mothers-in-law excite hatred after death. To sum up. If anyone rushes into marriage by law, the whole inhabited earth is opened to him; but if his zeal is the result of passion, it will only serve the more to exclude him, "that everyone should know enough to keep his vessel in sanctity and honor, not in the desire of concupiscence" (I Thessalonians 4:4-5).

Though I would fain say more, there is a limit to the length of a letter. I prayerfully wish, and hope, however, either that our admonition may prove stronger than the forces of passion, or that this frightful desecration nay not visit our country, but remain confined to the lands in which there was hardihood to perpetrate it.

LINKS or Topical_Index

Interpretation[69]

After the Saint had prefixed the foregoing preamble, he now sets out to refute that ghostly forged written permission for one and the same man to take two sisters to wife. Accordingly, he says that the first proof that such a marriage is not allowed is the custom[70] which has prevailed in the Church and which has the force of a law, on the ground that it was handed down by saintly men, and which decrees as follows: That, if anyone takes to wife two sisters, such a thing is not even to be regarded as a marriage, nor are they to be allowed to enter the church until they have separated. So that, if we have no other basis for reckoning up accounts in the way of forbidding such a marriage, the custom alone of the Church is enough and sufficient to forbid it.

LINKS or Topical_Index

But inasmuch as the man who displayed the false letter from Diodorus cited testimony from the Book of Leviticus in confirmation of the validity of this unlawful marriage, which says, when paraphrased: ‘If you don't want to make your wife jealous, don’t take to wife her sister while she is still alive,’ and from this passage he infers that if the Law forbids anyone to take a sister of his wife as long as she is still living, then it is permissible to take her after his wife is dead. To that rotten argument, I say, our reply is: First of all, that everything that the old Law says, it says it to the Jews who are in the Law, and not to us Christians. If anyone objects that it is said also for us, why then consistency would require us to accept the painful provisions of the Law, such as keeping the Sabbath and practicing circumcision, and shunning the foods prohibited by the Law, just as we gladly accept and conform to the ordinances of the Law which tend to foster sensual pleasures, and not, on the contrary, to accept whatever is pleasurable and light, as though we were under the Law, but to refuse to accept whatever provisions in it are painful and burdensome, saying in opposition thereto that we are basking in the freedom which Christ has allowed us. We have been asked whether it is written that a man may take to wife a sister of his wife, and we have said that it is not, which is true and sure. But for one to infer, on the other hand.,

from the sequence of the words something that Scripture has apparently passed over in silence, that is not the part of one who wishes to assert what the Law says, but of one who wants to lay down the law himself. For, if he infers that the law prohibited anyone from taking to wife a sister of his wife, not after the latter is dead, but while she is still alive, that since the Law forbade taking a sister who might arouse jealousy in the other, it follows that if she is not jealous he may take her sister even when she is alive, which is the same as saying that a man may take two sisters at the same time. But if anyone says that this is not written, we reply that neither is that written, but just as the one idea is inferred from the sequence of the words, so and in like manner is the other inferred too. But why did not Moses punctuate the sentence so as to forbid a man from taking a sister of his wife after the latter is dead? By way of solving this perplexity, the Saint says that Moses had no intention to include in the foregoing chapter of Leviticus every kind of relation in regard to marriage, insomuch as to justify the expectation that he would include that too, but, on the contrary, he prohibited only those relations which the Egyptians took, from whom the Jews had fled, and whatever the Canaanites were wont to take, to whom they were going. And whence is that plainly evident? From those things which the same chapter mentions back in its commencement, by saying, in paraphrase: 'Do not do as the Egyptians do, among whom you were sojourning, nor do as the Canaanites do, to whose land I am going to take you.' Hence it is likely that this form of marriage was not in vogue among the Egyptians and the Canaanites, and for this reason Moses did not refer to it, but contented himself with custom which censures such a thing. But why did he explicitly forbid a man to take in addition to his wife the latter's sister? He saw many flesh-lovers doing this because they saw that the Patriarch Jacob had two living sisters at the same time, Leah and Rachel. Nevertheless, we ought to assert what is written in the Law, and not what we assume to have been omitted in silence. For, as a matter of fact, the Law omitted to state that father and son ought not to use the same slave girl as a whore, whereas the prophet Amos vehemently censures this, by saying, in paraphrase, 'a father and his son were going into the same slave girl and fornicating with her.'

And the demons taught men a lot of other kinds of filthiness, but the divine Scripture did not care to pollute its fair face by naming them individually; instead it passed over them in silence, lumping them together in general terms, as St. Paul says, in paraphrase: 'As for fornication and every other kind of filth, let it not be

mentioned among you, as befits saints,’ where by the word “filth” is meant to be included every kind of lewdness rife among men and women. So that there is no permission given to lovers of human flesh to contract such an unlawful marriage tie, simply because the divine Scripture kept silent about it. As for us, however, when we come to examine the matter, we find that the Law did not keep silent about this, but in fact actually prohibited it. For that which it says, namely, in paraphrase, ‘You shall not go into any relative of yours to uncover his nakedness,’ includes every unlawful marriage tie with relatives and intimates or members of the same family. By consequence, on the other hand, it also includes this. For if a husband and his wife are one flesh, and there is no one else more intimately related to a man than his wife, except his own flesh, that is to say, then, even the sister of his wife through her becomes also a relative of the husband and an intimate of his, that is to say, a sister of his. Accordingly, just as a man cannot take his wife’s mother, nor a daughter of his wife by another man, since he neither can take his own mother nor his own daughter owing to the intimacy (for he stands in a relationship of the first degree both to the one and to the other) so and in like manner neither can he take his wife’s sister, since neither can he take his own sister (for he stands in a relationship of the second degree both to the one and to the other); and, conversely, neither can a woman take a brother of her dead husband, nor any other of the latter’s relatives. The Saint goes on to cite also the following assertions of the Apostle, to wit, in paraphrase: ‘That the form of this world is changing, and that there is not much time left for carelessness; and even those who have lawful wives ought to regard them in the same light as though they had none at all.’ But if anyone objects, or gainsays that God made it a law to increase and multiply, and laid it down in express terms to the first-formed, and that his children married one another in spite of the fact that they were brothers and sisters of the same parents, I deride and laugh to scorn the man who says these things and is unable to discern that in those days it was necessary to do this, because there were no other human beings of any other race, whereas nowadays there are many different races, so that this argument does not hold water. Besides, a second marriage is an obstacle and a bar, as well as a bridle, which has the effect of restricting fornication, and is not a pleasure ground for materialists and a happy hunting ground for lechers. Even St. Paul, in writing to those who marry a second time, says that if they cannot remain continent, let them marry; he did not, however, add that after marrying a second time they might indulge in transgressions of the law, as do those who marry two sisters.

The Saint thereupon proceeds to prove the absurdity of such a marriage by pointing out the confusion that results with respect to the names. For the children born of such parents, how can those practicing such a matrimonial affair name them? Brothers and sisters begotten by the same father? or nephews and nieces, that is to say, cousins,[71] on the ground that they were born of the same mother? For both designations are equally applicable to them on account of the confusion of nature, who, according to her physical laws, made brothers and sisters different from each other. And that is not all: there results also another confusion. For when a man takes the sister of his former wife, he makes the aunt of his children by the first marriage a stepmother, and in consequence he makes the woman jealous and envious of them who is taking care of them like a mother. For every stepmother is naturally jealous of her husband's children born of another marriage. Thus although hatred for other enemies wanes when their enemies die, the hatred of stepmothers flares up when their rivals die. And, to tell the whole story in brief, if anyone is inclined to marry a second time and take a lawful wife, the whole inhabited earth is open to him and of course he will be able to find a woman to make his wife that is not prohibited by law; but if he loves passionately a woman unlawful to him and seeks to marry her, let him be shut off from her all the more on this account and let him not be permitted to take her, in order to teach him to obtain his vessel, or his body, or his wife, with sanctification, as St. Paul says, and not with an impetuous surge of passion. I should have liked, he says, to write even more things to you, but the length of my letter prevents me, since letters ought not to be unduly prolix. I hope that my letter either defeats and frustrates that unlawful marriage, or, if it fails to defeat it, that it will prevent its becoming a custom in our own province, but, instead, that it remain confined to those regions where it first made its daring appearance.

A Canonical Epistle of the same Saint to Gregory the Priest.

CANON LXXXVIII

I received your letters with all forbearance, and I marveled that, though able to defend yourself briefly and readily by means of the facts, you insist upon discussing the accusations and try to remedy the irremediable with small words. We were not the first nor the only ones to lay down the law, O Gregory, prohibiting women from cohabiting with men; but please read the Canon promulgated by our Holy Fathers in the Synod of Nicaea, which explicitly prohibits them from being housekeepers. The respectability of celibacy consists in this, that it prevents association with women. So that, if anyone professing it verbally does the things done by those who cohabit with women, it is plain that he is forfeiting the respectability of virginity that resides in the appellation, and is not actually abstaining from improprieties in the matter of sensual pleasure. You ought indeed to have been so much the more ready to yield to our suggestion as you assert outright that you are free from every bodily passion. For I am persuaded that neither a man of seventy years of age would cohabit in a passionate fashion with a woman, nor have we with regard to any supervening act ruled what we have ruled as due to any improper act, but because we have been taught by the Apostle that "no one should put an obstacle or a stumbling-block in his brother's way" (Romans 14:13). But we are aware that what has been done by others soundly and sanely, will become to others an occasion for sinning. On this account we ordered you, in pursuance of the injunction of the Holy Fathers, to separate, from the woman. Why, then, are you accusing the chorepiscopus and bringing up old enmities? Why are you blaming us for lending ready ears to admission of the calumnies? Cast her out of your house, therefore, and settle her in a monastery. Let her remain with virgins, and find yourself male servants, to prevent the name of God from being blasphemed on your account (Isaias 52; Romans 2:24).

Until you have done these things, the myriads of protests you are writing in letters will avail you nothing, but, on the contrary, you will die suspended from duties and will have to give the Lord an account for your own state of suspension and idleness. If, on the other hand, you should dare, instead of correcting yourself, to oppose the

Priesthood, you will be anathema to all the laity, and any persons accepting you will become outlawed with respect to every church.

(Canons VI, V, X of the 3rd Ecumenical Synod ;
Canons XVIII, XXII of the 7th Ecumenical Synod;
Canon XLV of Carthage; Canon LXXXVIII of Basil.)

Interpretation

This man Gregory having been at fault in the matter of morality on account of his keeping a virgin woman and nun in his home to attend him as a servant, St. Basil the Great wrote to him to chase her away. Gregory, however, with many excuses for his misconduct, tried to defend himself. Hence in the present letter the Saint first reproaches him because though able to defend himself readily enough by actual deeds, as by chasing the woman away, he offers countless excuses and pretexts. Secondly the Saint tells him that it was not St. Basil that made it law for clerics and those in Holy Orders not to have women as cohabitants, but the First Ecumenical Synod in its c. III. Afterwards he adds that virgin men and those in Holy Orders have this claim to respectability, namely, their being excluded from association with womankind. If perchance any one of them should profess to be a virgin, but should nevertheless cohabit with women, he is merely proving that his love of virginity was confined to words, whereas in point of deeds he was not willing to deny himself the pleasures to be enjoyed with women. So, Gregory, you ought, he tells him, as readily obey us and chase the woman away as you are declaring that you are not concerned about her. For a readiness and quickness to expel the woman would serve to confirm your unconcern for her; because not even I would ever believe that you who are a man in his seventies would be passionately and pleasurably cohabiting with the woman. But inasmuch as we have been taught by the Apostle not to give scandal to others, and since that which others may do without passion and sin – such as that, for example, which you are now doing yourself – may be something which may cause others to become passionate and induce them to sin by setting them an example, for all these reasons we have ordered you to chase the woman away from your home, in conformity with Canon III of the Nicene Synod; and do not accuse either the chorepiscopus of being your enemy as you allege and of having called my attention to the woman, or me on the theory that I am prone to believe in calumnies; but blame yourself for being unwilling to separate from the woman.

So cast her out and put her in a monastery; and let her be like a virgin living with virgin women and nuns, while you, as a man, have men serve you, in order to prevent the name of God from being blasphemed by unbelievers on your account when they see you. If, on the other hand, you refuse to chase the woman away, rest assured that in spite of all the myriads of excuses you may offer, you will have to render an account for your suspension from duty as the cause of it, not I[72] If, again, you dare to continue performing the priestly offices before having corrected yourself, you will be anathematized by all the laity, and any persons that accept you will be chased out of every church. See also Canon III of the 1st Ecumenical Synod.

A Canonical Epistle
of the same Saint to the Chorepiscopi.

CANON LXXXIX

I am exceedingly grieved to find that the Canons of the Fathers have been left unheeded and all strictness in the churches has been cast to the winds; and I fear lest, when this indifference has advanced a little more, the affairs of the Church will wind up in a state of utter confusion. Take those serving the Church, in the olden days it was a custom prevailing in the churches of God, for persons tried and tested with all rigor to be admitted and their upbringing was looked after with great concern and diligence, unless they turned out to be revilers, or drunkards, or ready to pick a fight, so as to instruct them in youth and enable them to attain to a state of sanctity, "without which no one shall see the Lord" (Hebrews 12:14). And accordingly this question was examined by Priests and Deacons living with them. They would report the matter to the Chorepiscopi, who in turn, having access to the decisions arrived at by those who had testified truly to the facts, and having duly notified the Bishop, would thus be, free to enroll the servant in the battalion of the priestly orders. But nowadays, first having thrust us aside, and without even condescending to report to us, they have invested themselves with all the authority. Afterwards, treating the matter with the utmost indolence, you have permitted Priests and Deacons to introduce unworthy persons into the Church ad libitum*, from an unexamined life in obedience to efforts made in their behalf, either by their relatives or as a result of friendship in some other respect. That is why a great number of servants are to be found in every village, but not one deserving to minister at the altar, as you yourselves bear witness, being at a loss for men in the voting contests. Since, therefore, the matter has reached a stage of insufferable obnoxiousness, especially now when the most of them are resorting to ecclesiastical service as a means of escape from military service, I have necessarily come to the decision to renew the Canons of the Fathers, and I request you in writing this letter to send me a copy of the record of those enrolled in the service in each and every village, and by whom each of them was admitted thereto, and in what state of life he is. Keep a copy of the record for yourselves so as to be able to judge your affairs on the basis of the reports available to you; and let no one interpolate any spurious reports whenever he desires to do so.*

Thus, however, after the ,first survey, if any other persons have been admitted by the Priests, let them be relegated to the laity; but let a re-examination of them be made by ,you, and if they be found worthy let them be admitted in pursuance of your decision to this effect. After you have cleansed the Church by driving out the ones unworthy of her, henceforth begin examining and proving the worthy ones before admitting them; but do not enroll any of them until you have referred them to us, or else make up your minds that he will be a layman whom you have admitted to the service without our consent and approval.

(Canon XIII of Ancyra; Canon XIV of Neocaesarea;
Canons VIII, X of Antioch;
Canon LVII of Laodicea; Canon VI of Sardica.)

Interpretation

In this letter St. Basil the Great is blaming the chorepiscopi for violating the old custom which used to be in vogue in the Church, and which was one requiring all persons who were about to become servants of the Church, subdeacons, that is to say, readers and exorcists (concerning whom see the Footnote to Canon XV of the 6th Ecumenical Synod), to be examined first by the priests and deacons to make sure that they were not revilers or drunkards, that they were bridling the carnal impulses of youth; and thereupon they themselves were to decide about them; but they were to report their decision to the chorepiscopi, and the chorepiscopi in turn to the bishops; and in such a manner as this they were to be free to enroll them among the clergy. Nowadays, however, what happens, he says, is quite the opposite. For neither do priests and deacons examine them, but in compliance with requests they make no scruples in deciding in favor of their relatives and friends, nor do the chorepiscopi report them or mention them to the bishops. Wherefore, as a result of such violations and transgressions of the Canon, a large number of subdeacons and readers and exorcists and other clerics are to be found in every village, but there is not one of them that is worthy to become a priest. For this reason the Saint is ordering the chorepiscopi to send him a list of such servants showing by which chorepiscopus each one of them was accorded admission, and what sort of person he is in respect of his manner of living; and to keep a copy of the same list for themselves, so as to be able to prevent anyone from enrolling himself in this manner in the list whenever he should so choose to do.

Accordingly, as for all servants (he tells them) that have been elected by the priests alone at a later date than the first indiction, they are to be shunted into the ranks of the laymen. But when they are examined by you chorepiscopi afresh, they may be admitted if you so decide. Chasing the unworthy out of the Church hereafter and henceforth, admit only the worthy; but do not enroll them in the clergy without first submitting a report of the matter to us, since, if any of you without our consent and approval admits anyone into the service, the one you admit will be deposed from there and will be shunted into the order of laymen. See also the Footnote to Canon VIII of the 1st Ecumenical Synod, and Canon XXXIX of Carthage, and the Footnote to Apostolic Canon XVII.

A Canonical Epistle
of the same Saint to the Bishops under him. [73]

CANON XC

As touching the impropriety of the matter I am writing about, why it was suspected at all and spoken about, has filled my soul with anguish, but lately it has appeared to me incredible. Let the letter, therefore, about it be accepted by the one involved as a remedy for himself; as for the one not involved, let it serve as a safeguard; and as regards anyone who is indifferent, which I hope that no one among you will prove to be, let it serve as a protest. But what is it that I am talking about? They say that some of you have been taking money from the persons ordained, under the cloak of the name of piety. That is worse. For if anyone does what is bad on the pretext that it is something good, he deserves double punishment; for that which is held to be nothing bad has been causing and has been useful in the commission of sin, as who should say, it has been a good cooperator in this respect. Let these things, if such is the case, be done no longer; but let the matter be corrected, since otherwise it will become necessary to tell the one who accepts money that which was told by the Apostle to the one wanting to give money for the avowed purpose of buying Holy Spirit: "Your money perish with you" (Acts 8:20). For the one who wanted to buy because of his lack is to be judged more lightly than one who wants to sell the gift of God. For a sale has been made, and what you received gratis from God if you sell it will be stripped of its gracious power as though it had been sold to Satan. For you are introducing a system of trading in spiritual matters into the Church, where we have been entrusted with Body and Blood of Christ. These things must not be done thus. As for the, pretext, I can tell what that is: they think that they are not sinning because they accept the money after the ordination, and not at the same time that the ordination is carried out. But an acceptance is an acceptance no matter when it is actualized. I therefore beg you to put aside this step, or rather this expedition to Gehenna. Accordingly, do not soil your hands by taking such things, and thereby render your selves unworthy to perform the holy Mysteries. Pardon me if first as incredulous and afterwards as convinced I employ threats. If anyone after this letter of mine shall do such a thing any more, he shall depart from the altars here and go in search of one where the gift of God can

be bought and sold,. "For we and the churches of God have no such custom" (I Corinthians 11:16; I Timothy 6:10). I have one more thing to add, and I will stop. These things are being done on account of avarice. Avarice is veritably the root of all evils and is called idolatry (Colossians 3:5). Prefer not, therefore, the idols to Christ for the sake of a little money; nor, again, imitate Judas by betraying a second time the one crucified but once for us, since the territories and the hands of those who accept these fruits shall be called Aceldama (Matthew 27:5; Acts 1:19).

Interpretation

When divine Basil learned that bishops subject to his jurisdiction were taking money from the persons they ordained, he wrote the present letter to them and told them that the assertion pained him greatly the moment it was spoken and was merely suspected, though at first he considered it incredible. Hence, he says, as for what I am writing to you, let anyone who has committed this transgression take it as a medicine for his wickedness; as for anyone, on the other hand, who has not committed it, let him accept it as a prophylactic; and as for anyone that remains indifferent, or, in other words, that perpetrates this evil and does not think it an evil at all (which plight of indifference I hope to God will not be found amongst you),[74] let him take this latter as an order and threat. At any rate, certain persons are saying that you are taking money from the persons you are ordaining, and that you cloak this evil with the name of piety, alleging that you do this as something that is good and pious,[75] which is worse; for anyone that does something bad and afterwards pretends that he was doing something good, actually deserves a double punishment, both because he committed the evil act, and because he employed, the good, or, more expressly speaking, the name of the good as a tool and mask in doing the evil. Hence, if these things are as asserted, let them not be done hereafter, but let them be corrected,[76] since we are under the necessity of telling anyone that wishes to take money as payment for ordination the words which St. Peter told Simon, *"Your money perish with you."* Thus the man who pays the money sins more lightly, because in his lack of knowledge he seeks to buy that which he has not; whereas you, since you are selling the grace which you halve received gratis, shall be deprived of it on the ground that you are a slave sold to the Devil; or, in other words, you shall be deposed, because you are introducing into the Church a dirty and dishonorable business (for that is what is meant by the term "trading"), where

we have been charged, to keep the most precious and priceless Mysteries of the Body and Blood of Christ; which is the same as saying, because you have been trading in and dishonorably selling the Mysteries of Christ which are beyond all price. But inasmuch as the Bishops succeeded by artifice in concealing this sin, and thought that it was not any sin to take money after the ordination, the Saint tells that the taking of money at any time by them is taking, whether it be before the ordination, or during the ordination, or after the ordination; and consequently that it is a sin. So I beg you, he orders them, throw away such profit that only leads you to hell, and do not make yourselves unworthy to conduct the divine Mysteries, by having your hands polluted by such unlawful money. For any one of you who after these orders are brought to your attention shall do any such thing, shall be forbidden the right to conduct divine services here in my province, and let him go where he can buy and sell the grace of God., since we and the churches of God have no such custom, as St. Paul says. The fact is, of course, that when you sell the grace of God for money you are doing so out of avarice; but the love of money is the root of all evils, and is called idolatry by St. Paul. So do not give idols the preference over Christ; neither imitate Judas by betraying for money, like Judas, a second time the Christ who was crucified but once in our behalf. For, as you well know, the field bought with the thirty pieces of silver for which the Lord was betrayed was named. Aceldama, as the Acts of the Apostles inform us (which name denotes a place and price of blood); and thus even the hands of bishops that accept such money, and the dioceses and villages both of those who pay it and of those who take it shall be called a place and price of blood. Read also Apostolic Canon XXIX.

From the 27th Chapter of the same Saint's Discourse concerning the Holy Spirit and addressed to Amphilochios.

LINKS or Topical_Index

CANON XCI [77]

Of the dogmas and preaching kept safely in the Church, we have some from written doctrine, and some from tradition handed down to us by the Apostles we have received in mystery, both of which have the same validity and force as regards the piety (i.e., the religion); accordingly, no one gainsays these, at least no one that has any experience at all in ecclesiastical matters. For if we should undertake to discard the unwritten traditions of customs, on the score that they have no great force, we should unwittingly damage the Gospel in vital parts, and should rather be left with preaching confined to the mere name. Such a custom, for instance (to mention the, first and most common one first), is that of sealing or stamping with the sign of the Cross those who have set their hopes in the name of our Lord Jesus Christ. Who has taught it in writing? That of turning towards the east when praying – what writing has taught us to do this? The words uttered in the invocation connected with the exhibition of the Eucharist and of the cup of the blessing, what Saint has bequeathed them to us? For indeed we are not even content with these, which the Apostle or the Gospel has mentioned, but we add other ones before and after them on the ground that they contribute greatly to enhance the Mystery, which words we have received from unwritten teaching. We bless the water of baptism and the oil of the anointment (or chrism), and in addition thereto even the person being baptized, with reference to what documents? Is it not with reference to silent and mystical tradition? But what else? What written word has taught us the use of the oil in the anointing? And from where does the idea of baptizing a person three times? But, in fact, whatever is connected with baptism, renouncing Satan and his angels, from what Scripture is it? Is it not from this unpublished and secret teaching which our Fathers have kept as a guarded secret in unquestionable and non-curious silence, they having well enough taught us to preserve the beautiful instructions of the Mysteries in silence?

For when it comes to things which the uninitiated were not allowed even to lay eyes on, how could the teaching thereof be expected to triumph if embodied in writing? And not to speak of other things, this was the reason for unwritten tradition, as not having been thoroughly studied, to render knowledge of the dogmas a distasteful subject to the majority of men because of custom. For dogma is a thing that is quite different from preaching. For dogmas can be slurred over in silence, but preaching has to be given publicity. Vagueness of expression too is a sort of silence, much used in Scripture and rendering the sense of the dogmas difficult to grasp for the convenience of those who happen to hit upon it. For the sake of this it is that all of us look eastwards when engaged in prayers; few of us realize that in doing so we are seeking after an ancient fatherland, called Paradise, which God planted in Eden in the East (Genesis 2:8). And we stand up when praying on the first of the week, though not all of us know the reason. For it is not only that it serves to remind us that when we have risen from the dead together with Christ we ought to seek the things above, in the day of resurrection of the grace given us, by standing at prayer we remind ourselves, but that it also seems to serve in a way as a picture of the expected age. Wherefore being also the starting-point of days, though not the first with Moses, yet it has been called the first (in Greek, "one"). For, it says, "the evening and the morning were one day" (Genesis 1:5), on the ground that it returns again and again. The eighth, therefore, is also the "one" especially as respects that really first and true eighth day, which the Psalmist too has mentioned in some of the superscriptions of his Psalms (Psalm 6, Psalm 11), serving to exhibit the state which is to succeed this period of time, the unceasing day, the day without evening, the day without end, the interminable and ageless age. Necessarily, therefore, the Church educates her foster children to fulfill their obligations to pray therein while standing up, in order by constantly reminding them of the deathless life to prevent them from neglecting the provisions for the journey to there. And every Pentecost is a reminder of the expected resurrection in the age to come. For that one day, being multiplied seven times over, constitutes the seven weeks of the Holy Pentecost (the word meaning, in Greek, "the Fiftieth Day"). For, by starting ,from the first (and in accordance with Greek reckoning omitting this), one winds up on the same day, when one comes to the end after counting fifty days evolved by running through the series (thus making forty-nine or seven weeks in all).

Wherefore it is evident that it imitates even an age, precisely as in circular motion by starting from the same points it arrives at the same points in the end, wherein the laws of the Church have educated us to prefer the upright posture at prayer, thus transporting our mind, so to speak, as a result of a vivid and perspicuous suggestion, from the present age to the things to come in the future. And during each genuflection and straightening up again we are actually showing by deeds (i.e., by our actions) that it was through sin that we fell to the earth, and that through the love of man of the One who created us we have been called back to heaven. In fact, a whole day would not suffice me to narrate the unwritten Mysteries of the Church. I leave the rest unsaid. But out of what written works have we obtained the Creed itself, the confession of the faith, the recital of a belief in a Father, a Son, and a Holy Spirit? if it be from the tradition of baptism, as suggested by regard for the following of piety, as we are baptized, so ought we also to believe, and therefore deposit a confession similar to the baptism. Let it be permitted to us in agreement with that same following to return that faith as glory. But if they insist upon discarding the mode of the doxology on the ground that it is unwritten, let them cede us the confession of the other points in regard to the faith of which we have enumerated the proofs in writing. Finally, seeing that there are so many unwritten ones having such great force in regard to the mystery of the piety (i.e., of the religion), will they not permit us one word that has come to us from the Fathers? which we have found still remaining among the unchanged churches as a result of an unaffected custom, having no small reason for its existence, nor short contribution to the power of the Mystery?

Interpretation

Inasmuch as the Pneumatomachs (or Spirit-fighters) were opposed to the doxology which St. Basil the Great once offered with Orthodox Christians to the Holy Spirit, in this brief little troparion: *"Glory to the Father and the Son together with the Holy Spirit,"* by means of which the Spirit is glorified together with the Father and the Son, and is consequently shown to be of the same essence (or homoousian) with the Father and the Son – since, I say, they were opposed to this little troparion and asserted that the (Greek) preposition "together with" is not written in the divine Scripture, as we have said, for this reason St. Basil

the Great proves in this Canon that not only this preposition “together with” (or the Greek word syn, found combined in many English words derived from the Greek, such as synthesis, etc.), but also many other things as well are to be found in the Church which, though not written in the Holy Bible anywhere, are nevertheless kept and observed precisely the same as those which are written. For the things that are kept and observed in the Church are divided, generally and on the whole, into two categories, or classes, namely, dogmas and preaching. The preachings are written in the Old Covenant, and especially in the New; wherefore it may be said that these are given publicity, or are made known to the public. But the dogmas have been handed down by the unwritten oral mystical and secret tradition of the Apostles; wherefore it is also true that these dogmas remain unrevealed and undivulged to the majority of men. Yet both these classes have the same force and effect as regards the faith, since, if we attempt to omit the unwritten usages of the Church, on the ground that they have no validity and no force, we shall greatly injure the faith preached to us through the Gospel, and shall wind up by having nothing but a mere name.[78]

Following these remarks the Saint enumerates the usages kept and observed as a result of unwritten tradition. For instance, that of making the sign of the Cross;[79] that of looking eastwards when praying.

The words in the invocation (called the “epiklesis,” in Greek) which the priest says during the transessentiation of the Divine Mysteries[80] are unwritten words; for the priest does not say only the Lord’s words[81] nor only those of the Apostle, but he adds also some others, both before and after the Lord’s, which are written in the divine Bible, but have been derived from a secret tradition; yet they have a great power for effectuation of the Mysteries. The blessing of the water used in baptism and of the oil used in anointment of the person being baptized; that of requiring every person to be baptized with three immersions and emersions; the renunciations of Satan, and the espousals of Christ which the one about to be baptized is must make. The reason why the dogmas were not written down by the Fathers, or by the Apostles, or by their successors, but were transmitted silently, or, more explicitly speaking, without recourse to written speech, but only by unwritten tradition, is to avoid having them meditated too much and to become through familiarity despised by the majority of men. For they well knew that mysterious things can be kept

respectable and glorious by means of silence, and that, if not even the symbols of the Mysteries are permitted to be seen by unbaptized persons, how could it have been permissible for the teaching of them to such persons to have been facilitated with written explanations? But, besides this, it needs to be remarked that even the vagueness and lack of clarity employed in divine Scripture (and especially in the Covenant), making the ideas embodied in the dogmas hard to understand for the benefit of readers, is a sort of silence. Having asserted these things, he goes on to interpret the calculations and reasons of certain unwritten customs, such as that the reason why we face eastwards when praying is that we are seeking our fatherland – Paradise, I mean, which was planted in the East; that of standing up when praying on the Lord's Day, not only because we have been resurrected together with Christ through the faith, and ought to seek higher and heavenly things, but also because the Lord's Day appears in a way to be a picture and type of the future age, in which it is to be understood that we shall all of us be found to have been resurrected.

Wherefore this day being the starting-point of days, though not the first, though it was called one day by Moses, which is the eighth counting from the days preceding it, according to the Theologian, and denoting that day which really is the day eight and without an evening and without any successor, and one which is destined to occur after the end of the present seventh age, and which David mentions in some headings of the Psalms, namely, the Sixth and the Eleventh, by superscribing them "for the eighth (day),"[82] since all Pentecost is a reminder or remembrance of the resurrection in the future on which we set our hopes, since just as the circumference of a circle starts from the same point and round the same center and ends again at that same point, and on this account a circle appears to be beginningless and endless, so and in the same fashion Pentecost starts from the Lord's day (the day of splendor, that is to say, according to an adjective denoting it in Greek, namely, lamprophoros), and revolves in the midst of six Lord's Days, or days of the Lord, and ends again on the eighth Lord's day. Wherefore in this respect too it resembles the age whose nature it is, according to St. Gregory the Theologian (see his sermon on the Nativity of Christ), to be beginningless and endless.[83] Hence, because this day too is an image of the future age, therefore the Canons of the Church (meaning Canon XX of the lst Ecumenical Synod, (which you may read for yourself) bids us to pray standing up, and not kneeling, in order that by means of the upright posture

we may transport our mind from the present age to the future age, since every genuflexion and resurrection, i.e., every kneeling down and rising up, that we go through denotes that through sin we have fallen down to the ground, and, through the love of God for man, we have been raised up to the heavens (see the Footnote to the same Canon XX of the lst Ecumenical Synod). Further on the Saint goes on to say, "I leave aside all the other unwritten mysteries of the Church, and ask: From what Scripture have we the confession of the faith, or the Creed saying 'We believe in the Father, the Son, and the Holy Spirit?' If the Pneumatomachs assert that we have it from. the Lord's teaching in regard to baptism wherein He said., *"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,"* let them allow us, just as we have a confession of faith like that of baptism, to offer the doxology to the Trinity in keeping with the belief we have in It, or, at any rate, let them grant us the right to say just as we believe in a Father, a Son, and a Holy Spirit, "Glory to the Father, and to the Son, and to the Holy Spirit (or, to the Son together with the Holy Spirit}". If, on the other hand, they assert that this doxology is not written in the Bible, we counter with the assertion that likewise the confession of the faith and all the other things we have previously mentioned are not written in the Bible. But if the Pneumatomachs allow these unwritten utterances, which are numerous indeed, and which have such a great power with regard to the faith, why will they not allow us the one word which is contained in this doxology, the preposition "together with," that is to say, or even the conjunction "and," which we have found to have been handed down and traditionally taught by the Fathers to the Orthodox Churches of the East (and especially handed down by St. Gregory the Wonder-Worker in the Church of Neocaesarea), which word possesses great power with regard to the belief in the Holy Trinity.[84]

An excerpt from Chapter 29
of the same treatise of the same Saint

CANON XCII

Moreover, as relating to the assertion that the Doxology containing the words "together with the Spirit" is unwitnessed and unwritten, what we have to say is that if nothing else that is unwritten is admissible, then let this not he admitted either; but if the most of the mysteries are conveyed to us unscripturally, let us accept this one too together with numerous others. It is a usage that is Apostolic, I presume, to adhere to unwritten and unscriptural traditions. For it says: "Now I praise you, brethren, that you remember one in all things, and keep the traditions as I have delivered them to you" (I Corinthians 71:2). And: "Hold on to the traditions which you have been taught, whether orally or through our epistle" (II Thessalonians 2:15), one of which indeed is the present one, which the first originators composed and handed on to their successors, in due process of time and ever mindful of usage, and have firmly rooted in the Churches by dint of long custom. If, therefore, we are at a loss to present written evidence as though in a court of justice, but can produce a whole multitude of witnesses, should we not receive an express permission from you. The way I look at the matter is as follows: "At the mouth of two or three witnesses shall every word be established" (Deuteronomy 19:15). But if, on the other hand, we have exhibited the facts to you perspicuously for a long time, should we not except you naturally enough to say that there is no evidence to warrant our being put on trial. For how can it be denied that old doctrines are awesome and entitled to veneration because of their hoary antiquity?

Interpretation

This Canon too likewise concerns unscriptural and unwritten traditions of the Church. It asserts that if Pneumatomachs will not accept the Doxology of the Father and of the Son "together with" the Spirit, because it is not found written in Scripture, if it be shown that we do not admit any other unwritten and unscriptural usage, let this one not be admitted either. But if there are many unwritten usages to be found in the Church, let there be admitted together with the others also the Doxology of the Spirit together with the Father and the Son. For we have been taught by the Apostle to keep also unwritten traditions, since he says: "Now I praise you, brethren, that you remember me in all things, and keep the traditions as I have delivered them to you." And again: "Hold on to the traditions which you have been taught, whether orally or through our epistle ." Of which traditions one is the Doxology of the Holy Spirit, which earlier authorities delivered to later ones, and with the passage of a lot of time and long use and custom have rooted deeply in the churches. So that if, let us say, we are judged as regarding the question of glorifying the Spirit together with the other two persons of the Trinity, and we have no written proofs, but wish to produce many witnesses, ought we not to have the right to do so? since Scripture says: "At the mouth of two or three witnesses shall every word be established" (Deuteronomy 19:15). (Cf. Matthew 18:16). But if we should also be able to show the antiquity of time and long priority in this matter will lend us much assistance, might we not do well enough without a judicial trial, but, instead, have our case tried at once, seeing that we have the equipment needed for a victory? For the dogmas that have come down from old exert an awesome effect upon everyone and are convincing evidence, being venerable and worthy of reverence on account of their antiquity.[85] Further below the Saint adds in the same chapter many old-time witnesses, and. especially the Saints, who stated this in writing and who used to glorify in the following words: "Glory to the Father, and to the Son, and to the Holy Spirit."

FOOTNOTES TO ST. BASIL THE GREAT

1. In his biography of St. Basil contained in the third volume of the Saint's written works (on page 60 of part 8) Garnerus says that he was born in the year 316; Oudinus, on the other hand, says in the year 328 (on page 543 of the first Volume of his treatise on ecclesiastical matters).

2. Garnerus *ibid*., page 66.

3. Socrates (Book IV. 26) says that he was appointed Deacon by Meletios the Bishop of Antioch.

4. Garnerus, *ibid*., page 68.

5. According to the Theologian, in his funeral sermon, and Nicephoross Callistus, Book XI, Chapter 18.

6. Garnerus, *ibid.*, and Fabricius.

7. Theodoret, Book IV, Chapter 19 of his History.

8. ST. BASIL'S AGE
The Theologian in his Epigram says, "Having held the reins for eight years with a godlike mind over the laity." So that the full and total number of years of his life were 49, and not 45, as his biography says. I need not mention that according to Garnerus he lived to be 62 years old, but according to Oudinus only 50.

9. THE WONDERFUL FAME OF ST. BASIL THE GREAT
Concerning his eloquence Photios (in Code 141) says the following: "Basil the Great excelled in all his discourses. They are marked by clear and well stamped, and literal, and wholly civil and fair diction of a mighty orator, if anyone else can be so called; in point of thoughts and orderliness and purity at once he was first, and second to no one else. He was passionately fond of plausibility, and of suavity, and of splendor withal, and was fluent of speech, and precisely like a stream gushing

with extemporaneous conceptions. In fact, he employed plausibility with as telling effect that if anyone should take his discourses as models for political speeches and should afterwards study these out, even though he were inexperienced in the factors contributing thereto, viz, the laws, he would have no need, I opine, of anyone else, neither of Plato nor of Demosthenes." The Seventh Ecumenical Synod called this divine Basil (in its Act 6) one "great in deed and word." St. Isidore of Pelusium, in his Letter No. 61, speaks of him as "our God-inspired Father Basil."

10. In other manuscripts it says "prescription," which word is more suitable too.

11. In other manuscripts it says "Zoin" or "Zoius."

LINKS or Topical_Index

12. SLIGHTEST DEVIATION FROM FAITH IS DEADLY SIN

That is why George Scholarios in his discourse against simony asserts that anyone is a heretic that either directly or obliquely errs concerning the articles of the faith. Even the civil laws say that such a person is a heretic and is liable to the laws regarding heretics if he deviates even a little from the correct belief. Further, Tarasios in the first Act of the 7th Ecumenical Synod, says: "To sin in respect of dogmas whether small or great is the same thing; for the law of God is disregarded in either case." Photios, also, in writing to Nicholas the Bishop of Rome says: "The fact is that it is incumbent upon everyone to observe the letter of all that is common to all, and above all the points touching the faith, where to deviate a little is to commit a sin unto death." Heretics, however, differ from infidels in that heretics do not believe aright the beliefs of Christians, whereas infidels do not admit the incarnate economy of the God Logos at all. (From Meletios, Ecclesiastical History, page 71.)

13. See for them the 13 of First and Second Ecumenical Synods.

LINKS or Topical_Index

14. THE HORROR OF HERESY –OUTSIDE ORTHODOXY IS DEATH

Because, when any member is cut away from the body, that member immediately becomes dead owing to the fact that the vital force is no longer imparted to it, and in like manner after they have once split off from the body of the Church they become dead immediately and have lost the spiritual grace and activity of the Holy

Spirit, since that grace is not imparted to them through touches and conjunctions, or, more explicitly speaking, through union with respect to the Spirit. Note, however, that according to Dositheos (page 968 of his *Dodecabiblus*) even a parasynagogue is a kind of schism without heresy, although, being wrongly divided and standing apart, it too in time may change into a heresy. That is why Canon VI of the 2nd Ecumenical Synod classifies with heretics any persons, even though entertaining a sound belief that are separated and congregate apart in defiance of the canonical bishops and create factions. Schismatics, on the other hand, are schismato-heretics, according to what St. Augustine says (in his Letter No. 101), to the effect that there is no schism but what first forms anew some heresy in order to seem to have separated from the Church rightly. And in his commentary on Chapter 11 of the Gospel according to St. Matthew the same Saint says: "A schism persisting wrongly becomes a heresy, or degenerates into a heresy, in spite of the fact that what makes schismatics is chiefly and mainly, not a different belief, but a disrupted partnership of communion" (ibid.).

LINKS or Topical_Index

15. LATINS ARE HERETICAL, COUNTERFEIT NOT A TRUE BAPTISM– ARE UNBAPTIZED AND IN NEED OF TRUE BAPTISM

And if these schismatics have been judged to deserve to be baptized in the writings of this great Father Basil because of their having counterfeited the custom in regard to baptism, much more do the Latins, who have totally corrupted the tradition in regard to baptism, and who are not only schismatics but also openly heretics.

16. Note that this Canon, beginning with "As for the case of the Encrantites, however, it behooves us to look upon it as a crime" and thereafter to the end, is cited in Act I of the Seventh Ecumenical Synod.

17. WOMAN: STRIKING ONE WHO IS PREGNANT

For in Chapter 21 of Exodus, Verse 22, it is written that if anyone should happen to strike a pregnant woman and cause her to miscarry, or to expel the embryo, in case the latter comes out unformed and imperfect, he is to pay as much money as the husband of the woman shall demand, seeing that it is not yet a perfect human being, and does not possess a rational soul, according to Theodoret and Theodore; but if it be formed and perfect, the one who killed it is to be put to death as a murderer of a perfect human being possessing both a perfect body and a rational soul.

But St. Basil the Great states that this observation is not in effect with us now as making one a murderer who kills an imperfect and unformed embryo, because this though not yet then a complete human being was nevertheless destined to be perfected in the future, according to indispensable sequence of the laws of nature.

18. COMMUNION DOES NOT ALWAYS MEAN THE MYSTERIES

Some persons have conceived the word "communion" here to mean participation in the divine Mysteries (of the Eucharist), yet it is not so, but, just as we have explained it is how it ought to be understood. In fact, Canon XXXII of the same Father explains it by saying the following words: "Clerics who commit the sin unto death are to be reduced from their rank, but are not to be excluded from the communion of laymen. For "You shall not take vengeance a second time for the same offense." So he may stand together with the faithful, and is not to be cast out of the Church or expelled from church; yet he is not entitled to commune by partaking of the Mysteries, as some persons assert, since Canon XLIV of the same Saint says the following: "Any Deaconess that has committed fornication with a Grecian is admissible to communion (with the faithful, that is to say), but she shall be admitted to the offering (this, behold, is the communion of partaking of the Mysteries) in the seventh year." The exegetes say that the heavy sentence was imposed on her for having sexual intercourse with a Grecian. So that the same sentence to incommunicability of the Mysteries is inflicted likewise upon a deacon, though perhaps a lighter one than that which is incurred by fornicators, which he himself has fixed, namely, a term of four years.

19. IMPORTANT INFORMATION FOR CONFESSORS

Some persons say that the Saint employs the noun "custom" to designate the Canons of the other Synods (i.e., besides his own), and the noun "strictness" to designate his own. Nevertheless, the "strictness" mentioned here by the Saint is to be found also in the other Canons (i.e., besides his), and especially in Canons XII and Canon I of the 6th Ecumenical Synod. Yet the truth is this, that this strictness is notable only in the present Canon of the Saint, who decrees it in regard to those in Holy Orders who have been deposed on account of carnal sins, whereas the other Canons decree only the custom in regard to them, which is deposition from their rank. Note, however, that a confessor (called here, as elsewhere in Greek, a "spiritual father") may make an allowance, or reduction of sentence, to one deposed

who has observed strictness, and may permit him to start participating in the Mysteries a good deal earlier on account of his fervid repentance. But he can never permit him to have any standing in Holy Orders – away with the idea! For, says he, that person incurs perpetual condemnation to deposition. One ought to know, however, that this deacon and in general all persons in Holy Orders who are deposed and are compelled to take the status of laymen, are first of all dismissed from the habit, or, more explicitly speaking, are compelled to doff their habit, and are then relegated to the status of laymen, just as Canon XXI of the 6th Ecumenical Synod explicitly decrees in regard to this. For it would be unbecoming and bizarre for them to stand together with the laymen in the garb of clerics, or of clergymen. That persons deposed from office are stripped of their habit is a fact that is stated also by Balsamon, in his interpretation of Canon XLIV of St. Basil the Great. The very same thing too is stated in Canon I of Neocaesarea.

20. Note that not only after the occurrence of downright fornication a bishop has no right to give permission to persons in Holy Orders, monks, and nuns to get married, according to this Canon, but likewise even when fornication has not previously occurred.

LINKS or Topical Index

21. HOMOSEXUALITY, LESBIAN, GAY, SODOMY, MANY NAMES FOR THE SAME FOUL AND SOUL-DESTROYING SIN

Sodomy is such a fearful thing, as one teacher thinks, that God Himself resolved to come down in person in order to see whether such a sin was really being perpetrated on the earth, as if He could scarcely believe that such a monstrous vice could be found anywhere on earth. For thus did He speak in reference to sodomists, otherwise known as sodomites: *"I will go down now and see whether they are actually doing according to the cry of it which is coming to me; or if not, in order that I may learn the truth"* (Genesis 18:21). St. Jerome, on the other hand, says that it was only on account of this sin that the Son of God delayed for so many thousands of years before becoming a human being incarnate. It was for this reason, too, that the pious Emperors in pursuance of this divine law were wont to put sodomists to death. Both Justinian, according to Zonaras (Book III), and Theodosios the Great used to strip sodomists first of all their possessions, and afterwards would parade them before the eyes of the public, and then give them a bitter death. Valentinian used to burn sodomists alive before the eyes of everybody.

In Ecloga Legum the Emperors Leo III and Constantine Copronymus both say (in Title XXVIII, page 128, of the book of Jus Graeco-Romanum) that lascivious persons are to be put to death with swords, both the actor and the minion. But if the minion be under twelve years of age, he is to be pardoned due to his youth.

LINKS or Topical_Index

With reference to the words which God spoke in regard to Sodom, saying *"the cry of Sodom,"* etc., St. Gregory of Nyssa says: "Let us shudder, then, brethren, and let us tremble in terror: for the danger is not anything small, since God says that this sin is one that is exceedingly great."

Plato declared that pederasty is not a human deed, but a beastly act of four-footed creatures, though even the quadrupeds do not commit such an unnatural deed. Divine Chrysostom says that those young men who consent to undergo such a thing would be better off if they died instead of submitting to such infamy: "It were better to die than to live while being subjected to insult, no matter what sin you mention, you will not say one that is equal to this violation of the law. And if the pathetics were sensible of what was being done to them, they would suffer countless deaths rather than submit to this." For this reason, too, the young men among the Grecians, in spite of the fact that they lacked the light of the faith, used to prefer to be killed rather than stand for being insulted (in such fashion). For Plutarch relates that licentious Aristodemus, when told that there was a shapely young man in Peraea, fitted out a galley and set forth with the object of dishonoring him. But when the young man learned of this, he climbed upon the tiled roof of the house, and committed suicide by throwing himself down from the roof. "After climbing up," it says, "on the tile roof, he cast himself down and died." See page 333 of the Trumpet. Hence it was that Attaliates in his Synopsis of the laws (Title LXXI, page 64 of the second volume of *Jus Graeco-Romanum*.) said that if anyone be forced by another person to engage in lasciviousness, he may slay him without risk. Lucas the Patriarch of Constantinople, in the course of solving certain questions, together with the Synod surrounding him, says in extant manuscripts that those who fall into arsenoania cannot take one another's sister (in marriage).

22. HUSBAND MAY PARDON ADULTERY, ACCEPT HER BACK

If, that is to say they do not want them; but if they do want them, they cannot divorce them even though they commit fornication or adultery. For it is thus that both Justinian and Leo the Wise took this Canon and conceived its meaning to be when they embodied it in their laws, and said that if husbands pardon their wives' misstep of adultery or of fornication, they may take them back again freely and without hindrance within the space of two years.

23. That is to say, if both of them were infidels to begin with, and the wife afterwards comes to be a believer, while the husband persists in unbelief.

24. In other manuscripts it says "are not successful," as Zonaras also interpreted it.

25. In other manuscripts it says "Mindali."

26. No such Canon appears anywhere, unless the Saint is calling the advice given by Athanasios to Dracontios a Canon, when he wrote to him such things as the following in an effort to persuade him to accept the episcopate: "If it be that you have given your word, granting that for saints their word is like an oath, yet please read Jeremias (20:9), and note that he himself too has said, 'I will not name the Lord's name.' But later, having become afraid of the fire burning in him, he no longer did as he had said, nor did he hide himself on the ground that he had previously taken an oath, but out of reverence for the one committing the matter into his hands he proceeded to carry out the prophecy." (Volume I, page 958.)

27. NO SUCH CANON

Note that St. Basil the Great as a result of thinking over and minutely examining the oath found a consolation (i.e., a way out) whereby to avoid appearing to be violating the oath he had taken. In some such manner as this the eleven tribes of Israel, after exterminating the Benjamites on account of the fornication they had been practicing in regard to the wife of a Levite, except for six hundred only who had taken an oath not to furnish them with women voluntarily. Later, in order that their oath might be kept inviolable, according to the anonymous expositor, and in order that at the same time those six hundred might not be left without women, and

the tribe of Benjamin be utterly lost in consequence, they invented an artifice, in accordance with which they themselves took four hundred virgins from the city of Jabesh-gilead who had not entered the war, and they appointed two hundred more virgins who were dancing at Shiloh to be seized by the remaining two hundred Benjamites, and thus in this way they succeeded in keeping both requirements. And see the twenty-second chapter of the Book of Judges.

28. Not that the canon for involuntary murder imposes that length of sentence (for a sentence of ten years, and not of eleven, to be inflicted upon involuntary murderers is required in Canon LVII of the same St. Basil), but that the offender in question actually passed through that number of years in satisfying the penalty.

29. KILLING DURING WAR

But why did the old Fathers not canonize men who kill others in war, while St. Basil deprived them of communion for three years? God Himself solves this bewildering question in the second Book of Numbers (Chapter 31, Verse 19 and 24), wherein He commands that Jews returning from the war with the Midianites shall stand outside of the camp for seven days, wash their garments, be purified, and then be permitted to enter the camp. *"And abide outside of the camp for seven days. Whoever has killed anyone, and whosoever has touched anyone slain, purify both yourselves and your captives; and wash your garments on the seventh day, and you shall be clean and afterwards you may come into the camp"* (Numbers 31:19 and 24). And the reason is, according to the interpretation offered by Philo the Jew, that although the killing of enemies in war was lawful, yet anyone that killed a human being whether justly and rightfully, or for revenge, or that slays any person as a matter of violence and coercion, appears in spite of this to be responsible for the commission of a sin and crime, because he has killed a human being who is of the same race and of the same nature as his own. For this reason and on this account those who had slain Midianites in war, though they did so rightfully and justly, though they slew them as enemies, too, and though it was for the sake of revenge, too, as required by the passage saying: *"for, said God to Moses, Take revenge for the children of Israel on the Midianites"* (Numbers 31:2), yet as having slain kindred human beings of the same nature, and having consequently fallen under the stigma of sin and foul murder, they had to be purified of it by the seven days' purification outside of the camp.

This same reason is advanced also by Procopios and Adelos in their interpretations of these passages, and not any reason that, as some have said, the seven days purification was after they slew the wives of the Midianites and not before. For that seven days' purification was carried out later, after they had put the wives of the Midianites to death, and not before, as is plainly stated in the same chapter. Hence, following this example, St. Basil the Great advises that it would be well for men who have killed others in war to abstain from communion for three years, because they polluted themselves with the blood of their fellow men, but also perhaps because they became adepts at injuring and destroying God's creation (see also the Footnote to Apostolic Canon LXVI). But the Saint offered the Canon as one embodying advice and indecision, and out of respect and regard for the more ancient Fathers who left such persons uncanonized (i.e., unpunished), and on account perhaps of his philosophical modesty of mind and reverence.

But that this Canon of the Saint was accepted by the Church as a declarative Canon, and a definition, and a law, and not as a simple piece of indecisive advice, is a fact which is attested by the events which ensued in the reign of Nicephoros Phocas and which are recorded by both the expositors Zonaras and Balsamon, and by Dositheos (page 533 of his *Dodecabiblus*). For that Emperor had sought in his time to have Christian soldiers numbered with the martyrs, and to be honored and glorified as martyrs, when they were killed in war with barbarians. But the Patriarch and Synod of Bishops in that period were opposed to this idea, and failing to convince the Emperor, they finally proposed this Canon of the Saint as a Canon of the Church, asking, "Are we going to number with the Martyrs men who have killed others in war and whom Basil the Great excluded from the Mysteries for three years as not having clean hands?" Moreover, even Basil himself, in his Canon LV, cited this Canon there as being advisory, recommendatory, definitive, and divisive, according to Balsamon, after forbidding robbers to partake of communion if they had killed laymen who were actually attacking them. If it be objected that Zonaras asserts that this recommendation of the Saint's, or rather the Canon, appears to be too heavy and onerous, owing to the fact that Christian soldiers engaged in continual and consecutive wars have never thus far been able to desist for three years straight and thus get a chance to commune, we too agree with this, that as long as soldiers are at war they cannot commune, but may do so only after three years' cessation from war.

30. Perhaps this word was “from.”

31. St. Augustine (in his commentary on Psalm 8) took “paths of the seas” to mean seaside places, and consequently understood by “whatever traverses the paths of the seas” every kind of animals to be found in such seaside regions, such as, for instance, crabs, limpets, cockles, and the like.

32. In other manuscripts it says “preavouched.”

33. PLEDGE OF VIRGINITY FOR THE SAKE OF CHRIST

Since these virgins were numbered among those forming the battalion of virgins proper, after they had been accounted perfectly mature and capable of reasoning, after they had vowed virginity, after they had been tried and tested for a long time as to whether they would abide by this vow, and after they were admitted at their urgent request. And in addition to all these requirements, since they were wont to don and wear the monastic habit after this enrollment among the virgins, according to Athanasios the Great (Discourse concerning Virginity), and according to Canon XLV of the 6th Ecumenical Synod, and Canon CXXXV of Carthage, therefore we may conceive them to have been very much like present-day nuns, notwithstanding that Balsamon asserts that even though a man has not been tonsured a monk (as neither had those virgins been), but has only donned the rason (like these virgins), he may no longer cast aside the rason and marry, but shall be compelled to return to monastic life, as we have many times asserted, he says-concerning which see the Footnote to Canon XLIII of the 6th Ecumenical Synod.

34 . LATINS AND OTHERS NEED ORTHODOX BAPTISM

Notice that the Church does not accept heretics without baptizing them, according to this Canon, even though Canon VII of the 2nd Ecumenical Synod did accept heretics without a baptism as a matter of “economy”; so that Latins must be baptized, since they too are heretics. And see the Footnote to Apostolic Canon XLVI.

35. FORNICATION PENALTIES

But why is it that this same St. Basil canonizes a fornicator seven years in his Canon LIX, but only four years in the present Canon 2 Chiefly because the Fathers prior to St. Basil had provided this penalty for fornicators. For it is evident that Canon. XX of Ancyra canonizes adultery at seven years, which is a sin doubly greater than fornication, according to Canon IV of Nyssa; so, by the same token, fornication too is canonized at four years by the same Fathers of the Council held in Ancyra, even though there is no Canon expressly decreeing this, so far as my knowledge goes. For it is on this account that he said that the punishment for fornication in fixed at four years – fixed, that is to say, by the Fathers who were his predecessors, according to Zonaras and Balsamon, following whom he decreed this (Perhaps, however, also in view of the fact that the man who was guilty of this rapine did not merely commit a sin with a prostitute because of his proclivity to lechery, but with a virgin, with the object of securing her as his lawful wife). In Canon LIX, on the other hand, he makes a special order to impose the penalty attaching to fornicators, and consequently punishes them more severely, on account of regard for the growth and fortification of the Church; and see Footnote to Canon LXXIII of the same St. Basil, and his Canon XV III.

36. WIDOWS CARED FOR BY THE CHURCH WHO VIOLATE THEIR PROMISE TO CHRIST

Two things are worthy of note in connection with this part of the Canon: 1) that this widow who married and is disregarded ought to be definitely described as a younger one, and not yet sixty years old, like the one below; 2) that notwithstanding the assertion of Zonaras that the statement that this widow is to be disregarded denotes that she is not to be maintained at the expense of the Church, it seems nevertheless to me that it denotes in addition that she ought to be overlooked and not be separated from the marriage precisely like the sixty-year-old widow below; but that she ought nevertheless to be canonized more than amercement assigned to a digamist husband, on the ground that she is liable to a more severe penalty, in accordance with Canon XVIII of the same St. Basil, and in accordance with St. Paul, because she violated the promise she had made to Christ not to get married, a promise which the widowed husband had not given and on this account receives the sentence provided for digamists, and not anything more.

Note, however, that only women used to be enrolled in the battalion of widows in the Church and to be supported both on account of the weakness of the female sex and with a view to enabling them to refrain from fornicating or getting married by reason of discomfort due to indigence; whereas men who became widowers were not enrolled in any such battalion, owing to their being members of the male sex and being thereby in diverse ways able to support themselves with enough to live on and without suffering any discomfort due to indigence: consequently a second marriage would make them subject to the accusation of blameworthy conduct and therefore to the penalty of penitents, in accordance with Canon VII of Neocaesarea forbidding them to contract a second marriage.

37. Balsamon states that the penalty for this ravagement is three years, adducing c. XXXII of St. Basil in witness thereof; it is truer and safer, however, to say that sentence for ravagement is fixed at four years, in accordance with Canon XXII of St. Basil.

LINKS or Topical_Index

38. LUDICROUS VOWS TO GOD MUST BE AVOIDED

Notice that the fact that St. Basil the Great only says as a rule that it is a matter of indifference, and not that it is only allowable or permissible for one to eat pork after making a vow not to do so, gives us to understand that even those ludicrous vows one makes to God ought not to be violated. But if such vows ought not to be violated, much less may anyone violate vows that he has made with a reason to God. Hence it is evident that as regards all those persons who in time of necessity or without any necessity vow to God either to become monks or nuns, as the case may be, or to go on a pilgrimage to the life-creating Sepulcher, or to other holy Monasteries and relics, or to give alms, or to establish schools or monasteries, or to do such or such a fast, or any other beneficent deed and virtuous act, they are under obligation not only to finish those vows without fail, but also at the earliest possible moment without postponing the time, for if they are tardy in keeping those vows they are committing a great sin. Hence, on the one hand God, at times through the mouth of Moses the Prophet says: *"When you shall vow a vow unto the Lord your God, you shall not delay to pay it; for the Lord your God will surely require it of you, and it would be a sin in you"* (Deuteronomy 23:21); while at other times through the mouth of Sirach the wise He says: "Let nothing hinder you from paying your vow in due time, and defer not

to be justified" (Ecclesiastis18:22). On the other hand St. Gregory the Dialogue reproves the Rustician patriciate of the Romans because it promised to go on a pilgrimage to Jerusalem, but after failing to do so, going to Constantinople in order to depart from there, it dawdled away the time, and failed to finish the execution of its vow with the utmost dispatch and least possible delay. For this reason those persons who fail to keep or who actually violate their vows and promises to God, and especially those persons who vow to become monks or nuns, as the case may be, and fail to do so, are to be exterminated, both they themselves and their houses, and they shall see no prosperity or success in this life, because, before making a vow they ought to have bethought themselves as to whether they would be able to keep it; but once they make a vow they may no longer violate it or disregard it, because by doing so they are tempting and fooling God, as Sirach says: *"Before making a vow, prepare yourself; and be not like one that tempts the Lord"* (ibid. 18:23). If, on the other hand, they do not care to make a vow, they incur no sin on this score, nor does God coerce them in any way. *"But if you shall forbear to vow," it says, "this shall be no sin in you"* (Deuteronomy 23:22).

But let them hear also what David the prophet says on this point: *"I will pay you my vows, which my lips have uttered, and my mouth has spoken, when I was afflicted*" (Psalm 66:13-14); and what Jonas says: *"I will pay what I have vowed for my salvation unto the Lord"* (Jonas 2:9). And this too we must note here, to wit: in the Book of Numbers (Chapter 30, Verse 1) God commands that if perchance a young (still under the control of her father, that is to say, according to Theodoret and Procopios) daughter of anyone vows any promise to God, and her father having heard such promise made keeps silent and says nothing this promise must by all means be kept secure and be executed at all costs. But if her father does not want her to make such a promise, and when he hears about it tells her that he will not stand for it, this promise becomes void and of no effect, and the Lord will pardon the woman who made it for violating such a promise. He commands that this same thing be done in regard to a married woman if her husband keeps silent or objects to his wife's promise. Hence it may be conversely inferred also that if parents who have children under their control vow them to God to become monks or nuns, as the case may be, or to do some other beneficent deed or good work because they have been prompted to do so by danger

of illness or any other accident, such children are under obligation to carry out such a vow made for them by their parents, even though they become *sui juris* and free from control, because, when the vows were made they were under control, and this is especially true if they themselves kept silent when their parents were making the vow. arents, however, ought to remind such children of any such vow; and especially if it so be that they vowed them to become monks or nuns, as the case may be, they ought to train them and give them instruction for such a life, thus offering what is due to God, as Hannah did Samuel. As to how long children have to remain under control see cCanon of Carthage. Note further the fact that Canon XIX of Ancyra canonizes those persons who promise to maintain virginity, but afterwards break their promise. For this reason too all persons who have earlier vowed to become monks or nuns, as the case may be, but later have married, ought to repent of having broken the vow they made, and if they are able to persuade their wives to separate by agreement and both parties adopt the monastic life, well and good; but in any case if their wife die, they must pay their vow without fail and become monks.

39. THE NEED FOR CARE IN TRANSLATIONS

That the word pretenses used in this Canon denotes a feigned seizure has been most clearly shown by St. Basil himself in his Canon LIII where he interprets this expression. So that those persons are wrong who say that the word pretenses means the mourning habit or garb of widows, or the shape of the garments (Note of Translator.– These additional significations may be attached to the Greek word for "pretenses" but are obsolete so far as the English language is concerned.) with which they used to try out all widows who wished to be enrolled in the Church in the battalion of widows. For these senses are not suited to the true meaning of the Canon.

40. DEADLY SINS AND RESULTS

I have said that this deadly sin as defined by Zonaras must be one in the nature of an act and deed, or, more explicitly speaking, one committed by means of the body; for a sin that has been committed in discourse and by means of the tongue, i.e., in the course of using language, is also a deadly sin in point of appearance, and therefore entails deposition; such a sin being that of blasphemy, for instance, and that of perjury, according to Apostolic Canon XXV.

But also a sin that is committed in the intellect and in the soul and is deadly in appearance, or point of kind, is also one that entails deposition if it be manifested externally; such a sin being, for instance, that of pride, or that of heresy, according to Canon XII of the 1st Ecumenical Synod. But Balsamon has interpreted the expression “sin unto death” in the present Canon to mean any sin that entails capital punishment. See also the Footnote to Canon V of the 7th Ecumenical Synod.

41. Likewise the Faster in his Canon XXXIII says that no woman, whether a laywoman or a nun, is to be cast out of church on account of any misdemeanor. And see the Interpretation of the same Canon of the Faster.

42. That is why Emperors Leo and Constantine in their concise selection of laws define marriage to be contracted in writing or by unwritten agreement when the husband is fifteen years of age and the wife is thirteen and each one wants the other, provided, however, that they have their parents’ consent (Title XII, page 101, of the second book of the *Jus Graeco-Romanum*). Hence the laws will not allow this matrimonial contract to become valid after the parents have been reconciled. (Basilica, Book LX, Title LVIII)

43. The fact that agreements and stipulations made by persons under the authority of others are unreliable and void was gleaned by the Saint from the 30th chapter of the Book of Numbers, concerning which see the Footnote to Canon XXVIII of this same St. Basil.

44. MASTER OF SLAVES RESPONSIBLE FOR THEIR LIVING IN FORNICATION

I said “or releases her from slavery her altogether” because Nicetas of Thessalonica says that those masters who have men slaves and women slaves, and are aware of the fact that they are fornicating amongst themselves, deserve to be excommunicated, according to the Canons, if they refuse to let them marry legally. Let them not vainly suspect that if they let them marry by a church wedding they may lose their slaves, as though a church wedding might avail to free them from the bonds of slavery. No. For Emperor Alexius in his Novel decrees that slave men and slave women may marry with the priests’ blessing and still remain slaves (in the book of the *Jus Graeco-Romanum*.

As to the fact that slaves who marry are not thereby emancipated see divine (Chrysostom, who cites a historical account of a case bearing upon this point (Sermon ll on I Thessalonians, page 217 of Volume IV).

45. MARRIAGE SHOULD NOT ONLY BE FOR SATISFACTION OF PASSIONS

The expression *"but only in the Lord"* is interpreted by this St. Basil the Great (Sermon concerning Virginity), who asserts that it means that the marriage must have a preceding purpose, and that the persons must not be getting married in order to satisfy their passion for pleasure and their carnal desire, but in order to have each other's spiritual help in passing through this life. A consistent purpose of marriage is the production of children, and by way of example he cites the words which God spoke in regard to Adam before he formed Eve: *"Let us make a helper for him,"* which proposition reveals the preceding need of psychical and spiritual help that existed before their marriage. But even Theodoret asserts that it was for this reason that God gave an injunction to the man who took the woman as his wife: "He bade her to satisfy the man's desire not a passion for pleasure, but by showing him the rational need of her society" (page 1337 of Volume I of the Pentateuch, Deuteronomy 21:13).

45. Zonaras and Balsamon agree in that because this deaconess played the harlot with an infidel, and not with a believer, she was sentenced by the Saint, not to the lighter penalty for fornication prescribed by the Fathers before him (see the Interpretation of Canon XX of Ancyra and Canon XXII of Basil) but to a heavier penalty, concerning which see also the Footnote to Canon XLVIII of Laodicea.

46. PRIESTS, DEACONS, HIERMONKS IF REMOVED CANNOT MARRY

Hence Balsamon infers that neither deacons nor hieromonks who have changed their habits can be married after being purified, nor can purified secular priests who are widowers marry a second time, since, even though purified, they themselves have consecrated their body to God, and they have vowed, the deacons and hieromonks not to marry at all, and the secular priests not to marry a second time. But neither can the wives of secular priests get married a second time when the latter have died, according to Balsamon.

47. CHRISTIANS OUGHT TO BEHAVE AS SUCH IN ALL THINGS, LIKE CHRIST HIMSELF

For this St. Basil the Great says (see his Epitomized Def. 80) that "it is natural for a Christian to be purified from every taint of flesh and spirit by the blood of Jesus Christ, to execute sanctity with fear of God and with love of Christ, and not to have a blemish or wrinkle, or anything of that kind, but, on the contrary, to be holy and faultless, and it is characteristic of him that in him justice exceeds that of the Scribes and Pharisees in every respect, and that Christians love one another just as Christ has loved us; it is further characteristic of a Christian in general to keep the Lord before his eyes at all times and perpetually, every hour of the day as long a he is awake, and to be ready to please God to perfection. Furthermore, according to St. Paul is one who has crucified the body together with its sufferings and desires for the sake of Christ; and in general, according to Theodoret, the appellation of Christian is one that brims with high esteem and that is full of blessing – for in praising it men say, "Truly a Christian!" and they are wont to make their requests in some such formula as "Do what befits any Christian."

48. In other manuscript; it says: "Let our rule to disregard and set aside their baptism remain valid."

49. WE DO NOT ACCEPT LATINS "BAPTISM"

With reference to disregarding and setting aside the baptism, that is to say, of schismatic-heretics; and notice that the Saint says that his rule is invested with greater force and validity, wherein the baptism of such persons is not to be accepted, regardless of the economy which induced some bishops to accept their baptism. Just as we Easterners also follow this rule: we even now refuse to accept the baptism of the Latins that was formerly as a matter of economy (and read the Footnote to Apostolic Canon XLVI).

50. REBAPTISM NEVER MEANS OURS- BUT REFERs TO INVALID ONE OF HERETICS ONLY, ALL OUTSIDE THE CHURCH

Note that the Saint employed the word rebaptism not literally and in its proper sense, but improperly and in a special sense, not considering it relatively to our baptism, but relatively to the baptism of such heretics, and calling their ceremony a baptism just as they thought it and called it (See Footnote to Apostolic Canon. XLVII).

51. KILLING ROBBERS ATTACKING US - PUNISHED SEVERELY

For Constantine Chliarenus, of Constantinople the Patriarch, canonized them that number of years, in conjunction with and under the sanction and approving vote of the Synod surrounding him. Provided, however, such persons were unable to flee from the robbers attacking them. If they could have fled and did not try to flee, but slew the robbers in cold blood, they are to be punished with more than three years.

52. REPENTING IS INSUFFICIENT – MUST CORRECT THE MISDEED WHEN POSSIBLE

Note, however, that divine Isidore of Pelusium, upon learning that a priest named Zozimus forgave a perjurer for a few fishes which the latter had brought him, wrote to him that such a perjurer could not obtain a pardon with gifts unless he first indemnified the adversary of the perjurer for his perjury. "For the fact that you have been appeased with gifts does not absolve him of the crime, but the only thing that can do so is for the injured party to get what is due to him or to get back what belongs to him" (Letter 1060 of Zozimus). Hence after the one wronged by perjury has recovered what he lost, then the perjurer ought to be canonized.

LINKS or Topical_Index

53.GRAVE ROBBERS INCUR SEVERE PENALTIES- FOLLY OF BRICOLACES

Title XXIII of Book VII of the Basilica provides that grave robbers are to be punished both by a sentence as criminals and by a fine. By a sentence, because they are condemned as infamous; and by a fine, because they are fined, sometimes in the sum of one hundred, and sometimes in the sum of two hundred *nomismata* (Byzantine *solidi*). If they go and open a grave while armed, they are punished capitally; but if while unarmed, they are sentenced to work in the mines. Again, if they are men of low birth, they are sentenced to extreme punishment; whereas if they are men of honorable birth, they are exiled, or are condemned to the mines. Title VII of Book XI of the Injunctions says that grave robbers are subject to the law providing against sacrilege. Note that all persons who remove corpses without the permission of a priest, or of a bishop, or of the Emperor, or of the magistrates, are considered grave robbers. That is why a certain hegoumenos having charge of the Monastery of St. Mocius who exhumed corpses without any such permission was dismissed from the hegoumenate and deposed, according to Balsamon. (See all these facts in Photios, Title IX, Chapter 27).

It is fitting that we add in the present Footnote how great condemnation those priests or laymen deserve who open graves in order to find, as they say, the Brycolaces, as they call them, and put them to death. Oh, to what a wretched condition and lack of knowledge present-day Christians have reached! Christian brethren, what delusions are those you have? What stupid and infantile imaginings are those in which you believe! What mockeries are those with which the demons separate you from an implicit belief in God, and make mockery of you like silly children! I tell you and I inform you with every assurance that Brycolaces never occur, nor are there any in the world. Brycolaces, as you call them, are nothing else than a false and childish prejudice born of your fear and unbelief; and they are a silly notion that fools you and tells you that the dead rise out of their tombs and come forth and trouble you. There are no Brycolaces, because it is impossible for the Devil ever to raise a dead person and to make a corpse that has been dead a month or two have blood, or fingernails, or any bodily movement or motion, such as you imagine. Brycolaces are a silly notion, because, if one examines carefully those who claim to have seen Brycolaces, he will find that after saying that someone else told them about it they finally come to believe that they themselves have seen them.

That is my impression from having many times and in many places investigated the facts. Hence, my brethren, when you learn these, dismiss any such prejudice and imagination from your thought, and henceforth believe not that there are any such things as Brycolaces in reality. If, as a result of your paucity of belief in God the Devil ever obsesses you with any such imaginations, tell the priest to chant a hagiasmos, or sanctifying hymn, in that place, and through divine grace the activity of the demons will be terminated.

As for any persons that dare to open graves in order to strike or mangle a corpse, or to burn it, for the alleged purpose of putting to death with that blow or of burning the Brycolax, they ought to be canonized by the prelate not only as grave-robbers, but also as murderers. What am I saying? Why, such persons ought to be prohibited under severe penalties by the prelate from daring in the beginning even to open at all the graves of suspected dead persons. See also divine Chrysostom (Sermon 36 on Lazarus, page 234, in Volume V), how he reproves those silly persons who believe that demons actually are in existence, which is the same as saying, the souls

of those who have been murdered, or have been hanged, or have met a violent death. For he tells them that the souls of such persons do not become demons or Brycolaces, but of those Christians who live in sins and who imitate the wickedness of the demons. See also page 992 of the second volume of the Synodal Records, where it is stated to have been a belief of the heresy of the Bogomiles that demons inhabit bodies.

54. MARRIAGE AMONG RELATIVES FORGIVEN

In other codices the present Canon is found differently worded, thus: "If anyone sets up a marriage involving a relative, let him be punished with the penalty for adultery, the marriage being sundered."

55. INTERCOURSE BEFORE MARRIAGE FORFEITS RIGHT TO ORDINATION

It is for this reason that Nicetas, the Chartophylax of Thessalonica, pursuant to the present Canon decrees that if any cleric has carnal intercourse with his fiancée before the formal blessing to the wedding in church, even though it be not a case of clandestine marriage, thinking that giving a pledge alone was enough to afford the right to coition, he nevertheless forfeits his right to ordination; again, if he has already been ordained and after ordination has had the official blessing of the marriage pronounced by a priest in church, he is nevertheless defaulting, or, in other words, is making himself liable to deposition, both because he was ignorant of the fact that a pledge alone does not constitute a passport to coition, and because no one can be given a marriage blessing after ordination (page 346 of the *Jus Graeco-Romanum*). Note, however, that the word servant here evidently does not include a subdeacon, since he is not allowed to marry after ordination, according to Canon VI of the 6th Ecumenical Synod.

56.SERIOUSNESS OF CLERICS FALLING INTO PASSIONS

Others assert that suspension from the liturgy means permanent and complete deposition on the ground that the Saint failed to specify the length or duration of the suspension. But as for the tainted Deacon being allowed to partake of communion along with the rest of the Deacons that was done because of the levity of the sin. As respecting the deposition which the Saint inflicts upon one sinning more than by merely taking a kiss, they say that it is complete forfeiture of rank, and disability

henceforth to partake of communion along with the rest of the Deacons within the Bema, but being allowed to partake of communion only with the laity. That is what these authorities say, but the view and opinion cited further above is better, as being more in keeping with the principle of kindness; that is why it is preferred by Zonaras. For it would appear that according to him grace rescued the offender from complete perpetration of the sin, in accordance with the case of one who desired and consented to sleep with a woman, but failed to do so, as Canon IV of Neocaesarea says. It is not right for one to condemn a person that has been rescued by grace with such a severe sentence as deposition.

Others, however, assert that just as an embrace exceeding a kiss makes priests liable to deposition if it occurs after their ordination, according to this Canon, so too even when it occurs before ordination it prevents one from being admitted to Holy Orders; in the same way that accepting money either before ordination or after ordination is an acceptance, according to Canon XC of the same St. Basil. Thus too this blemish, whether it occur before or after ordination, is a blemish, for the Church wants blameless and irreproachable priests, according to Canon IX of the 1st Ecumenical Synod.

57. DEPOSED CLERGYMEN

It is further implied here that the deposed cannot even partake of communion along with the deacons and priests within the Bema, as previously they were allowed to do. Note, on the other hand, that this Canon chastises a priest and a deacon even when they confess of their own accord the sin they committed, and were not exposed by others, in agreement with Canon IX of the 1st Ecumenical Synod, and Canon IX of Neocaesarea, which Canons you are advised to read, as well as the Footnote to Canon XXVI of the 6th Ecumenical Synod.

58. That sentence, however, is imposed upon them after they dissolve the unlawful marriage and are admitted to the ranks of the penitents. But as long as they tolerate it, they are to be kept out of the church, according to Canon II of Neocaesarea, which you are advised to read for yourself.

59. THIRD MARRIAGE IS CALLED POLYGAMY BY ST. BASIL

Note that those are wrong who say that what the Saint means here by the term polygamy is not a third marriage, but a fourth marriage, and any later marriage in general that is contracted after a third marriage: 1st Ecumenical Synod because, as we have said, the Saint explains himself in his Canon IV, by calling a third marriage polygamy; 2nd Ecumenical Synod, because, if there is no law covering a third marriage, how can there be any covering a fourth one? and 3rd, because, if a fourth marriage is thus allowed and lightly canonized, why is it that the Patriarch and all his Synod refused to forgive Emperor Leo for marrying a fourth time? (and see the Footnote to Canon III of Neocaesarea) for the Church never has accepted a fourth marriage. For anyone saying so is anathematized, just as the Synod held after Leo had married for the fourth time proclaimed (page 977 of the second volume of the Synodal Records). After stating that a third marriage is worse than fornication, why did it canonize such a marriage as fornication? In solving this perplexing question Zonaras asserts that perhaps the number of years of sentence is the same in both cases, but that the economy for this third marriage is graver than that for fornication, in view of the fact that in Canon XXII fornicators are transferred from one station of penitents to another in every one of the four years, while those who have been guilty of marrying a third time were canonized to kneel for three years, but not to stand together with the faithful like those persons, which is a heavier sentence.

60. THOSE WHO SIN BY DENYING CHRIST

The present Canon does not conflict with Canon LXXIII, for there the Saint canonizes the denier to be excluded from communion throughout life, he himself having set this penalty upon himself. But I say that he canonizes deniers thus of necessity or without necessity, taking a cue from the penalties prescribed by the earlier Fathers. For this Saint at times canonizes sinners in accordance with the penalties provided by previous Fathers and at other times in accordance with his own penalties, as is stated in his Canons XXII and LIX, in Canon LXXIII and in the present Canon, in Canons VII and LXXXIII, and in others. This seems to me to be the truest reason for the difference in the sentences provided for the same sin, and not that which Zonaras offers, to the effect that there one who denied unnecessarily was on this account sentenced more severely, while here one who denied under the

stress of necessity was on this account sentenced more lightly, seeing that the case of those denying without necessity is included here.

61. PERJURY IS HEAVILY CANONIZED

Some authorities assert that in Canon IV the Saint canonizes ten years a perjurer, or, more explicitly, one who has committed perjury repeatedly; whereas here he canonizes one who is committing a perjury, or, more explicitly, one who is guilty of having perjured himself once (or even twice). But they are not telling the truth, since here even those who have committed perjury but once, if it be that they did so without any necessity, are canonized eleven years more severely, or rather to say, in the same fashion more or less as the perjurers referred to in Canon LXIV. So that the perjurers therein, like those here who have committed perjury without necessity, ought to be understood to be exactly the same, on account of the likeness of their sentences, even though in their case the qualification "without necessity" was not expressed, yet it ought to be regarded as implied. For if it were, as they assert, those persons ought to have been sentenced more heavily, on the ground that they committed perjury repeatedly, and not these persons who committed perjury only once. As concerning the fact that whatever evil has been done but once is canonized more lightly than one that has been repeated a number of times, see the Footnote to Canon VIII of Ancyra.

62. That is why divine Chrysostom too in agreement herewith says: "What I am asking for is not length of time but correction of soul." (Homily 14 on II Corinthians).

63. Note that Zonaras and Blastaris want the Canons of St. Basil to end here with this eighty-fifth Canon. The rest of them that follow they call canonical excerpts from his letters and epistles, as the Canons of St. Basil are numbered in the edition published in Paris – an equal number, that is to say, with the Apostolic Canons. Since, however, these eighty-five Canons are epistles, as well as the succeeding ones, therefore and on this account we have entitled also the succeeding epistles Canons, ass well as the preceding ones, with a view to convenience.

64. For anyone that eats hemlock is sure to die, while anyone that consumes hyoscyamus becomes insane, according to herbal physicians.

65. In other manuscripts it says, “as at any rate one who has eaten it.”

66. THE FIRST TO DIVIDE THE TWO CHOIRS
This Diodoros, who is also called Theodoros by Photios, having formerly been a monk, and having served as the teacher of divine Chrysostom in regard to the exegetics of divine Scripture, had become a priest of Antioch, and then bishop of Tarsus. This man, according to Theodoret, together with St. Flavian was the first to divide the two choirs, and taught them to chant the Psalms of David alternately. Since, however, he conceived the heresy of Nestorios, and served also as the teacher of Nestorios, he was anathematized together with Theodore Mopsuestia by the Fifth Ecumenical Synod, according to Photios (Codex 18; see the remarks about him on page 14 concerning Reporters in the first volume of the series.

67. Perhaps the reading is “foist.”

68. In other manuscripts it say “the Legislator prohibited.”

69. Note that Balsamon offers no interpretation of this Epistle, deeming it unnecessary, though praising it exceedingly. Zonaras has a brief interpretation, not found, however, in its due place in the series of the Canons, but among certain other annotations. But we have interpreted it in extenso with considerable curiosity on account of the noteworthy and valuable features it contains.

70. Concerning custom, see the Footnote to Canon I of Sardica.

71. Note that according to lawyers and genealogists of marriages, any wife of a grandfather or of a great grandfather is called a stepmother, and see the doctrine concerning marriages.

72. PRIESTS ARE CONDEMNED WHO ARE GIVEN MONEY FOR LITURGIES NOT PERFORMED
On this account Symeon of Thessalonica (in his Replies 70, 11, 12, and 13), in citing this remark of St. Basil’s in evidence, says that whoever has been ordained canonically ought to be willingly inclined and attentive to things divine, and not negligent and indolent on account of supposed reverence.

For it is not reverence for one to remain idle and not to perform the office of Holy Orders which he has taken canonically, since it is saving to perform it in regard to himself as much as in regard to all the living and the sleeping. But if he stays idle, he shall have to give account to God for his idleness. And Severus Gabalon also says: “The priest seems to be offering God a gift and present in the liturgy of the Holy Orders with which he has been honored by God, so that one who evades the liturgies on account of reverence, is unaware that he is falling into a greater sin by not requiting the one who honored him” (page 1284 of volume I of the Pentateuch). The same Symeon (in his Reply 74) adds also the following assertions: That every priest that has been paid for liturgies and fails to perform them will be condemned by God both as unjust and as a thief, and as depriving that brother who gave them of the sanctification which he can obtain from the divine liturgy; since, when the liturgies are not celebrated, he himself does not obtain any sanctification, but perhaps only a reward for his alms, and not as great a reward as he would have had if he had given the alms to the poor. In his Reply 46 he says that when a priest has many offerings and liturgies, he ought to mention collectively the names of all persons making offerings, and to set aside a portion; but he ought to make a note of their names, in order to be able to celebrate liturgies for them at other times too, since the offering given by each of them was given by him with a view to having a (special) liturgy celebrated for him.

73. Zonaras has a very brief comment on this Epistle too, to be found not in its due place or order in the series of interpretations of the Canons, but among certain other annotations.

74. INDIFFERENCE A GREAT EVIL AMONG US

The Saint hopes that the indifference will not be found among his bishops, owing to the exceedingly great evil caused by it wherever it is to be found. For anyone that does the evil and admits it to be an evil has some hope of desisting at some time from the evil, and may correct himself; but a person that does the evil and does not admit that he is doing anything evil will never give up doing it and come to repent of having done it, as Zonaras asserts. Hence, having learned from this Saint in a few words what a great evil indifference is, let us banish it from ourselves, brethren. For a thing evil is one that has no place in the commonwealth of Christians, for it has

made everything topsy-turvy, and has begotten nearly all other evils, ungodliness, irreverence, coldness towards things divine, scorn for the actual performance of God's life-creating commandments, obstinately offering to every objection the following God-accursed exclamations: "And what of it?" "So what?" "Why, this is nothing," or "that is nothing." And, briefly speaking, it is as a result of their indifference that many persons have fallen and are falling into heresy and atheism. That is why Isidore of Pelusium most wisely said: "For by their calling it nothing they have made vice a comedy supplement to life" from his Letter No. 1233). Note, further, that the interpretation of the present Epistle offered by Zonaras is not to be found in the series to which the Epistle belongs, as in the case of other Canons, but is to be found only among certain annotations.

75. Perhaps those persons actually did think that they were doing something good by not accepting the money before the ordination, or at the same time that the ordination was being performed, but by accepting it only after the ordination had already been carried out, as the Saint says further below, and as Zonaras interprets it.

76. SIMONY – ONE OF THE GREATEST SINS

Great comfort is afforded to those who ordain and are ordained for money by the tendency to lenity that the Saint displays in this sentence. But also even by the statement which he makes further below, to the effect of saying that "If any of you after receiving these orders should do such a thing," etc. For, in these words the Saint is not commanding that they all be deposed and cease from divine services who up to that time had succeeded in ordaining others and getting themselves ordained for money, but only those who did this from then on. But the Saint employed this leniency and economy, because, as some say, the evil of simony was rampant at that time among nearly all those in Holy Orders, as it still is rampant even nowadays, and had infected all men. Hence it was to the interest of the Church to do thus, in order to avoid having to depose all ecclesiastics from office and leave the affairs of the Church without a shepherd; just as the Sixth Ecumenical Synod resorted to such an economy and did not depose those in Holy Orders who after ordination fell into the sin of marrying a second time, because of the fact that those guilty of this transgression were a vast multitude; wherefore as a matter of lenity and concession it issued its Canon III.

But why did St. Basil the Great in his Canons depose those priests who were guilty of fornication, or of adultery, or of murder, whereas he left these simoniacs undeposed, in spite of the fact that simoniacs are worse than Macedonios, as divine Tarasios asserts? Some say that simony is but a corruption of thought, which is the same as saying of the soul alone. “For,” St. Peter told Simon, “you thought that the gift of God can be acquired by means of money” (Acts 8:20). Fornication, on the other hand, and murder and adultery are a corruption of soul and body together. For a fornicator, according to St. Paul, sins against his own body. Hence the damage to the mind, or, or may we not rather say, to the soul? of simoniacs, is something that only repentance can undo. That is why St. Peter told this man Simon only: “Repent therefore of this your wickedness, and pray God that by chance your heart’s thought may be forgiven you” (Acts 8:22). But as for the damage to soul and body of fornicators that results from bodily sin, repentance cannot undo it. Just as St. Basil himself, again, has said in his discourse concerning virginity: “For repentance,” he says, remits a sin only; it is unable to restore what has been destroyed and to make it as though it had not been destroyed. Wherefore the person bewails his fate throughout life.” See also Canon XIX of the Faster.

It was for this reason that Canon IV of Neocaesarea does not depose an ecclesiastic who has indeed consented and desired to fornicate, but has not actually indulged in fornication, on the ground that he has sinned only in connection with his intellect and soul, and not also in connection with his body.

77. THE IMPORTANCE OF GLORY TO THE FATHER AND THE SON AND THE HOLY SPIRIT

The Church of the Orthodox Christians has followed an ancient tradition in glorifying the God in the Trinity by chanting either: *“Glory be to the Father, and to the Son, and to the Holy Spirit”*; or, *“Glory be to the Father, and to the Son together with the Holy Spirit.”* For, notwithstanding that the three words “and”, “together with” (one word in Greek), and “in” differ, according to grammarians, as this St. Basil says (Chapter. 25, of his work entitled “Concerning the Holy Spirit”), in that the conjunction “and” conjoins similars, while the preposition “together with” denotes participation with another, and the preposition “in” signifies a thing’s relation in space; yet, in spite of all these facts, in point of sense they denote one and the same thing, according to the same St. Basil (ibid. ch. 25 and 27): for the conjunction “and” is equivalent to the preposition “together with”; likewise the preposition “in.”

Wherefore it often happens by metalepsis that the preposition “in” is used instead of “together with,” as it is in that passage in the Psalms saying: *“I will come into your house in burnt offerings,”* instead of ‘together with burnt offerings.’ The God-bearing Fathers, however, for the sake of greater exactitude for the most part were wont to glorify the Holy Spirit with the preposition “together with,” for one thing, because they were opposed to the heresy of Sabellius, who denied the three thearchical substances or persons; for by saying “Glory to the Father, and to the Son together with the Holy Spirit, they could at the same time point out the property of the substances, and the inseparableness of the community (St. Basil, ibid., Chapter 25): and for another thing, also because the preposition “together with” expresses the community of the Holy Spirit with God, and denotes the Godlike dignity of the Spirit.

For by means thereof in the ascent from us to God we are accustomed to represent the fact that the Holy Spirit is connected with the Father and the Son, and that It is of the same essence (homoousian) with them and a God, and is separated from creatures. The preposition “in,” on the other hand, denotes the grace given to us out of God in the Holy Spirit. For by means thereof in the descent from God to us we are wont to represent the fact that every grace and bestowal of good things is imparted to us in the Holy Spirit (ibid., Chapter 27). These things having been thus premised, inasmuch as this great St. Basil once happened to glorify the Father with the Son together with the Spirit some Pneumatomachs (Spirit- fighters), upon hearing him, blamed him for glorifying with the preposition “together with,” which, they held, is something new and not in Scripture, and not with the preposition “in” (ibid., Chapter 7), perhaps because this is written by the Apostle where he says: “And one Holy Spirit, in whom all things” (for they could find no fault with the conjunction “and,” with which we say “Glory to the Father, and to the Son, and to the Holy Spirit,” perhaps because it is also written in the traditional formula of baptism as the Lord said *“baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,”* and in the Nicene Creed, or Symbol of the faith, which says: “I believe in one God, Father All-dominating, and in one Lord Jesus Christ, and in the Holy Spirit” for this reason, I say, the Saint was compelled to write the contents of the present Canon.

78. ECCLESIASTICAL TRADITION AND FAITH STAND STRONG TOGETHER

For leaving aside the other needs and wants that the faith has of the ecclesiastical traditions, I mention only this one, namely, that ecclesiastical tradition is the touchstone and crucial test for the purpose of determining which are the genuine and canonical books of the Old and of the New Covenant which contain the faith, and of determining which are the feigned and uncanonical. Hence Eusebius (in his Ecclesiastical History, Book III, Chapter. 25), adopting tradition as an infallible canon, is able to distinguish the books that belong to the Covenant and those that do not, saying verbatim the following:

"We have necessarily drawn up a list of these too distinguishing those which according to ecclesiastical tradition are true and not forged and acknowledged Scriptures, and the others which, though not in the Covenants, and even contradicting these, are nevertheless recognized by a great many of the ecclesiastics." So that just as the ecclesiastical traditions stand in need of the faith, so and in a similar manner the faith also has need of the ecclesiastical traditions, and they cannot be separated from one another.

LINKS **or** **Topical_Index**

79. SIGN OF THE CROSS – ORTHODOX--LATINS

The ancient Christians used to make the sign of the Cross with a different configuration of the hand, that is to say, more explicitly speaking, with only the two fingers of the hand, namely, the index finger and the middle finger, as St. Peter Damascene informs us (page 642 of Philokalia), where he says that the hand as a whole signifies the single substance of Christ, while the two fingers signify His two natures. But the custom now prevailing among Christians is for the two fingers to be conjoined with the thumb; and with these three together to represent the Holy Trinity the Cross is figured by placing the hand first upon the forehead, secondly on the navel, by which is represented the upright part of the Cross; thirdly, placing the hand on the right shoulder; and fourthly, placing the hand on the left shoulder, whereby is represented the transverse part of the Cross. The Latins find fault with us Greeks because we do not place the hand first upon the left shoulder and afterwards on the right just as they do. But can it be said that they know what they are talking about, I wonder? We do this because with this shape of a cross we are trying to impress ourselves with the Crucified Christ, who, since

He was looking westwards when crucified, while we are looking eastwards when we pay him adoration, it hence results that the left shoulder of Christ falls upon our right shoulder, while His right shoulder fall upon our left. Hence, when we place the hand on our right shoulder, we are placing it on the left shoulder of Christ; and when we place it on our left shoulder, we are placing it contrariwise on the right shoulder of Christ (but the Orthodox confession, I know not how, says for us to place our hand on our thorax, or chest, or breast, instead of placing it on the navel; and instead of on the shoulders it says for us to place it on our arms, page 73). But Christians ought, as Cyril of Jerusalem tells them (Catechism 13), not to commence any work without first making their sign of the Cross, both within their home and outside on the street, and in every other place, both day and night. The same assertions are made also by divine Chrysostom, in his fifth discourse against the Jews. See also Canon LXXIII of the 6th Ecumenical Synod , and the Footnotes thereto.

80. MYSTICAL OR SECRET PRAYERS OF THE PRIESTS NOT TO BE SAID ALOUD

The mystical prayers, blessings, and invocations (epiklesis) which complete the sanctification of the Mysteries are from unwritten tradition, and also Dionysios the Areopagite (in Chapter 7 of his Ecclesiastical Hierarchy), says the following: "It would not be lawful to explain in writing the invocations nor to bring out their mystery, or the powers worked on them by God, out of hiding into the open; but, as sacred tradition has it with us, after one has learned them by participating in unattended initiations." Hence it is also patent that the practice of the Church has always been to say them secretly, and not aloud like the Lord's words, when reading these prayers, it hints at this unrevealed and unwritten and secret tradition.

81. PAPISTS SHOULD BE ASHAMED HEARING THE GREAT BASIL HERE

Let the Papists be ashamed when they see here St. Basil the Great, the thirteenth Apostle, say that the Lord's words are not enough, in which He says "Take," and "Eat," etc., in the rite of the divine Mysteries, as they wrongly and mistakenly assert, but that besides them the prayers and invocations said secretly by the priest are also necessary.

That this is all true and plainer than day, Eustratios Argentes, a most learned gentleman, proves by incontrovertible and most liberal evidence, on pages 92 to 250 of his book concerning the Mysteries; and you may read them there.

LINKS or Topical_Index

82.THE LORD'S DAY (SUNDAY IS A MISNOMER) A GREAT DAY

Many are the privileges with which God purposed to honor the holy day of the Lord, (erroneously called Sunday) the first and foremost of which is the fact that either that primitive light or the luminary called the sun created the other days, the sun itself having been created on the fourth day, but God Himself created the Lord's Day (Sunday) directly and immediately by bringing it into being out of nothing. For before the creation of the world, when there was neither any time or any day in existence, the fact that Moses says: *"In the beginning God created heaven and the earth"* proves that He created time, and that it was in the beginning of the time created that He made the heaven and the earth, according to St. Basil. For these things are temporal, and in time, and not beginningless, nor timeless. The beginning of that time, in fact, was also the beginning of that first and one day, which was the Lord's Day. For precisely as the other creatures of God were created each on a particular day of the week, so and in like manner were both the heaven and the earth, and all that lies in the midst between them, were produced on the first day called the Lord's day. So that one might elegantly and enigmatically ask "What did God create on the first day called the Lord's Day?" and the reply to this question would be that He created among other things – the first day – called the Lord's Day (for the primitive light was created after the creation of the beginning of time, and after the creation of the Lord's day). Wherefore it is the opinion of some theologians that the production of this started at the middle of the hemisphere of the heaven, or, in other words, at noon. Hence it was that Moses began measuring the day at evening, to which that inclined since he said, *"And the evening and the morning were one day".* And this is the reason why the Psalmist said concerning the Lord's Day: "This is the day which the Lord created," owing to the fact that, as we have said, it was only this day that the Lord brought into being out of nothing: it was the light that created the other days, as a certain exegete in the course of the Psalter appears to have interpreted the passage thus. It was on the Lord's Day that the Father commenced the creation of the first creation. It was on

the Lord's Day that the Son commenced on His part the renovation of the second and perishable creation through and by means of His own Resurrection; and it is on the Lord's Day that the Holy Spirit is going to effectuate the renovation of all creation, according to the tradition of the Church: for it says, *"You shall send forth your Spirit and they shall be created, and you shall renew the face of the earth."*

LINKS or Topical_Index

Many teachers, indeed, are inclined to insist that it was on the Lord's Day that the Annunciation took place. Christ was born on the Lord's Day. It was on the Lord's Day that wonder of the multiplication of the five loaves of bread occurred. It was on the Lord's Day that the Israelites crossed the Red Sea, and it was on the Lord's Day that John was privileged to behold the terrible Revelation as is stated in the first chapter of it.

The Lord's Day was called "one" (in the first chapter of Genesis, according to the Septuagint) because, besides the facts set forth by St. Basil, all the other days of the week are contained in that one day, since all the creatures generated on. those days were made out of the pre-existent matter of the elements that was produced, or brought into being out of noting on that one day, and they were not brought into being out of nothing, or out of nonbeing. For this proved to be an exceedingly great privilege of the Lord's Day, that of having the creatures generated on that day brought into being out of nonbeing, and that of having these creatures afford the material cause to the creatures generated later. For it is as though the creatures generated on the first day were pregnant, according to Gregory of Thessalonica from which the other creatures were made. Since there are some persons who object by gainsaying that the Lord's day is not an image of the future age properly speaking, because St. Basil here is exaggerating matters in calling this day an image, or picture, of that age, let them learn that this same St. Basil (in his second sermon on the Hexameron (Six Days), page 28 of Volume I) declaratively, and without any qualifying particle, calls it an image of that age, by saying outright: "For this reason he called the head of time "one day," and not "the first day," in order that it might be related to unity even in point of appellation.

For it was fitly and aptly denominated "one" day, by which expression is denoted its character of being singular and devoid of communication with any other (age}".

And again: “In order, therefore, to remind us of the age to come, he called the image of the age “one” (day), the first-fruit of days, of the same age (i.e., oldness) as light, the holy day of the Lord, the day honored by being selected for the Resurrection.” And to state the sum and substance of the matter briefly, all that age will be one Lord’s day, without succession and endless.

LINKS or Topical_Index

83. MYSTERIOUS MEANING OF PENTECOST

Just as St. Basil the Great here says that that one and first day, or, more specifically speaking, the Lord’s Day, when multiplied sevenfold seven times over, amounts to the sum of the seven weeks of Pentecost, so and in a like manner the Theologian says that when the number seven multiplied seven times over generates Pentecost except for one day, which we take from the future age, the Lord’s Day, that is to say. “For the number seven when multiplied by itself begets fifty with one day lacking, which day we have drawn from the future age, which, being the eighth day, is also the first, or rather, the one and intransient day” (Sermon on Pentecost).

84. As concerning this doxology, or, more expressly speaking, the words “Glory to the Father,” etc., see Footnote 77 to the present canon.

85. ORAL TRADITION EVERY BIT AS TRUSTWORTHY AS WRITTEN - HENCE PROTESTANTS ERR

In agreement with the present Canon Canon VII of the 7th Ecumenical Synod also ordains that the customs prevailing in the Church ought to predominate over written as well as unwritten legislation. And Canon III of Carthage, too, and Canon XXI of Gangra insist that written and unwritten traditions shall have sway. Chrysostom (in his fourth sermon on II Thess.) in interpreting the above utterance of the Apostle says: “Here it is plainly evident that not all things were transmitted by letter (by the Apostles, that is to say), but that many things were handed down by tradition of which there is no written record. But both the former and the latter are alike trustworthy, so that we deem also the tradition of the Church to be credible. It is tradition; ask for nothing more.” It is also to be noted that the Seventh Ecumenical Synod in its Act 8 anathematizes persons that transgress or contravene the traditions of the Church, saying thus:

“If anyone disregards any ecclesiastical tradition, written or unwritten, let him be anathema.” (Page 883 of Volume II of the Synodal Records.)

TRADITION OR INNOVATION:

The same Synod in its letter to the Alexandrians writes as follows: "Let everything that conflicts with ecclesiastical tradition and teaching, and that has been innovated and done contrary to the examples outlined by the Saints and venerable Fathers, or that shall hereafter at any time be done in such a fashion, be anathema." (Page 606 of Volume II of the Synodal Records.) The same thing in the same words was also loudly asserted by a Synod held after the reign of Constantine Porphyrogenitus (see page 977 of the second volume of the Synodal Records).

LINKS **or** **Topical_Index**

It is to be inferred, therefore, from what has been said, that tradition is properly and eminently, according to those who are well versed in theology, the unwritten word of God, which has been left unwritten in the text of Holy Scripture, notwithstanding that it is written in the books of the God-bearing Fathers, and in the minutes of the Synods. Improperly and rarely even that which is written in divine Scripture is called tradition (though it is properly speaking Scripture and is thus referred; and see the Footnote to Apostolic Canon LXXXV), as is to be inferred from the words of St. Paul: "Hold on to the traditions which ye have been taught, whether orally or through our epistle," where he calls that which has been written and taught in an epistle of his, which is the same as to say, in divine Scripture, tradition. The Seventh Ecumenical Synod above divided tradition into written and unwritten, too. In fact, there are three kinds of tradition: Divine, Apostolic, and Ecclesiastic. Divine tradition is that whereof the author is God. Apostolic tradition is that which has been taught and transmitted to posterity by the Apostles, who are considered to be the stewards and shepherds in charge of the faithful, not that they were preachers who had been told these things by Christ, as, for instance, St. Paul says: "Unto the married I command, yet not I, but the Lord" (I Corinthians 7:10). This tradition was not of Apostolic origin, in spite of the fact that it was transmitted by the Apostle, but was of divine origin, as having decreed by God the Lawgiver, though it was preached through the Apostle. Afterwards the same St. Paul says: "But as to the rest speak I, not the Lord" (ibid., 12). This tradition really was Apostolic in being peculiar to the Apostle, one that the Apostle himself of his own accord and on his own authority as a steward and shepherd of the laity decreed, or prescribed.

LINKS or Topical_Index

MONTANUS FORERUNNER OF PROTESTANT MINDS:

Ecclesiastic tradition is that which was prescribed by the successors of the Apostles. The character and constitutive peculiarity of Divine and of Apostolic tradition is the feature of both of them being admitted by the Fathers as one, and of being kept ever since the beginning commonly in all the Churches. The character of Ecclesiastic tradition is that of being in a similar fashion with Apostolic tradition in all the Churches, if possible, for the good of common agreement.

LINKS **or** **Topical_Index**

But since the Luthero-calvinists, following Montanus, who lived in the second century and disregarded ecclesiastic usages and the traditions handed down by the Apostles (and see Footnote 5 to Canon VII of the 2nd Ecumenical Synod), abolish traditions and insist upon saying that God in the Book of Deuteronomy (Chapter 4) and in the Book of Revelation (Chapter 22) commands that no one shall add anything to what is found in Scripture, we reply that, according to St. Augustine (Chapters 79, on John), God prohibited the addition of harmful and discordant matter, but not of what is beneficial and agreeable. If, on the other hand, in interpreting the passage saying, *"If anyone preach any other gospel unto you than that which you have received, let him be anathema"* (Galatians 1:9).

Theophylactus says that the Apostle did not say that if others should proclaim the opposite or contrary views, but that even though they should preach anything differing even slightly from the gospel we have preached, we reply that in the words where he says "we have preached" and "you have received" the Apostle is rather confirming the traditions, since he too preached the Gospel orally and the Galatians received it, and these are the traditions which we too profess (for he did not say, 'contrary to what we have written' or 'other than what we have written,' but "other than that which we have preached"). But Theophylactus said these things in order to prevent us from interpolating words of our own into the divine Scriptures, after the manner of those false prophets who said, "Thus says the Lord," without the Lord having told them anything; and not in order to prevent us from accepting the traditions and teachings of the Apostles and of their successors. As for that which divine Jerome says (in his commentary on Chapter 23 of St. Matthew) in his refutation of Elvidius, "precisely as we do not reject anything that is written, so

do we refuse to accept anything that is not written: and what is not witnessed by the Scriptures may easily be slighted, as indeed it may be refuted”; this passage, I say, was not intended to be applied to the traditions of the Church, but only to some uncertain and mythical tales which Elvidius was glibly repeating, such as, for instance, that Christ was born like other infants filthy, and other such heretical nonsense. The traditions of the Church are also recommended in what St. Paul says to Timothy: “And the things that you have heard of me and among many witnesses, the same do you commit to faithful men who shall be able to teach others also” (II Timothy 2:2). See also the Footnote to Canon I of Sardica

CONCERNING SAINT GREGORY OF NYSSA
PROLOGUE

LINKS or Topical_Index

Our Father among saints Gregory, who was Bishop of Nyssa, Cappadocia, and a full-blooded brother of St. Basil the Great, after formerly serving as a Reader, afterwards left his own rank and gave himself up to the study of the art of rhetoric, but was recalled to his rank by the reprehensive exhortations of St. Gregory the Theologian.[1] But before becoming a bishop, he married a woman by the name of Theosebia, whose death he endured bravely enough;[2] and in the year he was made Bishop of Nyssa.[3] A little later having been banished from the episcopate or bishopric for his zeal in regard to the faith by order of Valens, he walked about in various regions, being greatly harassed by plots of the Arians.[4] In the year 378, when Valens died, he was recalled to the episcopal throne by Gratian.[5] While attending the Synod held in the district of Antioch, he was sent by it into Arabia together with other bishops in order to visit the churches there.[6] After coming to Jerusalem and making a pilgrimage of the holy places, he became disgusted with the vices he saw practiced there; on which account he wrote to his friend the letter giving advice to those going to Jerusalem. When he attended the Second holy and Ecumenical Synod held in the year 381, he completed the contents of the Creed adopted by the Synod in Nicaea, by adding the theology of the Holy Spirit and the four other articles to the end of it.[7] He also attended the local Synod held in Constantinople in regard to Agapius and Bagadius, in the year 394.[8] Besides his other all-wise writings, he wrote also these Canons, which are necessary to the good order and constitution of the Church, and which are confirmed indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod, and definitely by Canon II of the 6th Ecumenical Synod, and by virtue of this confirmation they acquire a force which is in a way ecumenical. They are to be found it the second volume of the Pandects, and on page 349 of the first volume of the Synodal Records.[9]

A Canonical Epistle of our Father among Saints Gregory of Nyssa Addressed to Letoius, Bishop of Melitine.

LINKS **or** **Topical_Index**

CANON I

One of the things that lend effect to this holy feast is that we should cast about in our minds the lawful and canonical economy with its good effects, in regard to dealing with defective souls, with a view to having every mental ailment cured that has been the result of some sin or other. For inasmuch as this catholic feast day of creation, arranged to fall each year in the course of the fixed circuit of the annual cycle, being held all over the world in celebration of the resurrection of the fallen, is carried out (sin is the fall, and correction is the resurrection of the fallen body[10]), it would be well on this day, not only to invite those sick souls who's elementary nature has been radically changed, through bathing in the grace and to worship God, but also those who through repentance and return from dead works (Hebrews 9:14) to the living way are again coming back and regaining their senses, and to lead these persons by the hand, so to speak, to the saving hope, from which they have become estranged through sin. But it is no small task to manage words concerning these persons in the right and well-treated judgment, in accordance with the injunction of the Prophet which bids us that we "must manage words in judgment;" in order that, as the saying goes it may remain undisturbed forever," and "a righteous man shall be in everlasting remembrance" (Psalm 112:6). For precisely as in the case of bodily treatment the purpose of the art of the physician is to heal the one who is ill, though the kind of care given differs (for the curative method available for each of the diseases has to be suitably chosen with respect to the variety of the ailments); so too, since there is a great variety of affections in the case of a disease of the soul, the curative care will necessarily be of many kinds, and adapted to the disease it is intended to cure.

As to how a technical method may be applied to the problem under consideration, that shall be the subject that we are going to discuss in more or less detail. As respecting the primary division we have to consider there are three aspects pertaining to the soul, namely, the cognitive, the affective, and the decisive.

These are the factors that determine the achievements of those who live in accordance with virtue, and the failures of those who succumb to vice. Wherefore it behooves the person who is about to undertake the treatment to apply a suitable remedy to the diseased part of the soul. First of all he ought to reflect and try to discover in what the disease consisted, in order that he may know what treatment is fitted to the case in hand, lest owing to inexperience in the therapeutic method he apply the remedy to a different part than that which is diseased, as, in fact, we see many physicians lacking experience of the first part to suffer and only irritating the disease and making it worse with the remedial agents they are applying. For it often happens that an ailment requires the prevalence of warmth or of what is hot, since whatever has an excess of heat is apt to be useful in treating those who are suffering from injuries due to an excess of cold. But because they have chosen the wrong proportions and have thoughtlessly or inconsiderately applied too much heat, thereby burning the body and making the disease hard to heal. Precisely therefore as it has been deemed to be stringently necessary to have a comprehension of the nature of the elements, so that each of them may be employed to the utmost advantage in restoring an ailing part to health that has been displaced from its natural position, so and in like manner we too have had recourse to the division of the aspects of the soul. Thus we shall take the origin and seat of diseases as an indication of the proper treatment and make a general survey. The main point, however, is that, as we have said, the nature of the soul's movements is divided in three ways, namely, the cognitive, and the affective, and the instinctive. The accomplishments of the reasoning faculty[11] of the soul are: a pious attitude as respecting divinity and what is divine; the science of discerning what is good and what is bad, and which has a clear and unconfused conception of the nature[12] of the underlying principles, what is to be chosen from among available realities, and what is abominable and repulsive. Accordingly, again on the contrary there will be in any given case the vice situated in that part to be considered, when there is any impiety as respecting what is divine, and lack of judgment as respecting what is really fine and good. There is, however, a transposed and mistaken attitude as respecting the nature of things, so that light is taken to be darkness, and darkness to be light (Isaias 5:20), as the Bible says. As for the affective faculty, the virtue movement of it is that of having a yearning that induces[13] one to strive for what is really desirable and is truly fine

and good; and if there be any erotic power and disposition in us to employ it all there, by way of persuading oneself that there is nothing else to be craved for its own nature, save virtue and the nature which is a source of virtue. Misconduct and sin find a harbor in this part, when one allows one's desire to float away into the realm of insubstantial vainglory, or into the colorful bloom painted upon bodies, whence result avarice and ambition and love of pleasure, and all such affections as depend upon such a kind of vice. Again, it is an accomplishment of his conative disposition to entertain an abhorrence of what is evil or bad or wicked, and to wage a war upon the passions, and to steel the soul for bravery, in not becoming frightened by what is thought to be fearful by the multitude, but to resist sin even to the point of bloodshed. And to scorn the threat of death, and of painful engines of punishment, and of separation from the things that are sweetest and most liked, and of all things that once through some custom or prejudice are keeping the multitude enslaved to pleasure. Also to obtain the mastery while championing the cause of virtue and the principles of the faith. The refuse from such a part are obvious to all: envy, hatred, wrath; vituperation, brawls, quarrels, defensive arrangements, all of which merely prolong the malice, and in many cases wind up in murders and bloodshed. For, the unreasoning and uneducated man, being unable to discover for himself where he can employ a weapon with the most advantage to himself, blunts the edge of the sword. Thus the weapon God has given us to defend ourselves with proves useless to one who misuses it.

Interpretation[14]

At the time of the festival of Pascha the Saint appears to have sent this epistle; on which account and owing to the circumstance of the prevailing weather he begins the preamble, or introductory part, by saying: one of the things that lend effect to this festival is that of casting about in our mind to find a plan or means of curing every mental illness of sinners in a lawful and canonical way. For, inasmuch as this universal festival of Pascha is celebrated for the purpose of calling attention to the resurrection of the body of fallen and corrupt Adam, it is well to observe that sin too is a fall of the soul, just as a correction of the sin is a resurrection of the soul; and on account of this similarity it is fitting during this festival not only to offer God men who have been rendered spiritually imperishable by being regenerated through holy

baptism (for it was during Pascha that catechumens were baptized in those days, and see Canon XLV of Laodicea), but also to guide those persons to salvation who through repentance and abstention from the dead works of sin are returning to the living way of virtue, as the Apostle says. Nevertheless, there is no little difficulty in managing with a correct and infallible judgment the reasons and causes of the correction of such sinners. For David says that a righteous man ought to manage his accounts and reckonings with great discernment, in order to ensure that his memory will not be disturbed ever at any time, but to ensure that it will remain forever. For, just as the medical art pertaining to human bodies has but one object, that of curing the patient, yet the treatment and care given him is not one and the same, but of many varieties and different in different cases, being similar, that is to say, to the different and various kinds of illness, so and in like manner the medical art pertaining to souls, employs different treatments of many kinds and in many ways according to the different and many kinds of illnesses affecting the soul in many ways. In order to present our doctrine concerning this in a methodical and orderly manner, let us begin in such a manner as this.

The soul has three parts, or faculties, namely, the cognitive (or reason proper), the affective, and the impulsive.[15]

(Editor's Note: This division, as St. Nicodemos says in the footnote is borrowed from Plato by St. Gregory. Much knowledge has been handed down since then, through the Fathers and Holy Scripture. The soul indeed has three faculties, but as our own soul testifies, they are cognition, affection and the will, or volition. The intellectual is cognition; feelings and desires are the affective faculty, while decisions to assent, dissent, or remain neutral are made by the will. Our Lord describes the affective faculty calling it the *"heart",* saying "*Out of the heart comes . . ."* and *"A good man from the good treasure of his heart . . . "and "for where your treasure is there will your heart be also."* The affective faculty is divided into the carnal and spiritual faculties, owing to the union of the soul with a carnal body and spirit from God).

LINKS or Topical_Index

Both virtues and vices are practiced by these three faculties. On this account any spiritual physician that wishes to give treatment in an experienced and skillful manner ought first to examine the patient with a view to finding out in which of these three parts each particular sin is committed, and then on this basis to treat the ailing and weak part, and not to be treating a different part than the one which is ill, just as we see many inexperienced physicians aggravating the ailment rather than remedying it, because they do not know which part is the one at fault. For example, the illness is often due to an excess of heat, while they give the inflamed patient, not cold and cooling remedies (as the reckoning of the medical art demands), but warm and hot ones which are of benefit only to those suffering from cold,[16] and thereby render the ailment harder to cure. So, just as an acquaintance with the peculiar nature of each of the four elements is considered to be extremely necessary to physicians, the said elements being, to wit, heat, cold, dryness, and moisture, in order to be able by means of this knowledge to correct their unnatural motion and disorder, so and in like manner a general and elementary knowledge of the said three faculties, or parts, of the soul is necessary to spiritual physicians, in order that they may be able to treat the diseases of the soul properly. Let us therefore proceed at once to state that the virtues of the cognitive faculty. To begin with, are respect for and faith in God, discernment of what is good and what is bad, a distinct and unconfused knowledge and conception of the nature of beings, which is well advised as to which beings ought to be loved, and which ought to be hated and shunned. Its vices, on the opposite of the picture, are disrespect for and disbelief in. God, lack of discernment and erroneous knowledge of what is truly good and of what is truly bad, which mentation deems light to be darkness, and darkness to be light, or, in other words, virtue to be vice, and vice to be virtue, which sort of mentation is deplored by Isaiah. The virtue of the affective faculty, again, is that of elevating the yearning to that which is fine and truly desirable, and to spend all its power of loving on that object, in the conviction that there is no other thing that is naturally desirable save virtue and the cause of all virtue, who is none other than God. Its vices, on the other hand, are when it transfers desire to ambition, to beauty of body, to avarice, to love of pleasure, and to other similar things. The virtues, again, of the affective faculty are hatred of sin, war upon the passions, bravery of soul, which is not afraid of what causes others to tremble with fear, but, on the contrary, it resists sin even to the point of undergoing bloodshed,

that of scorning all tortures and pains when it is fighting in behalf of faith and virtue. Its chief vices are envy, hatred of one's neighbor, quarreling, quarrels, insults, grudges, malice, the revengeful disposition which has pulled many men down into murder and bloodshed. Thus instinctive affection, which was given to man by God as a defensive tool, becomes a destructive arm in the hands of a man who misuses it.

LINKS or Topical_Index

CANON II

These matters having, therefore, been discerned in the said manner, all sins that are attached to the cognitive faculty of the soul have been judged more harshly by the Fathers, and meriting greater and longer and more painfully laborious efforts to return: such as, for instance, if anyone has denied the belief in Christ, or has been guilty of embracing Judaism, or idolatry, or Manicheeism, or any other such evil, afterwards, when he has condemned himself for doing so, the duration of his repentance shall be that of his whole lifetime. For he shall never be allowed to pay adoration to God when a secret prayer is being performed together with the laity, but, on the contrary, he shall be obliged to pray alone and by himself, and he shall be utterly a stranger to the communion of the Sanctified Elements in general. At the time of his exit (from life), then shall he be considered to deserve a portion of the Sanctification. But if he should unexpectedly survive, again he shall be compelled to go through life in the same judgment and to continue expiating his sin, without being allowed any portion of the Sanctified Elements of the Mystic Supper until he departs from life. Those, of the opposite type, who have been seriously injured by torture and hard punishment, have been condemned only for an express length of time, so that the Holy Fathers, having thus bestowed their philanthropy upon them, on the ground that it is not a case of the soul dying in the body, but of the body failing to resist the injury inflicted upon it as a result of bodily weakness; wherefore they have been judged by the same standard as those guilty of fornication, and accordingly the forced and painful transgression has been accorded a moderate extenuation in the return.

Interpretation

Having said in the preceding Canon what vices pertain to each part of the soul, the Saint now in the present Canon is dealing with the penalties fixed for the same vices. Accordingly, he says: That the Fathers deemed the sins of the cognitive faculty worse than those of the other parts of the soul, and consequently to deserve greater and more painful repentance and expiation.

For example: If anyone has denied Christ and has become a Jew, or an idolater, or a Manichee, or anything else of this kind, and if he has done so of his own accord without being under any necessity or constrained by force to do so, that person, after returning again to piety (i.e., to the Orthodox religion), incurs a canon of repentance throughout the rest of his life, and shall never be able to pray together with the faithful in church, but only shall be allowed to pray outside the church along with catechumens, nor shall he be deemed worthy to partake of the divine Mysteries, except only at the end of his life; if, however, after being in peril of death he commune and thereafter regain his health, he will again come under the same canon (i.e., sentence) of being denied the right to commune to the end of his life.[17] As for those, on the other hand, who have denied Christ as a result of torture and punishment, they have been canonized (i.e., sentenced) the same as fornicators by the Fathers, or, more expressly speaking, to be excluded from communion for nine years. For the Fathers treated them kindly because they did not deny as a matter of choice and of their own free will, but only as a result of the weakness of flesh, which could not endure the tortures. See Canon XI of the 1st Ecumenical Synod.

CANON III

As for those who have gone to sorcerers, or to soothsayers, or to those persons who promise to effect purifications and aversions by the agency of demons, they are to be questioned with exactness and examined as to which of the two possibilities has led them to do so: whether it was that in spite of the fact that they persisted in their faith in Christ they were constrained by some necessity to that sin, by some harsh treatment or unbearable injury that impelled them to it, or it was due to their having contemptuously scorned the testimony which has been entrusted to us, that they had recourse to the alliance with demons. For if it was owing to their having set their faith aside and having disbelieved that God is the God adored by Christians, that they did it, then, that is to say, they shall be subject to the judgment inflicted upon transgressors.

But if it was some unsupportable necessity that took control of their pusillanimity and led them to do this, and they were seduced into committing the offense by reason of some disappointment, or frustrated hope, then likewise philanthropy shall stand them in good stead, in like manner as in the case of those who were unable to withstand the tortures at the time of confession.

LINKS or Topical_Index

Interpretation

The Saint canonizes in the Canon sorcery and divination, both of which offenses are sins of the cognitive faculty, by saying: Any persons that go to sorcerers and soothsayers, or to those who promise to purify them with the help and through the operation of demons from diseases or misfortunes or predicaments such as the evil eye, or any other evils they happen to be suffering, they ought to be asked, and if they insist that they believe in Christ, but that on account of some necessity arising from illness or from some great injury or loss they became faint-hearted and did this, thinking that they would thereby be relieved from these afflictions by means of divination or other magical means, they shall be canonized like those who denied Christ as a result of tortures, or, more expressly speaking, nine years. But if, on the other hand, they appear to have disregarded the belief in Christ and to have scorned God's help as coming from the God adored by Christians, and to have resorted to the demons' help, they are to be canonized like those who have willfully and voluntarily denied Christ. See also Canon LXI of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON IV

As for sins done for the satisfaction of desire and for pleasure, they are divided as follows: It has pleased some of the more accurate authorities, indeed, to deem the offense of fornication to be tantamount to adultery; for there is but one lawful state of matrimony and conjugal relationship, namely, that of wife to husband and of husband to wife. Everything, then that is not lawful is unlawful at any rate, including even the case in which a man has no wife of his own, but has that of another man.

For only one helper was given to man by God (Genesis 2:20), and only one head was set over woman. "That every one of you should know how to possess his vessel in sanctity and honor," as divine Paul says (I Thessalonians 4:4-5), the law of nature permits the right use of it.

But if anyone turns from his own, he will infringe upon another's in any case; but another's is whatever is not one's own, even though its owner is not acknowledged. Hence it is evident that fornication is not far removed from the offense of adultery, as has been shown by those who give the question more accurate consideration, seeing that even the divine Scripture says: "Be not too intimate with another man's wife" (Proverbs 5:20). Nevertheless, inasmuch as a certain concession was made by the Fathers in the case to weaker men, the offense has been distinguished on the basis of the following general division to the effect that whenever a man fulfills his desire without doing any injustice to another man, the offense is to be called fornication; but when it is committed by plotting against and injuring another man, it is to be called adultery. Copulation with the lower animals, too, and pederasty are considered to belong to this class of offenses, because they too are a sort of adultery, or in the nature of adultery. For the wrongfulness consists in infringing upon what belongs to another or acting contrary to nature. This division, then, having been made also in connection with this kind of sin, the general remedy for it consists in the man's becoming purified and being made pure as a result of regret for the passionate madness for such pleasures. But inasmuch as no injustice has been made admixed with the sin of those polluting themselves by fornication, therefore and on this score the length of time fixed for the return of those tainted by adultery has been double that fixed for the other forbidden evils. For, the penalty for copulation with lower animals and for the madness practiced upon males has been doubled, as I have said, because such cases involve one sin consisting in the enjoyment of a forbidden pleasure, and another sin consisting committing an injustice with what belongs to another man, after the manner of abusing another man's wife.

The difference between cases testing upon repentance, and offenses committed for the sake of pleasure amounts to the following. For any man who on his own initiative and of his own accord proceeds to confess the sins, the mere fact that he has condescended on account of secret acts to become an accuser of himself as a result of an impulse of his own, is to be considered proof that the cure of the disease has already begun, and since he has shown a sign of improvement, he is entitled to kinder treatment.

One, on the other hand, who has been caught in the act of perpetrating the offense, or who has been exposed involuntarily as a result of some suspicion or of some accusation, incurs an intensification of the penalty, when he returns; so that only after he has been purified accurately may he then be admitted to communion of the Sanctified Elements. The canon, therefore, is such that as for those who have polluted themselves by fornication, they are to pray along with kneelers for three years in a state of return, and are then to be allowed to partake of the Sanctified Elements. But in the case of those who have made better use of their reversion and life and are showing a return to what is good, it is permissible for the one entrusted with the management of the matter, with a view to what is of advantage to the ecclesiastical economy, to reduce the length of time of listening and to allow a quicker reversion; and again he may even reduce the length of time and allow Communion to be administered sooner, as he may by actual test be persuaded to approve the condition of the person under treatment (Matthew 7:6). For precisely as it has been forbidden to throw a pearl to swine, so too it is a piece of absurdity the man in question of the most precious Pearl through indifference and insistence upon purity. A transgression committed after the manner of adultery, or, in other words, after the example of the other kinds of filthiness as has been said previously, shall be treated in all respects in the same way of judgment as is the abominable sin of fornication, but the length of time shall be doubled. But the disposition of the person being treated shall be observed in regard thereto, in the same manner as in the case of those who have allowed themselves to be polluted by fornication, so that sooner or later they shall be allowed the privilege of partaking of the essence of the good.

Interpretation

The Saint is decreeing in this Canon respecting penalties pertaining to the affective faculty in connection with sinful deeds, and first of all as respecting fornication, by stating that the more accurate and more discerning authorities say that fornication is considered to be regarded as adultery, and offer some such proof as the following. For if adultery is a sin committed with a strange woman, by the same token fornication is to be regarded as a sin committed with a strange woman too and therefore is to be considered adultery. For there can be but one lawful conjugal relationship and coition of a woman with a man, and of a man with a woman which takes place with his own body. Every other kind of sexual intercourse, besides this, is unlawful, and consequently is not had with one's own body, but with a strange body, since in the beginning God gave man only one wife, and woman only one husband. And so, if one has a vessel of his own (as St. Paul says), or, in more express terms, a wife, he is allowed to have sexual intercourse with her; but if he has sexual intercourse with any other besides his own, then, of course, he is guilty of coition with a strange body, even though the latter has no definite and manifest owner. But it is apparent, however, that all these acts follow the course of fornication; so, according to this proof, is not far from being adultery, and indeed this agrees with what Solomon says: "Be not too intimate with a strange woman"; or, in other words, do not commit any breach of propriety with a strange woman, i.e., with a whore. Nevertheless, in spite of all these facts, the Fathers indulgently call the sin committed with any woman fornication, provided no other man has any right to exact revenge for the deed: this amounts to saying that when a man commits the sin with any unmarried woman it is fornication. Hence they canonized it more leniently than adultery, to nine years; that signifies that fornicators are sentenced to weep outside the narthex for three years, to listen for three years, and to kneel for three years, and thereafter to partake of Communion (see also Canon XXII of St. Basil). It is competent, however, to the spiritual physician to reduce the number of years of listening for those fornicators who repent more eagerly, as well as to reduce the number of years of kneeling, and to allow them to participate in the Mysteries sooner than they would be allowed to do without a commutation of their sentence, in accordance with his opinion of the disposition of the penitent. For, just as it is absurd for one to throw pearls, the Holy Mysteries, that is to say, to swine, to the impure, that is to say, who are not genuinely repentant, so and in like manner it is also absurd for one to deny the most

precious Pearl, or, more expressly speaking, the Body of Christ, to a man who has been purified through the process of repentance and abstention from the evil, and who has become reconverted from a swine into a human being. So much for fornication. As for adultery, sodomy, and bestiality, the Fathers canonized these sins doubly more than fornication, or, more expressly, each of them eighteen years, because the sin involved in them is also double. For, that is to say, adultery, besides the unlawful pleasure it affords, also inflicts an injustice upon the husband of the woman with whom the guilty man has committed the adultery, because he appropriated unjustly that husband's own property, his wife, that is to say. As for sodomy, on the other hand, and bestiality (sexual intercourse with beasts), in these too besides the unlawful pleasure they afford, there is an actual injustice done to what is strange or unnatural, or, more explicitly speaking, they violate the laws of nature, in that they are sins contrary to nature. The number of years for each of these sinful deeds has likewise been economically fixed like those for fornication, but doubly as many: that is to say, in other words, adulterers are to spend six years in weeping outside the church, and so are those guilty of sodomy and of bestiality; they are to listen for six years, and to kneel for six years more, and then they are to commune. Nevertheless, the disposition of such persons has to be observed by the spiritual father, as is also that of fornicators, so that, if they repent more willingly and more eagerly, he may allow them the sooner to partake of communion; but if they revert more negligently, he may not allow to them the right to commune even later than the eighteen years. The general medical treatment both of fornicators and of adulterers and of sodomists and of bestialists is to have them abstain entirely from such pleasures as these and to repent. But there is also a difference in the manner of the confession made by such sinners as these. For the one who of his own accord goes and confesses is canonized more philanthropically and more lightly, owing to the fact he himself has seen fit to accuse himself, and to show a sign of change for the better; whereas the one who formerly denied his guilt, but was later convicted of sinning, whether as a result of a suspicion, or as a result of accusations lodged against him by others, he is canonized more heavily and sentenced to a much longer time, to a greater number of years. See also Canons XVI and XX of Ancyra, and Canon VII of St. Basil, and Canon XII of the 1st Ecumenical Synod, which provides that leniency shall be adjusted to correspond with the repentance shown by the sinner.

LINKS or Topical_Index

CANON V

It remains in addition to these considerations to submit the impulsive faculty of the soul to an examination when, after disregarding the obligation to make good use of the impulse, it falls into sin. There being many influences involved in the sin with respect to the impulse; and of all evils it somehow pleased our Fathers among other things not to insist upon accuracy of speech, nor to deem it to be worth much endeavor to treat all the offenses stemming from the impulse of anger, though as a matter of fact the Bible not only prohibits merely striking a man, but also every vituperation or blasphemy, and whatever else of the kind is due to the impulse of anger (Colossians 3:8; Ephesians 4:31). But it is only as regarding the felony of murder that it provided a deterrent in the way of penalties. It divided this kind of evil by differentiating voluntary and involuntary manslaughter; in this respect it is a case of voluntary murder first when it is one which has occurred by premeditation on the part of the person who designed it in such a manner as to commit a felony: afterwards that murder also was considered voluntary which is done by a man hitting and being hit during a fight, when he inflicts a mortal blow upon another man. For once a man has come under the control of his impulse (of anger), and gives way to the impulse of wrath, he takes no heed of any of the considerations which might check the evil tendency in time of passion, so that the result of the fight of murder is to be ascribed to a work of choice, and not to any failure of efforts. Cases of involuntary manslaughter, on the other hand, are marked by manifest characteristics, as when one has his mind on something else anal does a fatal act through failure to pay attention to the situation. In regard, therefore, to these cases, the sentence for voluntary murder is prolonged to treble the length of time as touching persons who in connection with their reversion are being treated for the voluntary felony. For it amounts to thrice nine years, a space of nine years being allotted with respect to each degree, so that in a case of complete excommunication the person affected has to remain shut out of church entirely for nine years, and to stay in the position of listener for nine more years, being allowed to listen only to the teachers and to the reading of the Scriptures; during the third series of nine years he is to keep praying along with kneelers in reversion; and thus in the end to become entitled to partake of the

Sanctified Elements of the Trans-essentiation. It goes without saying that in connection with such a murder too the same observation of the guilty one shall be made by the minister in charge of the economical management of the church, and the prolongation of his sentence shall be commuted in proportion to the measure of his reversion, so that instead of nine years with respect to each degree, he may be allowed to do only eight, or seven, or six, or five, provided that the magnitude of his reversion eclipses the time, so that he surpasses in point of endeavoring to mend his ways those who are cleansing themselves more indolently from their disgraceful stains over a long span of years. As for the involuntary felony, it has been deemed pardonable, though by no means praiseworthy. I said this in order to make it plain that even though one may involuntarily incur the taint of murder, on the score that he has already been made profane by the felony, the Canon has declared him to have forfeited priestly grace. The same length of time required for purification from mere fornication is also required in the case of those who have been guilty of murdering anyone involuntarily, as has been found right by actual trial and test, that is to say, more plainly speaking, by trying and testing the mental attitude of the penitent in connection with these matters: so that if the reversion obtains the appearance of plausible credibility, the number of years should not be maintained unabated, but for the sake of commutation the penitent should be restored to the Church and to the right to partake of the essence of the great boon involved in the Mystery of the Sanctification of the Holy Elements. But if anyone departs from life without having fulfilled the time fixed by the Canons for the expiation of his sin, the philanthropy of the Fathers bids that after partaking of the Sanctified Elements, he shall not be sent off to that last and faraway abode without being provided with that requisite necessity. But if after partaking of the Sanctified Elements, he returns to life again, he shall await the fixed length of time, after succeeding to that degree in which he was before Communion was administered to him necessarily.

Interpretation

LINKS or Topical_Index

The present Canon decrees with regard to the penalties for sinful deeds of the third, or impulsive, faculty of the soul, by saying that as for other sins stemming from the impulsive faculty, the Fathers did not deem it reasonable to go into details, and consequently they took no pains to affix penalties to so many different sins of this faculty (even in spite of the fact that the Bible prohibits not only a mere blow, but also every vituperation and blasphemy, and whatever else of this kind is begotten of the impulse of anger), but it penalized only murder. Murder is divided into two kinds: one is that which is willful and voluntary; the other is that which is involuntary and against the will. Voluntary murder is that which is committed when anyone kills a human being after premeditation and, preparation; it is also a case of voluntary murder when anyone fighting with another person, and hitting and being hit, deals a mortal blow in a vulnerable and dangerous spot. For that man who has once been overcome by anger, no longer can reflect and consider what part is dangerous and what part is safe. Hence a murder resulting from such a fight as this is voluntary and willful, and not involuntary. The signs of involuntary murder are, for instance, when one intent upon doing something else, happens, without sowishing, to commit a murder; as, for instance, while one is throwing a stone at a tree in order to knock off fruit, a man happens to be passing by, and it kills him. So one who has committed voluntary murder is canonized to thrice nine, or twenty-seven, years; of these the first nine years are to be spent among the weepers while standing outside the door of the narthex; the next nine among the penitents listening to the divine Scriptures; and the last nine among the kneelers; and then he may commune. Nevertheless, the spiritual physician according to the eager repentance of the murderer ought to take care to reduce the number of years of the sentence he has incurred, so that the nine years allotted to each rank, that of weeping, that is to say, and that of listening, and that of kneeling, are commuted to eight, or seven, or six, or five only, if the murderer, that is to say, with the magnitude of his repentance defeats the long length of time involved in the sentences, and being canonized to a smaller number of years, produces fruits of repentance more than those produced by persons canonized to longer terms. Such a person, however, forfeits his connection with the priesthood (or, in other words, anyone who murders a man, even though involuntarily and against his own will, and who is a layman, cannot become a priest; or if he is a priest, he is deposed and is canonized nine years after the manner of a fornicator.

But if the repentance of this man is genuine and eager, the spiritual father will canonize him to a smaller number of years, and will allow him to commune sooner. Note, however, that if anyone among the penitents is in danger of dying, before he has completed the years of his canon, he is allowed by the philanthropy of the Fathers to commune, in order to avoid leaving him destitute of the necessity of the Mysteries, which greatly conduces to that long journey through death. But if he recovers, he is to be kept excluded from communion and doing the years of his sentence from the point where he left off before communing. See Apostolic Canon LXVI, Canons XII and XIII of the 1st Ecumenical Synod, and the plan of the Temple.

CANON VI

As for the other kind of idolatry (for that is what the divine Apostle calls greed), I know not how it was overlooked by the Fathers and left without a remedy, though it seems that such an evil is an ailment of the third state of the soul (Colossians 3:5). This is all the more inexcusable in view of the fact that when reason begins to fail in judging about what is beautiful, and imagines beauty to reside in matter, failing to look up at the immaterial beauty, and his desire flows downwards, flowing away from that which is truly desirable, and the quarrelsome and mettlesome disposition takes many occasions from such a cause, and speaking on the whole, such a disease as this agrees with the Apostle's definition of greediness.

For the divine Apostle not only calls it "idolatry," but also "the root of all evils" (I Timothy 6:10). And yet this particular species of disease was overlooked and left out of consideration and neglected. That is why this disease is rampant in the churches, and no one scrutinizes the men being admitted to the Clergy, to see whether perchance they have been defiled by such a species of idolatry.

But as respects these matters, on account of the fact that they escaped the notice of our Fathers, we deem it sufficient for purposes of public discourse in the way of teaching, so far as it may be possible to remedy the situation, to regard it precisely as when we are cleansing anyone from plethoric greedy ailments. Theft, and grave-robbing, and sacrilege are the only offenses that we deem a disease because of the fact that they have been thus labeled by the Fathers in the tradition handed down to us concerning them, although in the Bible greed and the charging of interest on loans are among the things that are prohibited, and the practice of adding things to one's own estate that belong to some other person by taking advantage of one's power and ability to oppress others, even though this be done under the pretext of business. Since, therefore, our view has no claim to the authority of Canons, and does not deserve to be believed as such, we shall proceed at once to add the canonical judgment in regard to things that have admittedly been prohibited.

Theft is divided into robbery and grave robbing. In both cases the object is the same, that of taking what belongs to others. In their opinion, however, there is a great difference between the two. For a robber will take even foul murder into alliance for the purpose in hand, and preparing for this very thing, with weapons, and with many hands, and with opportune places, so that such an offender is liable to the same judgment as the murderer of a man, if as a result of regret he brings himself back to the Church of God. As for one who eludes observation when appropriating things belonging to others by filching them, but afterwards in the course of confession reveals his own misdeed to the priest, he shall treat the ailment by concentrating his attention upon what is opposed to the disease. I mean that by giving what he has to the indigent, in order that by disposing of what he visibly owns he may cleanse himself of the disease of greediness. But if he possesses nothing, and has only his body, the Apostle bids him to cure such a disease by bodily toil. The words of the passage in question run as follows: "Let him that stole steal no more: but rather let him toil by doing what is good, in order that he may have something to give to him that is in want" (Ephesians 4:28).

Interpretation

After stating the penalties attached to the sinful deeds of each particular faculty of the soul separately, the Saint now speaks also about greed, which is called "idolatry" by St. Paul and which can be found in all three of the soul's faculties. It is found in the cognitive faculty, because reason, failing to discern what thing is truly beautiful or fine, and not looking at immaterial beauty, thinks that the matter composing gold and silver is what is really beautiful and fine. It is found in the affective faculty, because desire is fixed upon earthly profits, and leaves aside that which is really desirable, God, that is to say. It is also found in the impulsive faculty, because many fits of anger and fights are caused by greed. In a word, the Apostle by defining greed as the root of all evils provided a definition of it that is consonant with and suited to the thing itself. I do not know, however, why such a great vice remained unnoticed and without penalty by the Fathers.[18]

On that account it is rampant among ecclesiastics, and none of the men about to be ordained is examined as to whether he has been polluted with this kind of idolatry. But inasmuch as greed, as we have said, has been left without penalty by the Fathers, therefore we too content ourselves with purification from this ailment with the sermons preached in Church, like so many plethoric diseases (the word plethora is a medical term to denote the condition of the body when there is an excessive abundance of the four humors of the body, namely, yellow gall, phlegm, blood, and black gall; consequently the ailments resulting from such an overabundance are called plethoric diseases); and we penalize only theft, the opening of graves, and sacrilege, because the Fathers too penalized only these offenses; in spite of the fact that greed, or, more explicitly speaking, the practice of taking more of any species, except money and interest on money, than what one gives, and the practice of grabbing despotically the property of others, even though one employs this form of plunder under the pretext of business, – these things, I say, are all prohibited by the Holy Bible.[18] We would, indeed, have penalized them with a Canon if only we had the authority to promulgate a Canon (for this is the office of the Synod, and see the Prologue in general concerning Canons); hence we only state the canonical penalty provided by the Fathers for the said three sins.

So, then, let it be said that theft is divided into robbery or open theft, and that which is done on the sly. Both of these forms of theft have one and the same aim, to take the property of a stranger.

They differ, however, in the respect that robbers are generally ready to commit murders, and they make off with many persons with the aid of arms and of other men, and waylay persons in narrow and dangerous places. Wherefore they are also canonized as murderers when they repent. But the secret thief, if he confesses the theft by himself, will be canonized to give his property to the poor, if he has any, and then be treated medically.[20] But if he possesses no property, he must labor with his toil and give to those who are in want, as St. Paul says. Let the thief steal no more, but rather let him labor, in order to have something to give to one who is in want.[21] See also Canon III of Neocaesarea.

LINKS or Topical_Index

CANON VII

As for grave robbing, this too is divided into pardonable and unpardonable. For if anyone, sparing devoutness, leaves the buried body untouched, so as to prevent the nakedness of its nature from being shown up to the sun, and employs the stones placed in the grave for the purpose of a work of some kind, though neither is this anything meriting praise, yet custom has made it pardonable, when the transference of the material results in something preferable and more beneficial to the community. But to search through the dust from the flesh which has been turned into humus, and to disarrange the bones, in the hope of recovering some jewelry that may have been buried together with the dead person and of profiting by it, is an offense which has been condemned to the same judgment as plain fornication, as has been explicated in the preceding discourse, the economy, that is to say, having the obligation to ascertain the proper treatment of the offender by investigating his life, so as to commute the duration of the penalty fixed by the Canons.

LINKS or Topical_Index

Interpretation

Grave robbing, or the opening of graves, is divided into two kinds too, like theft, according to the present Canon, to wit, into pardonable and into unpardonable grave robbing. For if the fellow opening the grave does not denude the dead person's body, thus refraining from dishonoring (for that is what is meant by the expression "sparing devoutness") the dead, but only takes the stones found in the grave, in order to use them in the building of any other work that is preferable and more

beneficial to the community, though this too is by no means anything to be praised, yet custom has made it pardonable.[22] But if the fellow stirs up and disarranges the soil and the bones of the corpse in order to get possession of any ornament or raiment, or of anything made of gold or silver, that was buried together with the corpse, he is to be canonized as a fornicator, or, more expressly, nine years. But the spiritual physician has permission, in accordance with the life and repentance of the one who committed this sin, to reduce the number of years specified in the sentence indicated. See also Canon LXVI of St. Basil.

CANON VIII

As for sacrilege, in the Old Covenant it was regarded as deserving nothing short of the condemnation inflicted for murder. For both the one who was arrested for murder (Joshua, Chapter 7) and the one who took things dedicated to God suffered alike the punishment of being stoned to death. In the matter of ecclesiastical custom, however, I know not how there has been adopted a more lenient attitude and a certain indulgence, so that purification from such a disease has come to be deemed more tolerable. For the tradition of the Fathers has prescribed a sentence for such offenders that amounts to less time than is allotted as the sentence for adultery. But it is everywhere the practice to look upon this offense in the aspect of a misdemeanor, above all with consideration for the sort of disposition shown by the delinquent when he is undergoing treatment, and not to presume the time sufficient for a cure (for what cure is ever the result of time?), but to depend upon the individual will in the reverter to cure himself Having extemporized these observations from the facts at hand, O man of God, at the cost of much endeavor and earnest application for thy benefit, because o f the obligation to heed the requests of brethren, we have made haste to send them on to you in this epistle; as for you, make the usual prayers to God in our behalf without fail. For thou owe a debt as a grateful son, to the one who begot you after the manner of God, to take care of him in his old age by means of prayers, in accordance with commandment bidding to "honor parents in order that thou may be fortunate and may live on earth for many long years (Exodus 20:72). It is plain though, that you will accept the letter written to you as a priestly symbol, and not dishonor this token of friendship, even if it should be something smaller than your great genius.

Interpretation

The present Canon decrees that sacrilege, or, more explicitly speaking, the act of stealing things dedicated to- God, was punished in the Old Covenant on a parity with murder, because both the murderer and the sacrilegist (as may be seen from the history of the man named Achar (according to the Septuagint spelling; but in English spelled "Achan"), who stole part of the booty taken from Jericho and dedicated to God (Joshua 7:1), and who for this reason was stoned to death along with all his family (Joshua, Chapter 7; see also the Interpretation of the 4th Canon of Gregory the Wonder-worker): both of them were stoned to death alike. But the custom of the Church to be lenient has canonized such sin more lightly than adultery, just as the tradition of the Fathers has prescribed. Having made these assertions, the Saint goes on to add that in regard to every kind of sinful deed the spiritual physician ought to bethink himself and reflect as to what sort of disposition the penitent has; and not to think that the length of time alone is sufficient for a cure and that the long sentence (since what sort of cure can be expected to result merely from the length of sentences, if the sentenced sinner continues to live negligently and carelessly during that space of time, and refuses to be corrected?): but, on the contrary, let him consider that what really causes a cure is the free will and eagerness of the sinner who is treating himself remedially by the process of repentance. Having finished this epistle, the Saint tells Latoius to pray for him to the Lord, as his spiritual son, and to accept the epistle as a friendly, not as a worldly, gift, i.e., not such a one as people were wont to send on the occasion of Pascha, but a divine one and one befitting priests. See also Apostolic Canon LXXII.

FOOTNOTES TO GREGORY OF NYSSA

1. See the 43rd letter of the Theologian.

2. See the 95th letter of the same.

3. Fabricius, Volume 8, page 141. See also letters 225 and 385 of Basil the Great.

4. Cave, in Volume 10, page 244. See also letters 237 and 264 of Basil the Great. Fabricius, *l.c.*

5. Fabricus, *l.c.*

6. This Synod appears to have been that which was held in Antioch in the year 379 or 380 and which confirmed the God-creating Creed of the Nicene Synod. It anathematized Marcellus and Photinus and Apollinaris; and see the second volume of the Synodal Record, in the Table.

7. Nicephorus Callistus, Book 12, Chapter 13.

8. Fabricius and Cave, *l.c.* Concerning this Synod see the part following the Synod held in Sardica.

9. THE APOKATASTASEOS OR GENERAL RESTORATION BY GOD OF ALL GOOD AND EVIL

The traces scattered through his works and relating to the restoration are said by the ungarbled discourse of Germanus of Constantinople to have been gleanings from heretics; however Barsanuphius, one of the great Fathers, was secretly told by revelation that they were his own notions, though they were not defended very stubbornly, this being an essential peculiarity of heretics – No not so! – but had been carelessly taken just as they were taught to him by his teachers and especially because of the fact that no synodal decision had yet been formed in regard to them. St. Maximus also agrees with the opinion of St. Barsanuphius in interpreting the details of this restoration with a view to arriving at the correct aim.

Gennadios Scholarios too appears to be in agreement with these men in his sermons concerning emanation of the Holy Spirit and directed against the Latins (Sec. 8 Chapter 18). As respecting this Saint’s command of language Photios (Codex 6) says: “in the matter of language he was more brilliant than any other orator and instilled pleasure into the ears . . . . his discourse abounds in enthymemes and examples . . . .” The Seventh Ecumenical Synod (in its Act 6) called this man a Father of Fathers. Agatho, in his report, calls him the great bishop of Nyssa.

10. In other manuscripts it says: “of the body fallen into sin.”

11. In other manuscripts it says: “the reason,” meaning the ratiocinative faculty.

12. In other manuscripts it says: “attitude towards nature, and the conception of underlying principles.”

13. Considered equivalent to “elevates.”

14. Note that neither Zonaras, nor Aristenus, nor Anonymous offers any interpretation of these Canons, but only Balsamon.

15. KNOWLEDGE OF THE HUMAN SOUL

This division appears to have been borrowed by the Saint from Plato. For the latter in his work concerning the Republic says the following: “Precisely as a political state is divided into three species so also is the soul of each person parted in three ways, as it seems to me. There being three parts, there appear to me to be also threefold pleasures one peculiar to each of them; desires too likewise, and principles. . . One part, in this division, is that with which a man learns or acquires knowledge; another, that with which he feels an impulse or finds himself in a certain mood; the third, on account of its many varieties, is one which we cannot designate by a single special name of its own, but we may for convenience refer to it by an adjective denoting the greatest and most powerful variety included in it; hence we have called it the affective or desiderative faculty.” This same thing is asserted by Laertius in his biography of Plato.

16. Though Bishop Nemesius says: "For it is not, as some think, the duty of physicians to chill the heated body, but to bring it to a temperate state" (in Anastasios the Sinaite, page 105).

17. And see concerning this Canon XIII of the 1st Ecumenical Synod.

18. GREED IS IDOLATRY

Why does this Saint assert that the Fathers left greed without penalty at a time when Canon III of St. Gregory the Miracle-worker penalizes it? See the solution there. Note, however, that in the beginning of this Canon the Saint called greed a different kind of idolatry, not because he mentioned above any other kind, but by way of explaining that there are two kinds of idolatry: one is the immediate and open adoration of idols, and the other is greed, which immediately and indirectly and without observation and furtively in endeavoring after gold and silver worships creation rather than the Creator.

19. CHRISTIANS MUST NOT CHARGE EACH OTHER INTEREST

For the Lord prohibits greed in the Gospel by saying: "Take heed, and beware of greed: for a man's life consists not in his possessing a surplus" (Luke 12:15). Interest on money, that is, on loans, is prohibited in Deuteronomy, where God says:

"You shall not lend money at interest to thy brother." Injustice and plunder of others' property under the pretext of business, appears to me to be referred to in that passage in the Psalms which says: *"The sons of men are false in the balances to be unjust to others: they are of vanity altogether. Trust not in injustice, and yearn not after robbery"* (Psalm 62: 9-10). God speaks of all three of these sins more concisely in Ezekiel, by saying of the just man: *"He will not lend his money out at interest, neither will he take any excessive surplus, and from injustice he will withdraw his hand"* (Ezekiel 18:8); as also concerning the plague, and the unjust man he says further below that he does not keep these commandments.

20. CONTRARIES TREATED WITH CONTRARIES

It is a most just and fitting medical treatment for contraries to be treated with contraries, according to the laws, and according to the declarations of natural philosophers and of physicians.

So one who has grabbed things that belong to others ought to give his own; and one who has greedily coveted the property of others ought to be deprived of his own.

21. CONSIDERING BEARING WEAPONS

If, however, he bears weapons, too, and is ready to use them against anyone that resists him, he ought to be canonized like the open thief and robber, since he has a like intention with that of robbers, according to what Balsamon says.

22. GRAVE ROBBING AND THE ENSHROUDMENT TIE

The civil law, on the other hand, in Book VII, Title XXIII, provides that persons taking stones, or marble slabs, or granite monuments, or any other material from tombs, shall be compelled to pay twenty nomismata of gold to the public treasury, and are liable to trial on charges of committing the crime of sacrilege. But Leo and Constantine, the Emperors, in their Ecloge (or Selection) of Laws Title VIII page 129 of the second volume of *Jus Graeco-Romanum*) prescribe that the hands of those guilty of denuding corpses in graves shall be cut off. It is also worthy of note here the facts concerning the corpses that come out of their graves after death all trussed up and wrapped in shrouds just as they were buried, by stating that there are two general causes for the fettering (Note: the Greek word used here is thesmou. In this case it signifies the body not being corrupted and returning to earth.) of such corpses. One of them is a natural cause, and the other is a supernatural cause. The natural cause of their fettering may be a result of the constitution of the bodies: for St. Basil the Great says that there is as great difference between constitutions as there is between iron and firewood. In consequence it follows that all bodies that are of a strong and solid constitution are the ones which must perforce remain many years in the grave, some of them five years, and others even seven years, in order to dissolve, and therefore the removal of them from the grave in which they were buried originally to a different grave ought not to be proceeded with too soon.

But it may also result from the weather, for the corpses of persons that die in the midst of winter or of snow and ice have greater difficulty in dissolving than the corpses of those who die during summer and in hot weather. The fettering may also be due even to the locality and the soil of the land. For just as one area of land may produce pulse that is easily cooked and tender, whereas another area may produce pulse that is hard to cook and tough, so in much the same way one area of land may dissolve corpses more easily, and another more difficulty.

The supernatural cause, on the other hand, of the fettering of such corpses may be due either to a lawful and just and canonical excommunication issued by some Prelate, who may be, for instance, a bishop, or a metropolitan, or a plain priest; or it my be due to some injustice wrought by the dead person, or to some particular human being or to a whole village, or to a district, or to a city. Hence, if it should happen to be the case that anyone comes out of grave bound up in his shrouds, his relatives and heirs ought to transfer him to another locality and area of land; and then, after finding that the fettering is not due to any natural cause, they ought to beg the bishop, or the metropolitan, or the patriarch who may have excommunicated him. Or, if they too are dead, to beg their successors in office to pardon him. In case he committed any injustice or any wrong, they ought, if they have any way of doing so, to give back the property, or if they have not, to beg the wronged persons to pardon the one who wronged them; and then the fettering will be untied and dissolved. See also page 206 of the Objection of Patriarch Nectarios of Jerusalem to the principle of Popery, in order to convince yourself by reference thereto that the characteristics that distinguish the corpses of excommunicated persons are the following:

1) they are indissoluble; i.e., they fail to decompose when buried;

2) they are ugly and hideous;

3) they are malodorous and emit a stench;

4) they are swollen up like drums.

5) But I can add to these that they are causes of fear and horror to beholders. Just as holy relics have characteristics that are contrary to these; for they are imperishable and indestructible, beautiful, fragrant, dried up hard, tame, and readily accessible, much as though they were actually sleeping. And in addition to these characteristics they gush like fountains and perform various other wonders.

CONCERNING SAINT GREGORY THE THEOLOGIAN PROLOGUE

LINKS or Topical_Index

Gregory the Theologian was a contemporary of Basil the Great, and was ordained by him Bishop of Sasima. Upon leaving Sasima he undertook the care of the Church in Nazianzus, in his own fatherland, in obedience to the father Gregory. In the year 378 he was sent to Constantinople by the Synod convened in Antioch, in order to take assiduous care of the Orthodox, resigning the presidency of the Imperial City which had been entrusted to him by Theodosios the Great, he came before the Second Ecumenical Synod, to Arianzon, a town near Nazianzus (also there), having versified many poetical compositions, in the year 391 after Christ, his age being, according to Fabricius, 91 when he terminated the perishable life. The edition of his works that was published in Paris appears to be the best.[1] Notwithstanding the fact that the second Canon of the Sixth Ecumenical Synod confirmed all his works, these are the only ones found in the Pandects, which in heroic verses state what books of the Old and of the New Covenant are accepted Scripture, whereof we have inserted some here:[2]

LINKS or **Topical_Index**

Heroic Verses of Gregory the Theologian
Concerning what Books are Accepted Scripture

"Be not disposed to treat books with the mind of a thief,
For there are many pieces of viciousness interpolated therein.

"Accept this number, my friend, from me as the approved list:
Of historical books there are but twelve all told;

"They are the products of the most ancient Hebrew wisdom.
The first one is Genesis, then comes Exodus, then Leviticus,
"Followed by Numbers, next by Deuteronomy, or the Second Law,
After which come Joshua, and Judges, and Ruth,
which is the eighth;

"The ninth and tenth books are the Acts of the Kings;
Then come the two Chronicles, and lastly thou halt Ezra.

"The poetical books are five, of which the first is Job,
The next is David, followed by the three books of Solomon,

"Ecclesiastes, the Song of Songs, and Proverbs.
And five likewise are of a prophetic spirit.

"One book in Scripture is formed of twelve as follows:
Hosea, and Amos, and Micah, which is the third one;

"Afterwards come Joel, then Jonah, and then Obadiah;
The next ones are Nahum, and Habakkuk, and Zephaniah;

"The last three of them are Haggai, and Zechariah, and Malachi.
These forming one book, the second book is Isaiah.
"Afterwards comes the one called Jeremiah in his infancy,

Next there after Ezekiel and the grace of Daniel.
"Of the ancient Scripture I have listed twenty-two books;

These writings of the Hebrews are opposed by twenty-two others.

“Now let us count those of the New Mystery:
Matthew wrote the miracles of Christ to the Hebrews.
“Mark wrote them to Italy, Luke to Achaias,

And to all men John the great preacher who visited heaven.
“Afterwards come the Acts of the wise Apostles,

Ten books are Paul’s, and so are four Epistles.

“There are seven Epistles Catholic, of which that of James is one,
Two are those of Peter, and three are those of John again.

“The seventh is that of Jude, and you have them all.
If any be found outside of these, they are not genuine.”

Interpretation

These verses require neither interpretation nor explanation. Since, as we have said, they contain nothing else than which books we ought to accept as genuine in the Old Covenant, and which ones in the New, in order to avoid being deceived and accepting spurious books as genuine, and as a result thereof having our soul injured. Note, however, that in many places these verses are not correct in point of meter; but we have printed them in the same form as we found them. And see Apostolic Canon LXXXV, where we discuss these books in greater detail.

FOOTNOTES TO GREGORY THE THEOLOGIAN

1. See the first volume of the Octateuch, page xii, concerning the Reporters, or Notetakers.

2. THE POWER OF SPEECH IN DISCOURSES

As concerns his power of speech in discourses, this is what Philostorgius the Arian has to say (in Suidas, in the paragraph on Apollinaris): "To Apollinaris the reporting style of speech for long was conceded to be excellent, but Basil was the most splendid in panegyric essays. As for Gregory, when compared with both of them, his discourse had a greater basis in writing; and it may be said to have been more vigorous than that of Apollinaris, and steadier than that of Basil."

LINKS or Topical_Index

3. GREGORY ALSO ACCEPTED REVELATION ELSEWHERE

Note that in other writings of his Gregory the Theologian accepts as genuine and God-inspired the Book of Revelation of John, otherwise known in English as the Apocalypse (Greek word for "revelation"). If it be objected that there is no mention of it in Apostolic Canons published through Clement, this is not anything amazing, for at the time when John the Theologian states that he wrote the Book of Revelation in Patmos, being in exile by decree of the tyrant Dometian, Clement was also in exile by decree of the same Dometian in the Tauric peninsula, where he also died. Hence the Book of Revelation had not even been written yet at the time when Clement wrote the Canons.

CONCERNING ST. AMPHILOCHIOS
PROLOGUE

LINKS or Topical_Index

St. Amphilochios lived during the reigns of the Emperors Valentinian and Valens, in A.D. 374, and he shone in asceticism and divine knowledge. He became Bishop of Iconium. And he also served as a defender of the divinity of the Son and of the Holy Spirit. For he was present at the holy Second Ecumenical Synod, being one of the hundred and fifty Fathers attending it, and fighting against Macedonius the Pneumatomach (i.e., opponent of the Spirit) and the remnants of Arius. In the comic drama which he employed with effect upon the Emperor Theodosios the Great, whom he approved, and upon his son Arcadius, who had been newly ordained Emperor, and whom he disapproved, according to Theodoret[1] or according to Sozomen,[2] by saying to his son, "Rejoice, O Son," and at the same time shaking his finger at him, he persuaded the said Emperor to adopt a law that thenceforth heretics, including Arians and Macedonians, should not be allowed to hold any Synods, nor to engage in any debates concerning the essence and nature of God, and that whoever should violate that law should be punished.[3] When this Saint asked a question, Basil the Great replied to him by sending him the twenty-seven chapters concerning the Holy Spirit. Notwithstanding the fact that Canon II of the 6th Ecumenical Synod confirmed all the written works of this Saint, yet since only these lines, prescribing what books are genuine, are to be found in the Pandects, they are all we include and are as follows:

Verses of St. Amphilochius addressed to Seleucus, Concerning which books are Accepted Scripture.

"Nevertheless, there is another thing you ought to learn
"More than anything else. That not every book is safe,
"Though possessing the venerable name of Scripture.

"For there are, there are indeed at times books
"With a false title. Some of them being middle ground and,
"So to speak, neighbors bordering upon the word of truth.

"Others again are spurious and exceeding misleading,
"Like decorations hung on the breast and counterfeit coins
"Which bear the inscription of the Emperor, true enough,
"But which are proved to be counterfeit by their materials.

"Since you have the grace to ask which books are God-inspired,
"Thus shall you learn clearly each book in order.
"I will tell you those of the Old Covenant:

"The Pentateuch, comprising Genesis, or Creation, then Exodus,
"And containing the Book of Leviticus in the middle;
"After which come Numbers, and then The Second Book of Laws.

"Add to these Joshua and the Judges.
"Afterwards Ruth and the four books of the Kings.
"Following these come at least the two books of Chronicles.
"Next thereafter the first and the second of Ezra.

"Next 1 will tell you five poetical books.
"That of Job, who was crowned with achievements,
suffering much,

"The Book of Psalms, full of songs to benefit souls;
"Three books of Solomon the Wise, comprising Proverbs,
"Ecclesiastes, and another the Song of Songs.

"Right now to these Prophets add the twelve I name:
"Hosea first, then Amos second,
"Micah, Joel, Obadiah, and the type

"Of the three days' passion called Jonah;
"Nahum, and after him Habakkuk; then the ninth
"Zephaniah; and next Haggai and Zechariah;
'And finally the angel of two names Malachi.

"After whom you shall learn the four great Prophets,
"Namely, Isaiah the great speaker who speaks out boldly

"Jeremiah, who is sympathetic and mystical,
"Ezekiel; and last of all of them Daniel,
"The same who is wisest in deeds and words.

"In addition to these some approve of Esther.
"Of the New Covenant now let me tell you the books.

"Accept only four Evangelists, and no other ones;
"Namely: Matthew, then Mark, and third after these Luke,
"Count close, take time, and add to these three

"As the fourth one John, but first in sublimity of dogmas;
"For I naturally and worthily call him a son of thunder,
"Who in speech has sounded loudest and greatest toGod.

"But accept also the second book of Luke, namely,
"That of the catholic Acts of the Apostles.
"Thereupon add the 'chosen vessel,'
"The preacher and Apostle to the heathen nations,

"Paul, who wrote wisely to the Churches
"Twice seven Epistles, and to the Romans one.
"To the latter one must conjoin two to the Corinthians,
"That to the Galatians, and that to the Ephesians;
"After which that to the Philippians, that written
"To the Colossians, two to the Thessalonians,
"And one each to Timothy, Titus, and Philemon;
"Besides which the one wrongly called spurious
"To the Hebrews, for the grace of it is genuine.

"Well, What about the Epistles Catholic?
"Some say there are seven of them, and some only three.
"We must accept that of James as one;
"That of Peter as one, of those of John one,
"Though some say the three of them, and in addition thereto
"They accept the two of Peter; and that of Jude as the seventh

"As for the Book of Revelation of John again,
"Some approve it, but at least a majority call it spurious.
"This should be a most truthful canon of the God-inspired Scriptures."

Interpretation

Neither do these verses need any interpretation, since they are nothing but an enumeration of the genuine and true books of the Old and of the New Covenants. In the beginning, though, he adduces an example to show that just as there are many pieces of money bearing the imperial seal that are not pure, but counterfeit and alloyed with a large portion of copper, so and in like manner there are many books

called Scripture, true enough, but in reality spurious and heretical. Note that these verses too in many places are not correct in point of meter; but we have inserted them just as we found them. See also Apostolic Canon LXXXV. As regards the fact that there are two books called the Revelation of John, one of them genuine and the other spurious, see Apostolic Canon LX.

FOOTNOTES

1. I Book V, Chapter 16

2. Book VII, Chapter 6. 8 Sozomen, ibid.

3. Sozomen, *ibid*

CONCERNING TIMOTHY OF ALEXANDRIA
PROLOGUE

LINKS or Topical_Index

Timothy of Alexandria flourished in the reign of Emperor Valens, about A.D. 372. Having become the successor of his brother Peter, who had been exiled by Valens on account of the Nicene creed, he was made Archbishop of Alexandria,[1] becoming the twenty-fourth in the line of bishops of Alexandria. He became an extreme defender of the dogma of co-essentially. At the Second Ecumenical Synod, which was convoked in the year 381, the blissful man was present and proclaimed the divinity of the Holy Spirit. Seven years after the holding of the Second Ecumenical Synod he went to sleep in the Lord, leaving Theophilos as successor of Alexandria. He wrote the life history of many wonderful ascetics, especially the life of Abbot Apollo,[2] but most importantly also the present Canons in the form of questions and answers, which are confirmed indefinitely by Canon I of the 7th Ecumenical Synod, but definitely by Canon II of the 6th Ecumenical Synod; and by virtue of this confirmation they acquire what in a way amounts to ecumenical force. They are to be found in the second volume of the Pandects, and in volume I of the Synodal Records, page 352.

LINKS or Topical_Index

THE QUESTIONS AND ANSWERS, OTHERWISE KNOWN AS THE 18 CANONS OF TIMOTHY, THE MOST HOLY ARCHBISHOP OF ALEXANDRIA, INTERPRETED

QUESTION I

If a child of say seven years of age, or any adult person, find an opportunity at any place, when the offering is being made, and unwittingly communes while he is a catechumen, what ought to be done about him ?

Answer

He ought to be enlightened. For he has been called by God.

Interpretation

Having been asked, in case a child or even an adult, while still a catechumen, should happen at an opportune time, when a liturgy is being held in any church, to commune, not out of contempt, but not knowing that catechumens ought not to commune before they are baptized, when asked, I say, about this, the divine Father answers that such a person ought to be baptized (the word "enlightened" being generally used in this sense in Greek), since he has been called to this by God. For it appears to be a call from God that neither the Christians present there nor the priest himself who administered communion to him should deny communion to such person: it might be too that they failed to note at the time that he was a catechumen, notwithstanding that they knew him before. See also Footnote 1 to Canon II of the 1st Ecumenical Synod.

LINKS or Topical_Index

QUESTION II

If a person possessed of demons is a catechumen, and he himself wishes, or his own people want him, to receive holy baptism, ought he to receive it, or not, and especially if he be at the point of death?

Answer

Unless a person possessed of demons be cleansed from the unclean spirit, he cannot receive holy baptism,. He may be baptized at the time of his exit (from life).

Interpretation

Though every unbaptized catechumen is unclean, because he has in him the uncleanness of the propatorical sin, and has an evil spirit which burrows in his heart, and, acting in a hidden manner in the depth of his soul, prompts him to sin,[3] yet in a pre-eminent way that unbaptized catechumen is considered unclean who is also manifestly energized by a demon. For it would appear that on account of willful sins he gave leave or occasion to the demon to energize him thus openly and manifestly and to harass him. For this reason when this Saint was asked whether a person manifestly possessed of demons in such a manner might be baptized, he answered that he may not until he has been duly cleansed, or, more explicitly speaking, until he has been freed from the manifest influence of the demon: for one thing, because he himself through his willful sins caused the demon to energize him in that fashion; and for another thing, in order to preclude his coming under the power of the demon while he is being baptized, in which, being deprived of his wits, he would not know how to answer the questions put to him at baptism, and in consequence he would fail to grasp and comprehend the grace and power of the Mystery.[4] If, however, such a person is in danger of dying, says the Saint, he may be baptized, lest life depart from him without his having the seal of divine baptism and he be deprived on this account of the kingdom of heaven. Read also Apostolic Canon LXXIX.

LINKS or Topical_Index

QUESTION III

If anyone who is a believer is possessed of a demon, ought he to partake of the Holy Mysteries, or not?

Answer

If he does not repudiate the Mystery, nor otherwise in any way blaspheme, let him have communion, not, however, every day in the week; for it is sufficient for him on the Lord's Day only.

Interpretation

Having been asked whether a person possessed of a demon ought to partake of the divine Mysteries, the Saint answers in the present Canon that he may partake of communion, to be sure, though not every day in the week,[5] but only on the Lord's Day, according to Aristenus and Armenopoulos (Section 5, heading 2, of the Epitome of the Canons), or (according to others) at those times when he is not being controlled by the demon, a and provided that when he is in his senses and temperate he does not blaspheme the divine Mysteries, nor repudiate them, or, more explicitly speaking, does not, for instance, assert that they are nothing but common bread and wine, because he does not believe that they are really and truly Body and Blood of Christ; so that the Saint is speaking here of a person who though possessed of a demon is not energized by the latter continuously, but only now and then, or on and off, at intervals of time, according to Balsamon and Zonaras, in their interpretation of Apostolic Canon LXXIX, which you may read for yourself.

QUESTION IV

If any catechumen, while ill, becomes out of his mind, and is unable to confess the faith, and his own people beg to have him receive holy baptism while he is still alive, ought he to receive it, or not?

Answer

He ought to receive it if he is not influenced by an unclean spirit.

Interpretation

The Saint has been asked whether a catechumen ought to be baptized who has become so ill that as a result of his illness he has gone out of his mind (as happens in most cases to those who are suffering from the plague), and he himself cannot answer by himself the usual questions asked at baptism, while his relatives, seeing him in that condition, beg to have him baptized, because, though even then on account of his illness, he cannot confess the faith and ask for baptism, yet by reason of his having been in time to become a catechumen he has thereby shown that he wishes and would like to accept the Christian faith and baptism of his own free will and by his own chore, and especially when before the illness he had been asking for baptism, yet for certain reasons had postponed it, as Zonaras says in his interpretation of Canon LII of Carthage. Nevertheless, if perchance it was while he was being energized by a demon that he went out of his mind, he must not be baptized until he has been cleansed, as we said previously. Read also Apostolic Canon LXXIX and Canon XII of Neocaesarea.

LINKS or Topical Index

QUESTION V

If a woman has coition with her husband during the night, or as likely as not, a man with his wife, and a church meeting ensues, ought they to partake of communion, or not`?

Answer

They ought not to do so, because the Apostle says emphatically: "Do not defraud one other except by mutual consent, for a time, that you may devote yourselves to prayer; and then come together again so that Satan not tempt you in your incontinency" (I Corinthians 7:5).

Interpretation

To one who had asked whether a married couple ought to partake of the divine Mysteries, when a liturgy is held in the morning, and they have had sexual intercourse with each other during the night immediately preceding, the Saint replied in the present Canon that they ought not to commune;[7] and in witness thereof he cites the words of the Apostle, who orders married couples not to deprive one party the other of sexual intercourse, save by agreement of both the parties; and only then not to have sexual intercourse when a Divine Liturgy is being celebrated, on Saturday and the Lord's Day, and in general on all Feast Days, so that they may partake of communion (for it is thus that the passage saying "that you may devote yourselves to prayer" is interpreted in Canon XIII of this same Saint as well as in the third Canon of St. Dionysios, both of which Canons you may read for yourself), and again to mingle carnally, and to do this on account of their irrestrainable desire, so as to prevent Satan from tempting them by inciting them to commit fornication or to commit adultery with wives of other men or husbands of other women, as the case may be.

LINKS or Topical_Index

QUESTION VI

If a woman who is a catechumen has given her name in order to be enlightened, and on the day appointed for the baptism she incurs the plight which regularly afflicts women, ought she to be enlightened on that day, or defer, and how long ought she to defer?

Answer

She ought to defer until she has been purified.

Interpretation

Catechumens, whether men or women, who were about to be baptized, used to be entered by name some days in advance in a list for convenience by the supervisors of the churches, and were then called by way of distinction *photizomenoi* or *photizomenai*, according as they were men or women, respectively, which terms mean in Greek "persons who are in process of being enlightened, i.e., of being baptized," and also *eclectoi* or *eclectai*, meaning "elect," that is chosen for members of the Christian society and of the kingdom of Christ (and see Canon XIV of the 1st Ecumenical Synod). And so from then on they used to get ready for holy baptism with greater yearning and effort than they had been wont to put forth previously when they were catechumens. These facts having been thus stated or premised, the Saint replies in the present Canon that if any woman enter her name in this manner and gets ready for baptism, but on that day on which she expected to be baptized she has the usual trouble of women that is peculiar to her sex, then that woman ought not to be baptized on that day, but instead ought to defer, or postpone the date, until she has been purified from her trouble. See also Canon II of Dionysios.

LINKS or Topical_Index

QUESTION VII

If a woman finds herself in the plight peculiar to her sex, ought she to come to the Mysteries on that day or not?

Answer

She ought not to do so, until she has been purified.

Interpretation

Likewise as in the above Canon, the present Canon decrees that a woman must not partake of the divine Mysteries on the days on which she is troubled by the plight pertaining to her sex, but only to partake thereof when she has been purified from it. See also Canonof Dionysios.

LINKS or Topical_Index

QUESTION VIII

If a woman give birth on Pascha does she have to fast, and not drink any wine, or is she released from the fasting and from the obligation not to drink wine, on account of her having given birth to a child?

Answer

Fasting was devised in order to humble the body. If, therefore, the body is already in a state of humbleness and illness or weakness, the person ought to partake of as much as he or she may wish and be able to get along with food and drink.

Interpretation

Upon being asked whether a woman ought to be allowed to break her fast[8] and to drink wine when she bears a child during the the Great Fast preceding Pascha according to Balsamon and Blastaris,[9] this Father replies that she must be allowed to do so, since fasting is done for the purpose of humbling and bridling the body, but if perchance the body is already humbled and weak, the person may eat as much food and consume as much drink as will support him in his illness and enable him to recover. See also Apostolic Canon LXIX.

QUESTION IX

Whether a Clergyman ought to pray when Arians or other heretics are present, or does it not matter, at a time when he himself is making the prayer, that is to say, the offering?

Answer

In the divine anaphora, or offering, the Deacon addresses before the embrace the congregation, saying: “Those of you who are not in communion, Take a walk.” There ought not, therefore, to be any persons present such as those mentioned, unless they promise to repent and to leave the heresy.

Interpretation

This Father had been asked whether a priest ought to perform the offering of the bloodless sacrifice when Arians and heretics in general are present, and he replied that at the time of the divine rite the deacon calls out that all persons who are catechumens should step outside of the temple, by saying to them: “All you who are catechumens step out” (for that is what is meant by the words “Those of you who are not in communion, take a walk.”). So if no catechumen are allowed to stand in the church at the time when the Divine Liturgy is being celebrated, much less are heretics, unless they promise to repent and to leave the heresy.

Nevertheless, even then again they ought not to be allowed to stay within the temple proper, but ought to be compelled to stand outside with the catechumens. But if they will not make any such promise, they ought not to be allowed to stand even with the catechumens, but, on the contrary, they ought to be chased away, according to Balsamon.

LINKS or Topical_Index

QUESTION X

If anyone is ill and emaciated very much as a result of long illness, and he comes to holy Pascha, ought he to fast without fail or may the Clergyman release him and let him take any food he can, or even olive oil and wine, on account of his severe illness?

Answer

The sick person ought to be released and to be allowed to partake of food and drink so far as he is able to do so. For it is only just and right to let a person that has once become emaciated to partake of olive oil.

Interpretation

When this divine Father was asked whether anyone very ill and excessively withered as a result of long illness ought in the midst of Pascha[10] to be compelled to fast, by abstaining from wine and olive oil like the healthy, or whether he might be allowed to eat olive oil and to drink wine on account of his severe illness,[11] he replied that such a person ought to be allowed sufficient food and drink to enable him to bear up under his illness, just as any God-fearing physician would prescribe, because it is only right that a person utterly withered by illness ought to be allowed to eat olive oil. See also Apostolic Canon LXIX.

LINKS or Topical_Index

QUESTION XI

If anyone calls a Clergyman to celebrate a wedding, but is told that the marriage is an unlawful one, or marriage to an uncle, or, that is to say, that it is one in which the sister of a dead wife is about to be married, whether the Clergyman ought to consent, or to make an offering?

Answer

Once, you said. If a Clergyman hears that a wedding is unlawful, well, then, if the marriage is one that is unlawful, of course the Clergyman ought not to participate in sins of other persons.

Interpretation

When the Saint was asked whether a certain priest who has been summoned to bless a wedding and afterwards learns that this marriage is unlawful (perhaps because the man is about to take to wife his aunt (i.e., his sister-in-law, or the sister of his dead wife, which is the same as saying that he wishes to take two sisters to wife, or some other relative), whether that priest ought to bless them, or to conduct a liturgy[12] – having been asked these questions, I say, the Saint replies in the present Canon that if a priest learns that a marriage is unlawful, he ought neither to bless the couple nor to conduct divine services, and consequently he himself ought not have anything to do with sins of others, that is, with their unlawful wedding, and with the penalties incurred by a priest who has celebrated such a marriage.[13]

QUESTION XII

If a layman who has had a wet dream ask a Clergyman to let him partake of communion, ought the Clergyman to administer communion to him, or not?

Answer

If it is a case of desiring a woman he ought not. But if it was Satan tempting him in order to provide an excuse for excluding him from communion of the divine Mysteries, the Clergyman ought to administer communion to him, since the tempter will not cease attacking during the time when he ought to partake of communion.

Interpretation

Having been asked whether a layman who has had a wet dream ought to partake of communion on the day after he had the wet dream, this Father replies in the present Canon that if the man suffered this predicament as a result of a desire or conation to enjoy a woman, the man ought not to partake of communion, because this impassioned conation, or impulse, to which the emission was due, has polluted his intellect.

But if no such desire and conation took place, but, instead, Satan merely tempted him out of envy in order to prevent him from receiving the sanctification conferred by the divine Mysteries, he ought to partake of communion, because if he fail to partake of them, Satan will not cease to tempt him and to keep on thus preventing him from doing so whenever he is preparing to come to communion.[14] Read also Canmon IV of Dionysius.

LINKS or Topical_Index

QUESTION XIII

What days of the week ought to be assigned to those who are conjoined in marriage for them to abstain from communion with each other? And on what days ought they to have it?

Answer

Though I have already answered this question, I will answer now once more. The Apostle says. "Do not defraud one another, unless it be for a time by mutual agreement, in order that you may devote yourselves to prayer" (I Corinthians 7:5). And again: "Come together again, that Satan may tempt you in your incontinency (ibid.). But one must necessarily abstain on Saturday and the Lord's Day, on account of the fact that on these days the spiritual sacrifice is being offered to the Lord.

Interpretation

The Saint has been asked on what days of the week married couples ought not to have sexual intercourse by mingling together carnally, and he has replied in the present Canon, by citing in evidence the words of St. Paul addressed to married couples, to the effect that neither of the parties ought to deprive the other of carnal intercourse, unless both of them abstain from coition by agreement for a time, in order to engage in prayer, and that they ought again to mingle with each other soon enough to prevent Satan from tempting them on account of their failing to mix themselves together as wine is mixed with water. In explaining at what time and what prayer Paul means for married couples to refrain from coition, the Saint states that it is Saturday and The Lord's day (and in general every feast day), on which days they are obliged to refrain from sexual intercourse because of the fact that for the most part it was on those particular days that the spiritual sacrifice used to be performed, or, in other words, the divine liturgy used to be celebrated, and they had to prepare themselves and get ready to partake of the Divine Mysteries.[15] See also Canon III of Dionysios.

QUESTION XIV

If anyone having no control of himself lays violent hands on himself or hurls himself to destruction, whether an offering ought to be made for him or not?

Answer

The Clergyman ought to discern in his behalf whether he was actually and truly out of his mind when he did it. For oftentimes those who are interested in the victim and want to have him accorded an offering and a prayer in his behalf will deliberately lie and assert that he had no control of himself. Sometimes, however, he did it as a result of influence exercised by other men, or somehow otherwise as a result of paying too little attention to circumstances, and no offering ought to be made in his behalf. It is incumbent, therefore, upon the Clergyman in any case to investigate the matter accurately, in order to avoid incurring judgment.

Interpretation

This divine Father has been asked whether liturgical and memorial services ought to be held for a man who has killed himself, by hurling himself down from a height, or by drowning himself, or by hanging himself, or by putting himself to death in any other manner, when he is not of sound mind, whether it be as a result of a demon or of an ailment of some sort; and the Father replies in the present Canon by stating that if any priest or any other clergyman be invited to celebrate memorial services for him, he ought to investigate well and with due accuracy whether such a man was in truth and reality out of his wits when he put himself to death. For it often happens that relatives and intimates of such a man, wishing to have him be given a memorial service and to be chanted over by the priests, and to have a liturgy held for the remission of his sins, tell lies and assert falsely that he was out of his wits, and that it was on this account that he put himself to death. Sometimes, though, one puts oneself to death either as a result of some injury or annoyance which he has received from other men, or as a result of faint-heartedness and excessive grief, or some other cause, voluntarily and while in his right mind; and for such a man no liturgical or memorial services ought to be held, since he murdered himself deliberately.[16]

QUESTION XV

If a wife is so betaken of spirits that she will wear irons, while her husband says, "I can't contain myself, and I want to take another wife," ought he to take another, or not?

Answer

Adultery is involved in this matter, and I have no reply to make concerning it, nor can 1 find any by cogitating it.

Interpretation

When asked whether if some man's wife is possessed of demons to such an extent that they have to fetter and shackle her with irons and chains (perhaps in order to prevent her from running away or from killing herself or someone else), while her husband, being unable to stay temperate and to practice continence by abstaining from sexual intercourse right along, since he cannot practice with his wife when she is in such a condition. He is seeking to take another woman to wife, he ought to take another or not – when asked this question, I say, the Saint replies in the present Canon that concerning this question he has no answer to offer nor can find any by cudgeling his brains, since, if that man take another woman to wife, adultery will ensure upon his taking her; for he has put away his first wife without any ground of fornication, contrary to the words of the Lord, who said: *"Whosoever shall divorce away his wife, except on grounds of fornication, causes her to commit adultery"* (Matthew 5:32)[17] See also Apostolic Canons XLVIII and LXXIX. But even the Ecloge of Laws of Leo and Constantine the Emperors (Title XIII, page 107 of the second volume of *Jus Graeco-Romanum*) commands that they be not separated. Saying thus: "But if it happen that one of them is taken possession of and mastered by a demon during matrimony, they shall not be separated as a result of such a cause." Hence Leo here is repealing or countermanding His Novel below. See also the Footnote to the Chapter concerning Pledges of Marriage.

LINKS or Topical_Index

QUESTION XVI

If anyone fasting with a view to communion, while washing his mouth, or in the bath, has swallowed water involuntarily, ought he to commune?

Answer

Yes. Since Satan has found an occasion whereby to prevent him from partaking of communion, he will keep on doing this more frequently.

Interpretation

When asked whether anyone ought to partake of communion that has been fasting and preparing to commune, but has accidentally swallowed some water against his will, either at the time he was washing out his mouth, or at a time when he was taking a bath,[18] the Saint replies in the present Canon that he ought to partake of communion, since, if he is prevented from doing so, the Devil will cause him to swallow water frequently under his influence in order to prevent him from participating in the divine Mysteries.

LINKS or Topical Index

QUESTION XVII

Seeing that we frequently listen to God's word, but fail to do it, are we therefore by logical inference under condemnation?

Answer

Even though we fail to do it, yet we ought not to fail to blame ourselves for our failure to obey when we are told what to do. Blaming ourselves is a part of our salvation.

Interpretation

When asked whether perchance we are condemned because we often merely listen to God's word, but do not actually do the things that we are told by Him to do, the Saint replies that we ought to listen to it even though we do not actually do it. For, even though we fail to do the things required by God, yet we cannot possibly fail to blame ourselves for our failure to do so and acknowledging that we are disobeying Him and not doing as He tells us to do. But to blame ourselves is nevertheless a part of our salvation too, seeing that it engenders humility in our soul, whereby God is made propitious in regard to our sins, and He will justify us, just as He did the humble though sinful Publican, in preference to the virtuous but proud Pharisee.[19]

QUESTION XVIII

LINKS or Topical_Index

From what age and on are sins judged by God?

Answer

Depending on the knowledge and prudence of each particular human being: some from the age of ten and up, and others only when older.

Interpretation

When asked about this too, at what age of life does a human being begin being judged by God for his sins, this Father replies that it depends upon the knowledge and prudence commanded by each human being, in accordance with which his sins are to be judged. For, those children which are of an acute nature and naturally smart, are the ones that soonest and most easily discern what is good and what is bad; and for this reason they are judged by God for their sins from the age of ten and on. Those, on the other hand, which on the contrary are of a sluggish nature and have a sleepy head and are possessed of a dull mind come more slowly and with greater difficulty to discernment of what is good and what is bad; hence they are judged by God for their sins only when they are older. See also the Footnote to Canon XL of the 6th Ecumenical Synod.

LINKS

FOOTNOTES TO TIMOTHY OF ALEXANDRIA

1. Socrates, Book IV, Chapter 36.

2. Sozomen, Book VI, Chapter 28.

3. WHY EVERYONE NEEDS A TRIUNE ORTHODOX BAPTISM
That the evil spirit burrows in every unbaptized person, whether he be an adult man or an infant, is made plain

1) by the prayers which the Church reads before baptism to every unbaptized catechumen, and especially by these words: "And the Priest breathes upon his mouth, forehead, and breast, saying, 'Drive out (O Lord,' being implied here) of him (meaning the catechumen) every evil and unclean spirit hidden and burrowing in his heart.'"

2) by Chapter 76 of Saint Diadochos (page 224 of Philokalia) in which he says: "From the Divine Scriptures and from a feeling of the sense itself I comprehended that though before baptism the grace from without urges the soul to good things, yet Satan is burrowing in its depths, and is engaged in an attempt to block all auspicious outlets of the mind. But from the very hour that we are being reborn the demon becomes situated without, and the grace within."

3) and from the statement which the Lord made in asserting that when the unclean spirit goes out of a human being, it proceeds to arid regions, seeking rest, and finds none (Matthew 12:43). For St. Gregory the Theologian in his discourse concerning baptism took this statement to mean in reference to every person being baptized that the unclean spirit goes out of him. Note, however, that a number of persons may be baptized in the same sanctified water, according to Job (page 130 of the *Syntagmation* of Chrysanthus).

4. REASONS FOR THE EXORCISMS BEFORE BAPTISM

But Balsamon mentions a third reason; that a person manifestly energized by a demon cannot be baptized until he has been cleansed, because he has to receive through baptism the grace of the All-holy Spirit to be indwelling. Hence the contrary spirit must first be chased out of him, and then the Holy Spirit will come in, since one and the same person can entertain two contrary spirits. For if, as we have said, there is an evil spirit burrowing in the heart of an unbaptized person, and hiddenly energizing him, it must first go out of him (and it is for this reason that the exorcisms are read to him before baptism), much more ought any demon that is manifestly energizing him to go out first. That in the same soul it is not possible for both the grace and the evil one to co-exist the aforesaid Saint Diadochos proves in his discourse in chapters 76 to 88 (*l.c.* in Philokalia). If, on the other hand, it be objected that St. Macarius asserts that there are two persons in the soul, one of vice and one of virtue, and in this respect two Fathers may appear to conflict with each other, though they may perhaps be reconciled, seeing that in one and the same human being after baptism the two are present, as divine Macarius said, though each in a different region; which is to say, more explicitly speaking, that while the grace is situated in the depth of the soul after baptism, the evil one skulks about the heart and infests the body in general, smoking the soul with the moisture of the body, and this only by divine concession, for the purpose of testing and exercising the self-control, as the same Diadochos says (ibid.).

Note, however, that this same Saint in his Canon III allows a person who is being possessed of a demon on and off the right to partake of communion, provided that he is a believer and does not blaspheme the Mystery, when he is not in actual possession of the demon. But he does not say that any such thing is allowable in the case of an unbaptized catechumen possessed of a demon, though it is implied that this person too may be only off and on in actual possession of the demon; and he does not say whether such a person may be baptized, or not, when he is not under the influence of the demon.

5. See Apostolic Canon IX.

6. WHY HOLY COMMUNION WAS GIVEN TO DEMONICS

See also page 1048 of Evergetinus, where abbot Cassianus says that Holy Communion used to be administered to persons under the control of demons, and that it was never prohibited to them by the Seniors of old, and that it is not administered to feed the Holy Elements to the demon, but rather to cleanse the soul and the body, and to burn up the evil spirit which is seated in the members of a human being's body, and that, if we forbid communion to persons possessed of a demon, we are giving the demon permission to energize them quite frequently, owing to the fact that they are being deprived of God's help, which would otherwise accrue to them as a result of divine communion.

7. Lawfully married couples ought, therefore, to abstain from sexual intercourse at least for three days, and then come to church for communion; and see the first Footnote to Canon XIII of the 6th Ecumenical Synod .

8. PREGNANT WOMEN AND FASTING

By "break her fast" is meant here that a woman is to eat sufficient food to sustain her until she recovers from the illness and hardship o£ her body due to childbirth, as the Saint interprets the expression subsequently. This calls for food with olive oil alone. For this same Father asserts in his Canon X that anyone whose has been completely withered by illness has a right to eat olive oil.

9. But Aristenus and some others assert that by "Pascha" is meant here the Great Week or Passion Week. There is not any significant difference, however, if the word Pascha be understood thus or otherwise, since both the Forty Days and Great Week ought to be fasted by xerophagy; accordingly, in this respect there is no difference between these authorities. Consequently a woman who gives birth to a child either in this or in that period ought not to have a different way of breaking her fast. true Christians who really wish to be saved, after first confessing their sins and preparing themselves by remaining continent and doing good works of other kinds; as concerning which case see the first Footnote to Canon XIII of the 6th Ecumenical Synod.

10. And here likewise some authorities have taken the word Pascha to mean the Great Week (i.e., the one called Passion Week in English).

11. Note also from the present Canon that the fasting of the Great Fast consists in xerophagy (dried foods only), and abstention from olive oil and wine also.

12. The liturgy which the Canon says here is to be celebrated after the blessing of the marriage, used to be celebrated, of course, in order to permit the couple blessed to partake of the divine Mysteries, a thing which even nowadays ought to be done by true Christians who really wish to be saved, after first confessing their sins and preparing themselves by remaining continent and doing various kinds of good works; concerning which see the first Footnote to Canon XIII of the 6th Ecumenical Synod.

13. MARRIAGES MUST NOT BE PERFORMED IN SECRET

It was for this reason too that Nicephoros the Patriarch of Constantinople, though under the stress of great coercion exercised by Emperor Constantine, the son of Irene, allowed (together with Tarasios) a pardon at first to Joseph the steward (or econome) of the Great Church (in Constantinople) who blessed the very Emperor himself along with his concubine and relative Theodotis.

In spite of this, though, later, when Michael the pious Emperor became Emperor, the same St. Nicephoros deposed him; and see Dositheos, pages 881 and 745 of his *Dodecabiblus*. It is for this reason too that the laws command (Armenopoulos Book and Title IV) that no one shall be wedded secretly or clandestinely, but shall be obliged to have the ceremony performed in the presence and before the eyes of many other persons, in order, that is to say, that the priests who are about to perform the ceremony of the nuptial blessing may examine accurately the persons present there and ascertain whether the marriage is lawful or not. If anyone dare to get married clandestinely, both he and the priest who performed the marriage ceremony are to be punished, according to the Ecclesiastical Canons. But even if a priest conducts a marriage ceremony without the written permission of the bishop, he too ought likewise to be punished.

14. REGARDING WET DREAMS

In citing this Canon in connection with his reply number 1 to Marcus, Balsamon asserts that laymen who have had a wet dream, according to the comprehension of this Canon, ought to partake of communion, but that those in Holy Orders ought not to celebrate liturgy on the day that this predicament has happened to them, for the sake of preserving the venerability of the priesthood, unless it be a great feast day and the postponement of divine services would be dangerous, while the holding of them is necessary, just as John of Kitros says the same thing, and see the Footnote to Canon IV of Dionysios. But inasmuch as it is hard to discern when one has had a wet dream as a result merely of the Devil's tempting and envying him, and when one has had a similar experience as the result of desiring to enjoy a woman or owing to some other cause of his own making, the safest and most prudent thing to do is to refrain from partaking of communion whenever any layman or priest or monk has such a thing happen to him, as we have said in the Footnote to Canon IV of Dionysius.

15. MARRIED COUPLES RESPONSIBILITY WHEN COMMUNING OF THE MYSTERIES

But in his eleventh reply to a question asked by Marcus of Alexandria Balsamon asserts that married couples must necessarily refrain from having sexual intercourse not only on the day that they are to commune, but also on the day before communion day as well as on the day after communion day, and all those who fail to observe this requirement must be canonized with severe penalties; and see Footnote 1 to Canon III of the 6th Ecumenical Synod .

But even if they do not partake of communion on those days, again they ought to refrain from all sexual intercourse. Wherefore Balsamon too in his forty-ninth reply to a question asked by the same Marcus asserts that any married couples that fail to practice continence by abstaining from carnal intercourse on Saturday and the Lord's Day ought to be corrected with moderate penalties. Likewise such couples are also obliged to abstain from coition during the Great Fast and on Wednesdays and Fridays; and see the Footnote to Apostolic Canon IX.

16. SUICIDES

Note though that the civil laws, in order to dissuade such persons from suicide by violent means, command that if anyone puts himself to death of his own accord, he is to suffer confiscation, or, more explicitly speaking, his property is to be plundered by the people. But even anyone who attempts to kill himself and does not succeed, he too ought to be punished as a murderer. See Blastaris (in his discourse concerning suicides committed by violent means). Because of the fact that some fools thought that the souls of persons dying by violence or sustaining a violent death become demons, divine Chrysostom refutes their wrong belief (Discourse 36 on Lazarus, page 234 of volume V). Note, however, that the decree of the present Canon was anticipated and ratified in advance by the Priest of a certain monastery of St. Pachomios; for he ordered that two nuns who had committed suicide should not be accorded memorial services (and see the life of St. Pachomios in the Lausaieum).

17. MAN SHOULD NOT DIVORCE HIS DEMONIZED WIFE

Hence, in view of the fact that both according to this Canon and according to the Lord's words, adultery ensues upon those men who put away their demon-possessed wife, whether she is always or temporarily possessed by a demon, the Novel of Emperor Leo ought to be annulled which allows a man to leave his wife if she is always possessed by a demon; and Balsamon ought not to be hearkened to, who allows such a man to take another wife and who subscribes to the legislation of Leo. For the husband, as well as the wife who is energized by demons, ought to have patience with each other, taking into consideration the fact that this condition resulted from some sin of theirs, and not accidentally or fortuitously. Let men who have wives possessed by demons follow the example of that most reverent and Godfearing husband of the woman Theotecna, who was living in the city of Rosopolis, Cilicia, as is related in the life of St. Simeon the Thaumastorite (Act 4 of the Synod). For she dwelt with her husband for twenty years and in spite of the fact that she kept falling down under the influence of the demon (which afflicted her when she was a girl, that is to say when she was fourteen years old, which is the same as to say when, being ripe for marriage, she was taken by her husband), and would chew her tongue: nevertheless, the blessed husband patiently and gallantly put. up with the affliction and the ignition of the flesh, without taking another wife, until at length his wife was released from the demon through a prayer of St. Symeon.

18. REGARDING HOLY COMMUNION, PREPARATION AND THANKSGIVING

Yet, lest the devil find a pretext and occasion to cause any such thing, all those who are getting ready to commune ought to refrain from washing their mouth and from bathing on that day on which they are going to partake of the Eucharist; instead let them wash their mouth on the evening before and take their bath one day before Communion. That is why in his second Reply to Mark of Ephesus Balsamon says that neither a priest nor a layman is allowed to bathe or even to be phlebotomized (i.e., bled) on the same day that he communed, or on the day before Communion, or on the day after Communion. For such persons both before communing and after communing ought to prostrate themselves to God in all humiliation and reverence, and to thank Him for the opportunity to partake of the All-holy Body and Blood of which they have been deemed worthy and have accordingly been enabled to partake; and not to relax themselves and to seek such nonsensical things and washing with hot water; and only then may they be phlebotomized when about to commune if there be any necessity of this due to a deadly illness. Armenopoulas too says this same thing in his Epitome of the Canons. To convince yourself that neither laymen and much less clergymen ought to bathe without having any illness of the body, read the Footnote to Canon LXXVII of the 6th Ecumenical Synod .

19. AS CHRISTIANS WE MUST DO AS WE SPEAK - HEAR THE WORD OF GOD AND KEEP IT

Borrowing this same Canon, Anastasios the Sinaite made thereof his 103rd Question-and-Answer. Such in reality are all the Questions and Answers of the Sinaite that were printed and published in the year 1777. Note, however, that the Father does not intend this Canon for those negligents who, though told the word of God, as a result of their negligence scorn and fail to do as they are told, thinking perhaps that by accusing and blaming themselves for not doing it they are going to be saved. Let negligents not entertain any such thought, nor let them take the Canon to be a pretext for their own neglectfulness. For the Father did not mean it for them, but for those who listen to the word and strive with all their might to carry it out, yet, owing to the weakness of the flesh, are unable to do it to perfection. In

agreement with this Canon divine Chrysostom, too, says that whoever listens to the word of God and fails to keep it, but blames himself for not having kept it, not only will he considered as though having kept the half of what he was told, but in addition as a result of this self-blame and self-criticism he will be led to make more serious efforts to keep it. See this saying in the beginning of the book. Likewise see in the same beginning also the saying of divine Maximos, that “Many of us are saying things, but few of us are doing them”; and bear this in mind always, because it is of use in connection with nearly every turn of those who are not only living in negligence and in utter indifference, but even blaming the Scriptures and the divine words for their negligence.

CONCERNING
THEOPHILOS OFALEXANDRIA
PROLOGUE

LINKS or Topical_Index

Theophilos, who served as Archbishop of Alexandria in A.D. 380, being wise and brave in sentiment, had previously freed Alexandria from the delusion of idolatry. For he not only showed the deluded Grecians the secret contrivances which their priests had and by means of which they would go into the empty and inanimate idols and say whatever they wanted by speaking from that coign of vantage, but he even smashed to pieces the sculptured image of Sarapis (which was rumored to be of such an enormous size and weight that if it were to be shaken, the whole earth would be shaken) and showed it to the Grecians looking on to be a habitation of rats[1] and he also made floats of the murderous mysteries of Mythreion, and melted down the statues of the false gods and cast them in the shape of kettles and other vessels of use to the Church.[2] Later, however, having incited a battle against divine Chrysostom on account of the monks about Ammonion who were called long" monks, as he ought not to have done, he became for this reason hated by all. He increased the hatred against him also because of the fact that he occupied himself with the study of the books of Origen, which he had previously denounced.[3] He attended the Synod held in Constantinople during the patriarchate of Nectarios after the Second Ecumenical Synod in the year 394 regarding Agapius and Bagadius who were laying claim to the bishopric of Bostra (concerning which see the part relating to Sardica). Expiring in repentance,[4] he left these canonical letters which are necessary for the organization of the Church, and which are confirmed indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synod, but definitely by Canon II of the 6th Ecumenical Synod; and by virtue of this confirmation they acquire a force which in a way is ecumenical. They are to be found in the second volume of the Pandects, and in the first volume of the Synodal Records, page 353.

LINKS or Topical_Index

THE FOURTEEN CANONS OF ARCHBISHOP THEOPHILOS OF ALEXANDRIA

CANON I

Both custom and propriety require us to honor every Lord's Day, and to celebrate it as a feast, since it was in fact on that day that our Lord Jesus Christ pioneered for us the Resurrection from the dead. That is why in the Sacred Scriptures it has been called also At he first day, on the ground that it means to us a commencement of life, and also At he eighth day, with especial reference to the fact that it has superseded the sabbatism of the Jews. Inasmuch, then, as it has happened to fall on the fast day of Holy Theophany, let us spend it economically, and acquit ourselves prudently with regard to each of the two, in order that by partaking of a few dates we may thwart the heresies that do not honor the resurrection day of the Lord Jesus Christ, and at the same time pay due respect to the fast day by awaiting the evening synaxis, which, God willing is to be held here. Let us therefore assemble here at the ninth hour.

LINKS or Topical_Index

Interpretation

Since the fasting day, or, more expressly speaking, the eve of Theophany,[5] happened to fall on a feasting day, the Lord's Day, on this account the present Canon decrees that we ought to make an "economical" arrangement with prudence and discretion in regard to these two contraries, by eating a few dates (or even figs and currants or raisins), and at the end of this fasting to honor the resurrection and feasting day of the Lord, and avoid the heresies that do not honor the Lord's day by going without any food at all as they do on that day (and see Canon XVIII of Gangra). For both propriety and the ancient custom and tradition of the Church make it obligatory upon us Orthodox Christians to honor every Lord's Day and to celebrate on that day, rejoicing on account of the resurrection from the dead which the Lord has graciously bestowed upon us on that day, seeing that that day is called in the divine Scriptures also "the first day," because it is the commencement of our life, and "the eighth day", because it has surpassed (Note of Translator. This word is used here by the authors as a definition of the word "superseded," for whom it is

a very poor substitute.) the seventh day, the Sabbath, that is to say, of the Jews, as being numbered after the seventh (and see Canon XCI of Basil). But we are to honor, on the other hand, also the fasting day of the eve with the very process of breaking the fast, by omitting to break it, or by eating no richer or greasier foods while awaiting the hour of Vespers, which, with God's help, are to held after nine o'clock. See also Apostolic Canon LXIV.

From the Memoir which Ammon received in regard to Lycopolis.

CANON II

As regards those who have entered into communion with the Arians and are holding possession down to this day of the Churches, let them be treated in accordance with custom. Provided, however, that others be appointed who are probably in Orthodoxy, and those be left in the fold and treated precisely as the Orthodox Bishops in Thebais have done in other cities. As, for those who were appointed by Apollo the Bishop, and who have entered into communion with the Arians holding the Churches, let them be disciplined if, at any rate, they have done so of their own accord; but if in obedience to their own Bishop, let them remain in the fold, on the ground that they failed to realize the unreasonableness of the matter. And if all the people repudiate these men together with the others, let different ones be ordained; but if they want them together with those with whom they have entered into communion, let these persons too be dealt with in accordance with the custom adopted by all the Orthodox Bishops in Thebais.

Interpretation

The present Canon decrees that those bishops who have joined the Arians and have held possession of the Orthodox churches down to the present time be ousted from there, but be allowed to join the Orthodox after being treated with that economy which the Orthodox bishops in Thebais decreed to be accorded also to the other cities where such Arians are to be found returning to Orthodoxy.[6] They, I say, are to be ousted from the churches in question, and other Orthodox bishops are to be appointed thereto. As for those Orthodox bishops whom the bishop Apollo had appointed, if it be shown that they joined the Arians of their own accord, they are to be disciplined; but if it was with the advice and approval of the said bishop that they did so, they are to enjoy communion with the other bishops because, wishing to

remain obedient to their bishop, they could not determine what was reasonable for them to do, or, in other words, the fact that they had better not enter into communion with those men. And if the whole multitude of the people turn away from such men, on the ground that these men became partisans of the Arians, let other Orthodox Christians be ordained in their stead; but if they are content with them as well as with the Arians with whom they have entered into communion, let them be admitted in accordance with the custom which the said bishops in Thebais adopted in regard to those reverting from the communion of the Arians. Note that neither in Canon I nor in the present Canon has any interpretation of Balsamon's been found preserved. See also Apostolic Canon LXVIII.

LINKS or Topical_Index

CANON III

As regards Bistus, who was appointed a Priest in Erebe, he must be looked into. And if he raped a woman who had repudiated her husband while he was alive, let him not be allowed to be a Priest anywhere; not even as a layman ought he to be gathered in, it being the custom of the Church to separate such persons. But this does not entail any prejudice to Bishop Apollo, if he appointed him as a result of ignorance: the Holy Synod having bidden that the unworthy, after ordination, shall be expelled when found guilty of any crime.

Interpretation

This Bistus was rumored to have raped and taken a married woman who had separated from her husband while he was still alive. Afterwards he was ordained a priest by Apollo in the city of Erebe, Egypt, who did not know that he had taken such a wife. So the present Canon says that the case ought to be investigated, and if it be as represented, the one ordained a priest ought to be deposed and no longer be a priest, at a time when not even as a layman ought such a person to stand together with the faithful in church, since the Church separates such offenders from the synaxis of the faithful. But this does not entail upon the ordainer Apollo any detriment and deposition from his prelacy, since he ordained him as a result of ignorance. For the Holy Synod, or, more expressly speaking, the First Ecumenical Synod in its Canon IX, has commanded that these persons who have been ordained undeservingly and unworthily, and have been exposed after ordination, shall be expelled from the priesthood as Apollo himself affirmed.

So this Canon says that since this has occurred, let it be as the Bishop has decreed. Nevertheless, if Sur finds fault with the Bishop's decision against him, let him present his pleas, if he wishes, to the Synod of which Apollo too was a member.

CANON IV

As concerning Sur, since Bishop Apollo has acted to have it verified and dismissed him, and has estranged him from the Church, let it be as the Bishop has decided. If he wishes to have recourse to the privilege of justifying himself and finds fault with the decision of the Bishop, he may do so.

Interpretation

This man Sur was a cleric of Bishop Apollo who had been dismissed,[7] or in other words had been expelled from the clergy (as Balsamon interprets the Canon) and had been chased away from the Church, as Apollo himself affirmed. So this Canon says that since this has occurred, let it be as the decision against him, let him present his pleas if he wishes, to the Synod of which Apollo was a member.

CANON V

As regards Panuph, who was appointed a Deacon in Lycopolis, an inquiry must be made. And if it be found that this man while a catechumen accepted his own niece in a matrimonial relationship, but after baptism was admitted to the Clergy, let him remain in the Clergy, if it be that he has slept with her and after the baptism, he had no matrimonial relationship with her. But if he accepted his same niece in a matrimonial relationship while he was a believer, let him be estranged from the Clergy. Bishop Apollo incurs no detrimental prejudice if he appointed him as a result of ignorance.

Interpretation

This man Panuph, before he was baptized, was rumored to have taken his niece to wife, and thereafter he was appointed a deacon. Hence the present Canon decrees that the case should be looked into; and if this man, after being baptized, did not use her as his wife, since she had died,[8] let him remain a deacon; for the use of the woman before baptism had been purged by Holy Baptism; but if he used her afterwards, let him be deposed.

Such an ordination, however, does not entail any detriment upon Apollo, who appointed and ordained him, since he did so in ignorance and without knowing that he had his niece as a wife when he ordained him. See also Apostolic Canon XIX and Canon IX of the 1st Ecumenical Synod.

LINKS or Topical_Index

CANON VI

As regards Jacob, he must be investigated. For if he was an Anagnost, and was proved guilty of the crime of fornication, and was expelled by the Priests, but has been thereafter ordained, let him be expelled, when a strict examination has been made, and not on the basis of mere suspicion due to whispering or speaking evil of him. But if he cannot be found liable, let him remain in the Clergy accountable for whatever he may have done. For no attention ought to be paid to vain slander.

Interpretation

This Jacob was rumored to have been an anagnost or reader; and since he was charged with having committed fornication, he had been chased away from the clergy by the priests; afterwards, however, he had been ordained to a higher rank. On this account the present Canon says for a strict examination to be made first in regard to this matter, and if he be found responsible on the charge of fornication, let him be expelled from the clergy; but if he be found innocent of the charge, let him remain in the clergy. I said that a strict examination should be made regarding this matter because no one ought to be deposed on the basis of mere charges and accusations resulting from suspicion, nor ought anyone to pay attention to idle and unproven slander. See also Canon IX of the1st Ecumenical Synod.

LINKS or Topical_Index

CANON VII

As concerns those who are about to be ordained, let the following form be observed: all the Priesthood is to agree and choose (the ordinee), and then the Bishop is to lend his approval. And with the Priesthood consenting to it, let him be ordained in the midst of the church with the laity present and the Bishop delivering his inaugural address, though the laity may also stand witness thereto. But let no ordination be performed clandestinely. For when the Church is at peace, ordinations must be performed in the presence of the holy men and in church. If, however, in the parish those who have communed

are some of those who share the views of those who have communed, let them not be ordained otherwise but with the approval of the truly Orthodox Clergymen, with the Bishop again present and delivering an address, and in the presence of the laity, only unless there has been some misstep.[9]

Interpretation

The present Canon is a Canon and form for those who are about to be ordained, as touching what sort of persons may be ordained and how they ought to be ordained. For it decrees that the whole priesthood ought first to agree, and to elect the one who is to be ordained; and thereupon the bishop ought to give his approval, and with the priesthood agreeing and in the presence of the laity, he ought to ask the laity if they too deem the man worthy, and then he ought to ordain him outspokenly and forthright in the midst of the Church. No ordination ought to be performed in secret. For, after the Church has been freed from heretics and is in peace, or is no longer disturbed by heathen, for fear of whom she was compelled to perform ordinations secretly, all ordinations ought to be celebrated openly in church, when holy men, or, more expressly speaking, Christians[10] are present. But if in the parish[10] of any church there are some believers who unwillingly joined by way of compromise in the opinions of those who had entered into communion with heretics, such persons, I say, are not to be ordained in any other manner in that parish, unless they have first been approved by Orthodox clergymen as holding Orthodox views, with the bishop present and asking again the laity whether they are worthy; and this is to be done in order to avoid the sensual of any rapine or deception and the ordination of anyone holding heretical views. See also Apostolic Canon II.

CANON VIII

As to the things offered for the purpose of a sacrifice, whatever remains after the consumption of what is needed for the Mysteries, let the Clerics distribute it; and let no catechumen either eat or drink thereof, but rather the Clerics and the faithful brethren with them.

Interpretation

LINKS or Topical_Index

The present Canon decrees that of what is offered by the laity for the liturgy whatever offerings are left over and above those needed for the Holy Mysteries are to be distributed to the clerics, and are to be eaten and drunk by them and the faithful laymen.

No catechumen or other unbaptized person is to eat or drink of them; for, since they have been offered to the holy sacrificial altar, and portions of them have been employed in the divine Gifts, therefore and on this account whatever has been left over from them has been sanctified: hence none of it ought to be eaten or drunk by the unbaptized and the uninitiated.[12] See also Apostolic Canon III.

CANON IX

Since Hierax says that this man, as though calumniously accused of fornication, ought not to be in the Clergy, while Bishop Apollo maintains that no accuser has brought any such charges against him in the open, let this man too be examined, and if any accuser turns up that is worthy of belief and the crime is proved, by adducing trustworthy witnesses, let him be expelled from the Church. But if' he is worthy of the Clergy, and is attested for sobriety and sensibleness, let him remain therein.

Interpretation

This man Hierax was accusing some cleric of having committed fornication, and saying that on this account he ought not to be permitted to remain in the clergy, but ought to be deposed. But Bishop Apollo, who had ordained the cleric in question, affirmed that at that time, (perhaps of his ordination) no accuser had appeared to bring any such accusation against him. Hence the present Canon decrees that the case of the maligned cleric ought to be investigated, and if a trustworthy accuser be found to accuse him[13] (and see Apostolic Canon LXXIV and Canon VI of the 2nd Ecumenical Synod), and his guilt in connection with the charges be proved by means of trustworthy witnesses (see also Apostolic Canon LXXV), let him be expelled from the Church;[14] but if he be proved through witnesses to be temperate and sensible and worthy of the clergy, let him remain.

CANON X

It is further decreed that it is the consensus of all the Priesthood that another Economos must be appointed, to which Bishop Apollo also assents, for the purpose of ensuring that the income of the Church shall be expended properly.

Interpretation

The present Canon decrees that with the consent and approval of the entire priesthood another[15] Economus should be appointed to the bishopric, in order that he may manage the financial affairs properly and well and expend the income of the Church for the correct purposes, or, more explicitly speaking, for the needs and wants of widows and of poor people. Bishop Apollo gave his consent and approval to this decree for the appointment of an Economos, and it appears that this Economus was to be appointed to his bishopric. See also Apostolic Canons XXXVIII and XLI, and Canon XXVI of the 4th and the Footnote thereto.

CANON XI

Let widows and indigents and sojourning strangers enjoy every comfort and let no one appropriate to himself the property of the Church.

Interpretation

The present Canon is an explanation of the one above. For inasmuch as that Canon decreed that the property of the Church should be expended through the Economos for the right purposes, this Canon states which these right purposes are: to wit, that widows and poor persons and foreign brethren who happen to come to the bishopric ought to enjoy every comfort that the income of the Church can afford; and that no bishop or economos ought to appropriate it to himself and to spend it on himself alone. See also Apostolic Canon XXXVIII and especially Apostolic Canon XLI.

Of the same Saint, to Bishop Aphyngius (or Aphryngius in other manuscripts), concerning the so-called Cathari.

CANON XII

Your Reverence has stated to me that some of those who call themselves Cathari are willing to join the Church. Since, therefore, the Synod held in Nicaea by our blissful Fathers has prescribed that those joining may be ordained, be you willing in accordance with this arrangement to ordain those who are willing to join the Church, at least if their life is correct and there is nothing to oppose them.

Interpretation

This canonical letter decrees in reference to the Novatianists who are willing to return to the Orthodox Church that, since the First Nicene Synod has prescribed that those heretics who revert from cacodoxy to orthodoxy, if after their return they be found to be worthy of the priesthood,[16] may be ordained, for this reason, O Aphryngius, may you be willing too, to ordain those Novatianists who are willing to return to the Church, provided their life after their return appears to be irreproachable, and there is no obstacle to prevent their receiving Holy Orders. See also Canon VIII of the 1st Ecumenical Synod.

Of the same Saint to Bishop Agatho

CANON XIII

Being ignorant of the laws of the Church, Maximos insisted upon contracting an unlawful marriage; and since his being without a congregation annoys him, he has promised (since he committed the unlawful act unwittingly) to abstain from the unlawful cohabitation by mutual consent and agreement, and she also likes this. If, therefore, you ascertain by actual test that they are doing so by agreement and are not deceiving us (since the time is ten years), and if you see fit to admit them to the status of catechumens so far, govern accordingly. But if you see that they are trying to deceive us, and that their plight requires further discouragement, do whatever God suggests to you, being every-where guided towards restraint. For inasmuch as you are in the locality you are better able to discern their state of mind.

Interpretation

This man Maximos, not knowing the laws of the Church, stubbornly took a woman to wife in an unlawful marriage, on account of which he too was excommunicated from the Church and the congregation of the faithful. But inasmuch as he was very sorry because he was without any congregation or synaxis, or more particularly speaking, was separated from the faithful by virtue of the excommunication, he asserted that he would withdraw from that unlawful marriage, which he had contracted as a result of his ignorance, the woman also being willing and agreeable on this point. Hence Theophilos is writing to this man Agatho and telling him that if he tests them and sees that they are in truth separated from that marriage by mutual agreement, and that they are not going to deceive the Church, because of their reflecting that on account of their transgression of the law they are

excommunicated for ten years[17] – if, I say, he should reflect and see fit to let them join the catechumens in the church for the present, and to leave again with them, he may do so. But if he should reflect and think that they are deceiving or are going to deceive him, and need further chastisement, he should do whatever God may enlighten him to do in regard to them, being guided in every case and in regard to every matter towards what tends to self-restraint, or suspension of judgment, or, more explicitly speaking in accordance with the reflection he may arrive at concerning it with restraint and caution. For being situated in the region where the affairs are going on, he is in a better position than Theophilos to know the state of mind of people there, and consequently what is the most expeditious way to correct them.

Of the same Saint, to Bishop Menas

CANON XIV

The Priests in the village of Geminum have done a lawful thing if Eustathia, the bearer of the letter, is telling the truth. For she alleges that Cyrradius has been separated from the congregation or synaxis, on the ground that she has been treating others unjustly and refuses to desist from the injustice. Since, therefore, I have discovered that she is willing to mend her ways by remedying the evil of her own making, do you be willing to prepare her to first forgo injustice entirely and to be persuaded to repent and change her mind, in order that in this manner, if you see that she is adhering to the law of God, with a craving for the synaxis, to permit her to congregate together with the laity

Interpretation

The present canonical letter says that the priests in the village of Geminum have excommunicated from the Church and the synaxis of the faithful a woman named Cyrradius, because she has been treating others unjustly and grabbing things that belong to others, and that she refuses to refrain from injustice, according to the letter stating this and carried there by a woman named Eustathia; and it says that this excommunication imposed upon her is lawful and canonical. So in regard to this same letter Theophilos tells Bishop Menas that inasmuch as this unjust woman has consented and promised to remedy the evil she has done and to redress the

injustice she has committed, and thus secure her release from the excommunication, and admission to the Church, take diligent care to persuade her to do away with the injustice first, or, more explicitly speaking, to return the things which she has grabbed to their rightful owners, and to repent to God. in order to have this sin of hers pardoned. And after she has done these things, if you feel that she is resorting to the Church with due regard for the divine law, or, in other words, with a good conscience and for God’s sake, and not merely to escape the opprobrium of men, and that she craves to congregate with the rest of the Christians in church, allow her to come to church. See also Canon III of St. Gregory the Wonder-worker.

LINKS

FOOTNOTES TO THEOPHILOS OF ALEXANDRIA

1. PROPHECY OF CROSS IN PAGAN TEMPLE

Theodoret, Book V, Chapter 22. Noteworthy is that which Sozomen says (Book VII, Chapter 15), to the effect that at a time when the temple of this Sarapis was being wrecked, hieroglyphic characters resembling an imprint of the Cross were found engraved upon the stones, and were explained by a Greek man of science as saying "LIFE TO COME", or, in other words, the future life; and other characters were found which said that that temple would come to an end when these hieroglyphics appeared in the form of a Cross. Hence, prompted by this cause many Greeks were led to be baptized and to become Christians. According to Theodoret that temple of Sarapis (also spelled Serapis in English) was the largest and most beautiful of all the temples that were then in existence in the world.

2. Socrates, Book V, Chapter 16, says that he also opposed the Anthropomorphites, who asserted that God possessed eyes and ears and the rest of the members of the human body.

3. Socrates, Book VI, Chapter 17, says that even when asked about this he would say, The books of Origen are like the flowers in the garden; accordingly, I take whatever I find therein that is good, and leave whatever is thorny.

4. For in the *Geronticon*, a book also called "Paradise of the Fathers", in connection with the subject of poignant repentance, there appears a doctrine of this Theophilos concerning the future condition of the souls of the dead that is very poignantly penitential. At thereof the end is to be found also an apophthegm worth remembering wherein it is stated that when Archbishop Theophilos was about to die he said: "Blessed are you, Abba Arsenios, because you were ever mindful of this hour."

5. THE FASTING DAY PRECEDING THEOPHANY

Thus did John of Kitros too understand this Canon. For in his Canon XVI he explained "the fasting day of Holy Theophany" as the day preceding Holy Theophany. Thus similarly did those understand it that inserted this Canon in the

Typicon with reference to Holy Theophany. Thus did St. Mark of Ephesus understand it in referring to it in the Typicon dealing with the feast of Theophany, before all these others and even before Theophilos himself. Thus too does Timothy of Alexandria characterize the eve of the Lights (ibidem in the Typicon of Theophany) as a time of fasting. Note, however, that the said bishop of Kitros in the same Canon says that Theophilos here means for us not to break the fast with respect to oil and wine after the Vespers of the eve of Theophany (as Timothy of Alexandria, too, allows the fast of the Lights to be broken only with respect to water, no matter whether it be on a Saturday or on a Lord's Day). Mark of Ephesus (*l.c.*), too, appears to regard this as a fasting time. But a certain man named Nilus (I know not whether he was a monk or priest-monk) in commenting on this Canon objects to this interpretation offered by the bishop of Kitros, and says that Theophilos here is not referring to food taken after the Vespers, but to the food taken after the Liturgy of St. Chrysostom, which is celebrated in the morning when the eve of Theophany happens to fall on a Lord's Day; since after Vespers of the eve of Theophany as well as of Christmas no matter on what day it happens to fall, in the Monasteries they break the fast of oil and wine in accordance with the injunction of the Typica. I do not know whether this Nilus is the same man as the one who states in the Typicon of the eve of Theophany that this fast is broken in regard to oil and wine if it happens to fall on a Saturday or a Lord's Day.

6. THE USE OF ECONOMY

By "economy" it seems to me that the Canon means here that which the Synod in Alexandria decreed in the time of Athanasios the Great requiring those who had joined the Arians to anathematize the heresy of Arius when they returned to Orthodoxy and to confess the Nicene Creed, and then they might be accepted concerning which Synod see the letter of Athanasios to Rufianus. The Canon speaks of what the bishops in Thebais decreed, for the reason that bishops from Egypt were present at that Synod, while Thebais was a part of Egypt. For, according to the geographer Meletius, Egypt was divided into Upper Thebais and Lower Thebais, to the bishop of whom latter Ammon the present memoir discourse was addressed. Theophilos mentions the bishops in Thebais in order to convince Ammon more easily to keep that particular custom to which his predecessors had adhered and on account of which he himself is writing to him.

7. But perhaps the word "dismissed" denotes that Apollo sent Sur himself to Theophilos, and affirmed in a letter that he had expelled from the clergy the man whom he sent.

8. Not only if the woman had died, but even if he had left her after the baptism he kept away from her, he would be worthy to be kept in the clergy.

9. In other manuscripts it says: "lest any misstep intervene in the midst."

10. The Canon calls Christians "holy men" like Paul, who in writing his Epistle to the Ephesians says: "To the holy men who are in Ephesus." But St. Basil, in his second discourse against Eunomius, says that in other old copies of the Epistle the words "in Ephesus" are not included, but only the words "To the holy men who are" (really holy, that is to say), or, in other words, those who are truly and really such as worship the really existent God who really is a God. For infidels are not in reality, since they do not worship real gods, as those before him, he says, assert in their teaching, and he himself has found this actually written.

11. Balsamon says that the Canon appears to decree the above to be done in cities, whereas the below is to be done in the parish, or, more expressly speaking, in country districts and towns.

12. In agreement with the present Canon the Apostolic Injunctions also enjoin (Book VIII, Chapter 31) the same procedure by saying that, with the consent and approval of the bishop and of the priests, the blessing that are left as a surplus from the Mysteries ought to be distributed by the deacons to the clerics, and that they are to give the bishop four portions, the priest three, the deacon two, and the others – subdeacons, anagnosts, Chanters, and deaconesses – one portion. Not that in order for the discussion of offerings to be clear and distinct, we must divide into three classes all the offerings that are offered by Christians in the Church:

a) that offering from which the Lamb is made, and which is what is properly speaking termed *the offering*, or the offering proper, according to the Euchologion, and the elevated offering, according to Canon V of Nicholas (perhaps because the Holy Bread made of it is lifted up during the time of the communion hymn, or even

because this offering alone in contrast with the others is elevated, or exalted, or, more expressly speaking, is honored, on account of the Lamb derived from it), as Balsamon also says in his interpretation of the same Canon, and the surplus fragments of which are called antidoron, and which has the type of the virgin's body, according to St. Germanos.

b) the four other offerings, from which is made the portion of the Theotokos, the portions of the battalions of the Saints, and the portions of those who have fallen asleep, which four offerings mentioned here are called seals in the Euchologion, and of which the surpluses are not called antidoron, but more commonly, biscuits by the Fathers in the Holy Mountain, and they are placed in a separate tray from the tray of the antidoron and are eaten after the antidoron

And c) The other remaining offerings, which are offered only in church to God as gifts, or are even introduced into the Holy Bema, but no portion is yielded by them, neither of the Saints nor of the living nor of the sleeping. These facts having been thus stated, Canon V of Nicholas says that the pieces left over from the elevated offering, or, more expressly, the antidora, ought to be eaten only within the church until all of them have been consumed; while the pieces that are left over from the four other offerings, or, more expressly, the so-called biscuit, are to be eaten alone, and in a special way and separate manner, and not to be eaten together with milk, or cheese, or fish, like common bread, just as they are eaten separately in the Holy Mountain too after the antidoron, as we have said. As for the other offerings that are left over, from which no portion is yielded to the Mysteries, they are to be eaten in the priests' homes. So all Christians, both male and female, ought to offer on all Lord's Days an offering consisting of bread and wine, in order to be released from the bond of their sins by virtue of such sacrifices and offerings (and see concerning this Argentes, page 45, concerning Mysteries), and to take diligent care not only to make these offerings, but also to manufacture them with all possible diligence and care from the choicest materials they can: or, more particularly speaking, they ought to manufacture the offering of the Bread only from wheat, and not from any other kind of grain or corn, or rye, or millet, or maize, or anything else of the kind because the Lord likened His all-holy Body to wheat, and because it is wheat bread that is transessentiated into His all-holy Body

He said: *"Unless a grain of wheat fall into the ground and die, it remains alone; but if it die, it will bear much fruit"* (John 12:24): and at the return of the Prodigal Son the wheat-fed calf was sacrificed (Luke 15:23, 27, 30. Note of Translator – the Greek word for wheat-fed is mistranslated in these verses as "fatted" in both the Authorized and the Revised Version of the English Bible.), which calf is none other than the Body of the Lord sacrificed in the Eucharist, according to Theophylactus of Bulgaria, who interprets the passage in the following manner: "The Bread which we break, in appearance seeming to consist of wheat, would be said to wheat-fed, but in sense and by implication being in reality flesh, it would called a calf." Hence according to Argentes (page 84) none of the pious priests dared to hold a Liturgy with anything else than the bread that is made of wheat flour. Anyone who should dare to do this would be committing a deadly sin; and let no one say that this can be done if by necessity no wheat is obtainable. Such a necessity is a pretext.

For almost wherever there are human beings it would be difficult for wheat not to co-exist with them. But not only ought Christians to manufacture the offerings of the Bread from wheat, but also from the choicest wheat, which they ought to clean in a different way from that used for common bread, and to grind and knead and bake in a different way; as touching the offering of wine, otherwise called *nama* when used for this purpose, they ought to select it also, and see that it is not vinegar, nor fermenting grape juice, or what is otherwise called *must*, nor grape treacle (petmezi in colloquial Greek), or any other product derived from the grapevine, but to consist of only wine, and good red wine at that, because a red color bears a greater analogy and resemblance to blood, into which it is to be converted or changed in the Mysteries, according to Argentes (page 87). For those who offer such choice offerings to God resemble Abel, whose sacrifice the Lord accepted. All those persons, on the other hand, who offer God not the best, but inferior things, resemble Cain, whose gifts God would not accept, but refused, because they were not offered from the best and choice goods, concerning which St. Basil the Great (Question 8 in the second sermon or discourse concerning Baptism) states that their offering not only is unacceptable, but is even accounted a sin, just as God told Cain: *"If you offer aright, but choose not aright, you have sinned"* Genesis 4:7).

For, it says, the deed of the commandment is not very acceptable to God when it is not done also in accordance with the commandment of God (page 109 of the first volume of the series of the Fathers, i.e., *Patrologia Graeca*).

LINKS or Topical Index

So, as we have said, laymen on the one hand ought to offer such offerings to God, while priests on the other hand ought to choose the best five of them and use these in the Mysteries. In case there are not five to be had, they ought to have two offerings at the very least, and to make of one of them only the Lamb and nothing else, while from the other having four seals they ought to produce the other portions, just as in the monasteries of the Holy Mountain they celebrate the Liturgy thus with two offerings (Canon V of Nicholas, too, divided above the offerings into two). But let no priest celebrate a Liturgy with a single offering, nor let him produce the Lamb and the portions from one and the same offering, because the offering signifies the body of the Theotokos, according to St. Germanus, but the Theotokos brought forth, or bore, a single only-begotten Son, and not any other son. Wherefore thus also from a single offering a single only-begotten Lamb ought to be produced, and not portions also of others. Note that Canon X of Nicholas says: (in paraphrase) "That which Basil the Great states in his Ascetics, that monks who make small mistakes and incur small disciplines are to become shorn of a blessing, is to be interpreted as meaning that such monks are not to receive a blessing, or, more expressing speaking, an antidoron, as Balsamon too, in interpreting this Canon, says the same thing. But Canon XVIII of St. Nicholas says that those monks who incur disciplines ought to eat together and pray together with the rest of the monks, and along with their confession to eat also a blessing, or, more expressly, a broken piece of bread and an antidoron – not that St. Nicholas is countering Basil the Great, but that he merely adds the words "along with their confession," thus showing that St. Basil says for those monks not to receive an antidoron who are exposed and reproved before their confession, which is the more severe penalty, while he is saying it in regard to those monks who succeed betimes in confessing before they are exposed and reproved as having sinned. Others assert that the expression "let him be shorn of a blessing," which St. Basil writes, really means that they are to abstain from the divine Mysteries, since the divine Eucharist is also called a blessing, in accordance with that passage of St. Paul which says:

"The Bread which we break and the cup of the Blessing, which we bless" (I Corinthians 10:16). And according to Theodoret interpreting that passage in the Psalms which says*: "The salvation of the Lord and your blessing upon your people,"* or, more expressing speaking, the divine Eucharist, which is given to the people, or laity, for the purpose of communion. But the previous explanation of the blessing is the more appropriate. Note in addition that Canon XI of Nicholas says that from the books of St. Theodore the Sykeote that all persons who are excluded from the divine Mysteries on account of their sins are excluded at the same time and on the same ground from the privilege of taking even an antidoron. Balsamon, on the other hand, in his interpretation of the said Canon X of Nicholas says that those women who are not participating in the divine Mysteries ought to receive an antidoron, lest their husbands are led to entertain a bad suspicion regarding them.

Note in addition to these remarks that one is not sinning if one offers a single offering for three persons, or lights but one candle, according to Canon XI of St. Nicephorus. See also the Footnote to Canon II of Antioch, and that to Apostolic Canon IV. The chartophylax of the Great Church Peter says that neither the offerings of women who are whores nor their incense are acceptable, because they are also subject to a discipline (page 396 of the book of *Jus Graeco-Romanum*, and in the second volume of the Synodal Records). And Symeon of Thessalonica (Reply 47) says that the offerings of those persons who sin openly and do not desist from the sin ought not to be accepted. See also the Footnote to Canon XXV of Ancyra. That is why God too manifestly forbids whores to offer Him anything, by saying: *"You shall not offer the hire of a whore, nor the exchange of a dog to the house of the Lord your God for any prayer, since both are an abomination to the Lord your God.*" Which passage having borrowed Gregory the Theologian says: "The hire of a whore cannot be divided pure" (in the quatrain iambics). In solving certain questions together with the Synod surrounding him Patriarch Lucas says that a priest ought not to accept the offering of those who are contumacious and refuse to accept the canon of their sin. And the Apostles in their Injunctions (Book IV, Chapter 6) say: "All who have fallen into sins and have not changed their mind, not only will not be hearkened to when they pray, but they will even exasperate God, by reminding Him of their malignancy. Fight shy (or, more expressly, do not undertake), then, such ministrations as the exchange of a dog or the hire of a whore. For both of these obnoxities are prohibited by the laws. For neither did Elissaeus accepted the things carried to him by Azael, nor did

Achias those brought by Jeroboam.”

13. ONE ACCUSER, BUT MANY WITNESSES NEEDED

Note that a single trustworthy accuser is sufficient for an accusation, whereas a single witness is not sufficient, but many witnesses are needed, or, more particularly, five, according to Blastaris, or at least three, according to Zonaras. On this account Nicetas of Heraclia (Reply 4) says that if any woman whore becomes pregnant, and confesses under oath that any priest defiled her, she is not to be believed unless the fact be proven by means of trustworthy witnesses. Hence a priest must be left to the judgment of God, and He will take vengeance very quickly (this proposition is preserved in manuscripts, and in page 301 of *Jus Graeco-Romanum*).

14. What is meant here by "the Church" is the Ecclesiastics and Clergymen by whom this accused clergyman ought to be expelled. For deposed clergymen ought not to be expelled both by the clergy and by the Church together, since "You shall not exact vengeance twice for the same offense," according to Apostolic Canon Canon II and XXXII of St. Basil, except only if the man himself who has been deposed should fall a second time into a sin that entails deposition from the priesthood, concerning which see the same Apostolic Canon.

15. It would appear that there was another Economos before this who was not governing the financial affairs of the Church in the proper fashion, and that on this account another Economos had to be appointed.

16. The First Ecumenical Synod decrees this not as Balsamon says, in its Canon VIII, where it speaks of the Novatianists, but in its Canon XIX, where it speaks of the heretics who had Paulianized, saying that if they were found worthy after their return they might be ordained.

17. But Balsamon says that they have been living together for ten years, it would be difficult for them to separate, and perhaps on account of the fact that they have been cohabiting for so many years they may deceive the Church. But this, if so conceived, ought to be conjoined, not with the preceding sentence, which the Canon does not contain, but with the following sentence, i.e., with that saying, "But if he should reflect and think that they are deceiving, etc."

CONCERNING DIVINE CYRIL OF ALEXANDRIA
PROLOGUE

LINKS or Topical Index

Our Father among saints Cyril, a nephew of Theophilos, in the year 412[1] was appointed Archbishop of Alexandria and successor to his uncle. But inasmuch as he was inimically disposed towards St. Chrysostom even after the latter died, owing to the prejudice and strife he had in regard to the enemy of St. Chrysostom Theophilos his uncle, the Theotokos appeared to him and told him to put St. Chrysostom in the holy diptychs, which he did, after repenting of his previous ill will.[2] After driving away all the Jews that were in Alexandria,[3] he engaged in a spiritual war against the heretics of that time, and especially against Nestorius. Being unable to convert the latter from his error, either with the pleading letters which he used to send him, nor with the regional Synod which he assembled against him in Alexandria in the year 426,[4] at which he also issued the twelve anathemas against the heresy of that man, he finally persuaded Emperor Theodosios to let him hold a Third Ecumenical Synod (concerning which see the Prologue thereto), he himself being the principal figure in it, by means of which Synod he succeeded in deposing impious Nestorius from office. In the year 444[5] he departed for the Lord. The written works of this Saint, which were published in Paris in the year 1638, amount to seven volumes, together with which this canonical epistle is also extant, being necessary for the organization of the Church and divided into Canons, four, according to Balsamon, but five according to Aristenos, whom we too have followed. This man Domnus, to which the epistle was being sent, was a Patriarch of Antioch.[6] This epistle is confirmed indefinitely by Canon I of the 4th Ecumenical Synod and Canon I of the 7th Ecumenical Synosd, and definitely by Canon II of the 6th Ecumenical Synod, and by virtue of this confirmation it acquires a force which in a way is ecumenical.[7] It is to be found in the second volume of the Pandects, and in the beginning of the second volume of the Synodal Records.

THE FIVE CANONS OF OUR FATHER AMONG SAINTS CYRIL, ARCHBISHOP OF ALEXANDRIA,

Into which are divided his Canonical Epistles to Domnus of Antioch
And to the Bishops in Libya His Canonical Epistle to Domnus

CANON I

Every one of our ecclesiastical affairs when straightened out in conformity with Canonical discipline, instead of causing us any embarrassment, actually relieves us from the disparaging remarks of some persons and rather gains us the commendation of right-thinking persons. For who would not accept an impartial decision to which in fact many persons have come? or who will deny that to judge rightly and in keeping with the law is not reprehensible, but rather merits praise? Accordingly, I am writing these things now because in the very letters sent to me as well as those sent to our most devout and God beloved brother and fellow Bishop Proclus, your reverence does indeed call most reverent and God-beloved Peter a Bishop, but as for him, he is weeping and asserting that he has been illegally dispossessed of the church which had been allotted to him. It would be worthy, either to let him have the divine reality along with the nominality of Holy Orders, or, at any rate, if in fact he were not worthy to officiate at the divine altar, not even to let him be honored with the title of Bishop. But perhaps my words may seem to your reverence to be cruel and not brotherly; but it is not so in point of fact. For though we may possibly think that we treated the old man mercifully by leaving him the title alone, yet it would be far better to look at the matter from a different point of view. For he alleges that he would be able to sustain his own reputation, but has not received a chance to plead his cause, neither has been granted so much as a canonical hearing.

But if any such thing had occurred, the very tenor of the reporter's notes would have proved him either guilty of the charges found in the verdict, and so he would have no ground for saying that he had been wronged, or, at least, after pronouncing him innocent, it would have restored to him the right to officiate in his church, or it would even have been placed in his own hands.

But nothing of the kind having been done, he loudly reprobates the fact (and claims to have suffered an unendurable injustice and to have been ousted without cause: he further adds that all the money he had was seized. Let your reverence, therefore, understanding as you do both what seems best suited to the divine laws, and what befits the Church and those appointed to the Divine Liturgy, but furthermore also being inclined to pay deference to the letters from me, stop the old man's tears: and if he should choose to be tried facing those who are bringing the charges against him, let him be tried in accordance with the usual procedure before your reverence and in the presence of the very reverent Bishops under his hand, unless he should object to some of them on suspicion; for we do not believe any of the very reverent Bishops to bear animosity against a brother. But lest this become a pretext stifling the trial to be held in regard to him, to avoid any appearance of not giving him a fair trial, it will do no harm to have some of the persons who are under suspicion stay away from the synod.

Interpretation

In beginning the present Epistle the Saint avers that every ecclesiastical affair, when done in accordance with the discipline of the sacred Canons, not only causes us men in Holy Orders no disturbance and disparagement, but indeed even elicits praises from the prudent and discriminative. For who will not praise a impartial and just decision? or how can it be said that a correct and lawful judgment is not exempt from every reprehension and accusation and replete with every commendation and praise? Having premised thus much, he takes up his subject and says to Domnus: I am writing these things to you because in the letters you sent to me as well as in those you sent to our colleague Proclos of Constantinople, though you call most reverent Peter a bishop, he, on the other hand, coming to us, weeps and wails, asserting that he has unjustly and unreasonably been ousted from the episcopate given him. It would be better either for him to have both the title and the office of bishop, or, more expressly speaking, the episcopate, or, if he is not worthy to have the episcopate and the prelacy, then he ought neither to be honored with the title of bishop, as you call him. For a bishop is and is said to be the bishop of an episcopate, and not simply and merely a bishop, since these two designations of bishop and of episcopate are interconnected and correlative.

But if perhaps what I am saying should seem to you cruel and not brotherly – not letting him be called a bishop, that is to say, unless he has an episcopate – yet in point of fact it is not cruel. For we consider (note that the Saint is speaking now in the plural, including his own person in order to render the discourse less irksome and more acceptable) that we have had mercy on this old man Peter by allowing him to retain the bare title of bishop; yet we should be treating him more mercifully if we looked at the matter in a different light. In what light? Why, in the light of the fact that we ought to afford him an opportunity to defend his side of the matter, and that we ought to listen to his pleas, just as the divine Canons enjoin, since he himself says that if these rights were given him and he were judged before a synod, he could prove himself innocent and blameless in regard to those things of which he is accused. And of course if this were done and a written verdict were issued in regard to his case, assuming that he were at fault, it would reprove him in such a fashion that he would no longer have any right to assert that he was wronged or treated unjustly; or, again, assuming that he is innocent, it would give him back his episcopate.

But inasmuch as no such synodal trial and verdict in regard to him has occurred, he calls out and asserts that he has received unbearably unjust treatment and has been illegally ousted from his episcopate; and in addition he claims that they grabbed all the money he had. Having said these things, the Saint now turns to Domnus and says to him: So, for one thing because your devoutness knows well enough what the divine Canons decree (that is, that no one is to be condemned before he has had a synodal trial and decision; and see Apostolic Canon LXXIV and the Concord following it), and what befits the Church and the ministers of the Church (which is justice in conformity with the Canons); and for another thing, since you have been solemnly impressed with my letters, let your reverence stay the old man's tears. And if he himself wishes to be tried face to face with his accusers, let him be tried before your reverence, in the presence also of the bishops subject to him;[8] unless he should suspect some of them to be enemies of his, and for this reason should not want to have them present. For, though we ourselves do not believe that any bishop is an enemy of another brother bishop yet, in order to avoid having the presence of those suspected by him become an occasion for the frustration of his trial, and in view of the fact that he thinks that he has been unjustly treated by them, let the suspects stay away from this district council when it tries his case.[9]

CANON II

As for the money unjustly taken away from him, justice may be done in two ways. First, it is to be observed that no such thing ought to have been done at all, and that deeply grieves and utterly disgusts the very reverent Bishops throughout the world to have an account of finances be demanded of the expenses incurred by them, whether it be such as are derived from the income of the churches or such as result from any other source of profit. For every one of us will have to give an account to the Judge of all things as respects his own times and opportunities.[10] *For, as touching jewelry and real estate, these must be preserved and exempt from sale for the Churches; but those having charge of the divine Priesthood from time to time ought to be trusted with the finances required for incidental expenses*.

Interpretation

The present Canon is in sequence with the one above. For it asserts that it is but just for the money to be given back to the said Bishop Peter which he had been unjustly deprived of (see Canon III of St. Gregory the Wonder-worker), for two reasons:

1) because it was a piece of injustice for them to grab it away from him to begin with; and

2) because it sorely grieves and greatly disconcerts the bishops of every province to be obliged to give an account of all the expenses they incur in their provinces, which they have to secure either from the prebend that any persons may provide for them, or from the profits afforded by the lands and other real estate belonging to the bishopric; since every one of the bishops will be obliged to give an account to God for all the expenses he has incurred throughout the duration of his episcopate. For sacred jewelry and immovable property of cathedrals and churches must be preserved for them intact and inalienable, while the finances required for the expenses incident thereto must be entrusted to the Metropolitans and Prelates from time to time holding office. In order to avoid any suspicion, however, they ought also to have Stewards who with the advice and approval of the Bishops, are to manage all the revenues and expenses of the church. And see Apostolic Canons XXXVIII and XLI.

CANON III

As for resignation Orthodox Documents not made of one's own free will, but due to coercion and fear, and the threats of certain individuals, which, he says, caused him to hand over his resignation. And from a different point of view, it is a fact that it is not agreeable to the customs and institutions of the Church for resignation Orthodox Documents to be offered by any of the sacred functionaries. For if they are worthy to officiate at the liturgy, let them stay there; but if they are unworthy, let them not get out by resigning when they rather deserve to be condemned for things that, if anyone were to noise them abroad, would show that they were standing[11] off their line of duty entirely. Tell the brotherhood with you: you are greeted by the one with us in the Lord.

Interpretation

The aforesaid Bishop Peter appears to have handed in a written resignation in evidence that he was relinquishing his province. It is concerning this, then, that the present Canon says that he did not hand in such a resignation voluntarily and of his own free will, as he acknowledges, but under the compulsion due to fear and threats of certain individuals who were threatening to injure him. Besides, even if perchance he did so voluntarily, the fact remains that it is not in keeping with the Canons of the Church – which is the same as saying, it is contrary to the Canons and an incongruity – for any bishops to be handing in written resignations to the effect that they are giving up their episcopates and provinces; for if those bishops merit the prelacy, let them stay in it and not resign their office: if, on the contrary, they are unworthy, let them not leave their provinces on the pretense that they are resigning, but rather like persons standing condemned for improprieties they have committed, which would be severely censured by anyone else as departing entirely from the sequence of the sacred Canons, or, more explicitly speaking, as being altogether illegal and uncanonical (but if anyone should censure these things, it is obvious that he would do so on the ground that they have been done openly, and it would be on the ground that they are known to him, and attested by others, that he would be censuring them; for no one censures things that are unknown and secret). But if such is the case, it follows by contrast that a bishop may resign from office without being condemned openly: when, that is to say, either before the prelacy or after the prelacy has been attained by him he should secretly commit any sin that would suffice to exclude and depose him from the prelacy; after confessing the sin

to the spiritual father and being reproved by his conscience, he might resign the episcopate and together therewith the sacred office of the prelacy. And see Canon IX of the 1st Ecumenical Synod, and the Epistle of the 3rd Ecumenical Synod, and Canon XVI of the 1st-&-2nd Synod.

Of the same Saint, to the Bishops all over Libya and Pentapolis.

CANON IV

Care must be taken to do everything useful and necessary for the edification of the laity and contributive to the repute of the Holy Churches. For it is written, that "you shall make the sons of Israel reverent" (Leviticus 15:31). Thus Fathers of monasteries all over the province of Thebes, who are pious men and have a way of life that is not without wonder, having come to Alexandria and being asked by me regarding the condition of the monasteries there, reported that many persons were being scandalized on account thereof. Some newlyweds as though just stepping down from their bridal chambers grab some of the very reverent Bishops without there being anyone around to tell what was going on they get themselves ordained Clerics, or, at any rate, Priests. Some others, moreover, being ousted from the monasteries as disorderly, again succeed in undergoing ordination, and, becoming Clerics, re-enter even the monasteries from which they had been expelled. And they insist upon offering whatever services it is customary for Clerics to perform, and to do these, to such an extent as to disgust those knowing them and to cause them to abandon even the synaxes and not to bear to commune when those persons are officiating at the liturgy. Since, therefore, for the edification of laity, as I have said, everything must be done by us, let your reverence bear these facts in mind; and if anyone should be about to be ordained a Cleric, let your reverence scrutinize his life, and see whether he ever had a wife or not, and how and when he got her, and when he might have abstained from her, and whether he may not be one of the men ousted either by some other very reverent Bishop or by some Monastery; and let him be ordained only after he is found to be free from any and every accusation. For let us thus keep our own conscience clear, and the sacred and venerable liturgy free from any and every accusation.

Interpretation

The first part of this Epistle says that prelates ought to take care to do everything that is useful and necessary both for the edification and benefit of the laity, and for the good repute and glory of the holy churches, which is the same as saying, of ecclesiastics and clerics. For it is written: *"You shall make the sons of Israel reverent"* (Leviticus 15:31). (Note of Translator. This passage is worded differently in the A.V. and R.V. The translation presented here is true to the Septuagint Version.) Accordingly, the Epistle apprizes bishops that some Theban fathers, admirable and virtuous men, on coming to Alexandria and being asked by the Saint about the condition of the monasteries there, related to him that some newly-married men outwit the prelates and taking them at unawares succeed in having themselves ordained clerics and priests, without any having first informed them about their previous behavior and life. And that others again, when chased away from their monasteries on account of their disorderliness, manage in some deceptive manner to get ordained; and they return to the same monasteries from which they had been driven away, and want to celebrate the liturgy there and to perform other sacred functions that belong to priests, so that, as a result some brethren, knowing about their wicked life, depart from their liturgies and refuse to receive communion from them. Hence, since, as I said before, it is our duty to do whatever contributes to the edification of the laity, let your reverence, O Bishops, attend thereto, and whenever anyone wants to be ordained, scrutinize his life, to find out whether it is good or bad, and whether he has a wife or not, and how and when he got her, and whether he has abstained from sexual intercourse with her – for that is what is denoted by the word "abstained,"[12] and whether he is not one who has been ousted by a monastery or by some other bishop. Only after examining into all these matters and finding him without accusation, then may you ordain him. For with such ordinations after examinations we shall be able to keep our own conscience clear and the divine priesthood free from blame. See also Apostolic Canon LXXX.

CANON V

If some persons patiently enduring separation after being disciplined and penalized for offenses are about to die, at a time when they are catechumens, let them be baptized, and let them not be removed from mankind while they are destitute of grace, or, at any rate, Holy Communion. For it seems but right to attend to this congruently to the customs and institutions and rules and regulations of the Church.

Interpretation

The present Canon decrees that if any catechumens, on account of sins they committed, have received a penalty to be separated from catechumens praying in church and to be relegated to the narthex outside, let those catechumens, if in peril of dying, be baptized, lest they die destitute of the divine grace of baptism and without Communion or, more explicitly speaking, without receiving both the communion with the faithful in prayers, and the communion of the Mysteries. For it is manifest that as soon as these persons are, they ought also to partake of the Divine Mysteries; because this idea of baptizing catechumens in danger of dying[13] and that of having them commune after being baptized, are in consonant with the Canons of the Church, which is the same as saying they are lawful and canonical. And see Canons XIII and XIV of the 1st Ecumenical Synod, and Canon XII of Neocaesarea.

FOOTNOTES

1. Fabricius, in Section 8, page 553.
2. Nicephorus, in Book XIV, Chapter 28.
3. Nicephorus, ibid., Chapter 14; and Cave, Volume I, page 391
4. Cave, ibid.
5. Both Fabricius and Cave, *l.c.*
6. Note that divine Cyril also sent another epistle to the same Domnus, and that Proclus of Constantinople sent another one having nearly the same contents as the present epistle both of which epistles are to be found in Act 14 of the 4th Ecumenical Synod on pages 192-3 of the second volume of the Synodal Records.

7. ST. CYRIL WAS GREATLY PRAISED BY OTHER SAINTS

Concerning the diction of St. Cyril, Photios writes the following (in Code 49): "His discourse was created for him, and far-fetched in idiom, and can be fairly characterized as loose, and his poetry overlooked the meter." Anastasios the Sinaite in his Guide, Chapter 7) calls this divine Cyril the seal of the Fathers. And again (in Chapter 8) he says: "Let us picture that Luminary himself and talisman of the choir of the Fathers." And again he says: "None of the Fathers has described the solidity, and irreducibility, and eternalness and indelibleness of the natures of Christ as has God-bearing Cyril. For the blissful Fathers told only the number, whereas thrice-blissful Cyril, together with the number told also the indelibleness and the continuity of the natures which persists forever after the union. May the words, O Luminary and firebrand and pillar of the truth, do you good." When Paul of Emessa was teaching in Alexandria and praising Cyril while the latter was present, the laity shouted with reference to Cyril, "The Father of the Bishops, save him, O Lord" (page 5 of the *Dodecabiblus of Dositheos)*. In mentioning Cyril in the anaphora, Pope Agatho called him "a preacher contributing to the establishment of the truth."

8. Balsamon, I know not for what reason, says that the Synod is to be attended, not by the bishops under Peter, but by those under Domnus. For he says, "let him be tried before you and the bishops under you," at a time when the Canon is speaking about his, that is, Peter's, bishops.

9. ACCUSING BISHOPS MUST NOT BE JUDGES OF THE ACCUSED

Thus also did divine Chrysostom write to the Synod assembled against him at Drys, saying that he objected and did not want Theophilos of Alexandria, Acacios, Severianos, and Antiochos to be judges at the Synod, because they would be acting both as accusers and as Judges, and were his avowed enemies; and that if those four stayed away from the Synod, he would go to it and stand trial; but if, on the other hand, they were going to be judges themselves, he would never go before the Synod in question – as, indeed, neither did they remove the ones he objected to nor did he go to that Synod (page 332 of the first Volume of the Synodal Records). In other manuscripts it says "evils" (instead of "opportunities").

10. In other manuscripts it says "evils" (instead of "opportunities").

11. In other manuscripts it says "running."

LINKS **or** **Topical_Index**

12. RECEIVING COMMUNION FROM UNWORTHY PRIESTS

The Saint appears to have said this in reference to a custom which obtained among those in Holy Orders who were living in Libya and the Barbary States, that of promising, that is to say, to abstain from carnal intercourse with their wives when they were about to be ordained; as is mentioned in Canons III, IV, XXXIII of Carthage, and Canons XII and XXX of the 6th Ecumenical Synod: since it is to bishops in Libya that he is sending the present Epistle. Note, however, that the word "abstained" is not found either in the Pandects or in the second volume of the Synodal Records, nor in Balsamon's interpretation of the Canons, but in old manuscript codices of works written by an orthographic and calligraphic hand.

We also note here that although divine Cyril here does say these things about unworthy priests, just as St. Isidoros of Pelusium often reproves unworthy Zosimos, by telling him: "Keep out of the divine altar lest at any time a stroke of lightning hit your head" (his Letter No. 570). Yet Christians ought to receive the divine Mysteries indiscriminately even from unworthy priests, since the unworthiness of the priests does not affect them just as the same Isidoros in some of his letters tells whose who were scandalized and refused to receive communion from lascivious Zosimos.

As examples he cites Balsam and Caiaphas, who though unworthy prophesied, and Elijah, who received food by means of an unclean raven (I Kings 17:4-6) (his letter No. 569). See also the Footnote to Canon I of the Faster referring to the Interpretation.

13. That which Balsamon says, to the effect that by “lawful and canonical” the Canon means here that catechumens, or those penalized, are not to stand together with the faithful in church and to pray with them throughout the liturgy is correct in itself, but is not in keeping with the meaning and context of the Canon.

CONCERNING
ST. GENNADIOS OF CONSTANTINOPLE
PROLOGUE

LINKS or Topical_Index

Our Father among Saints Gennadios lived in the reign of Emperor Leo the Great (who was surnamed Makelles – i.e., “the butcher,”– by the Arians). Having formerly been a priest of the Church in Constantinople,[1] he was promoted to the patriarchal throne of Constantinople in the year 458,[2] after the death of Anatolios, who attended the 4th Ecumenical Synod After making Marcianos, who had reverted to Orthodoxy from the religion of the Cathari, a Steward of ecclesiastical affairs, he ordered the clerics of each church to distribute through him the things offered to each church, and not for the Great Church to take everything, as had been the custom previously. The blessed man would not ordain anyone unless he knew the Psalter by heart.[3] He was also a wonder-worker. For with his prayer he healed the withered hand of that artist who painted the picture of our Lord Jesus Christ in the image of Zeus[4] (that is to say, with abundant long hair and whiskers and beard). Accordingly, he wrote to St. Eleutherios the following sentence, when arraigning one of his clerics: “Holy witness of God, Eleutherios, your soldier is living in disorderly fashion; and you must either correct him or cut off his life.” And, miraculous to relate, the cleric died at that time. But also when entering the sacrificial altar one night to pray, he beheld a demoniacal ghost, which, because he reprimanded it, cried out that as long as he was alive he would have quiet, but that after he died he would trouble the church. Frightened on this account, the Saint begged God for comfort, and shortly afterwards went to sleep in the Lord, in the year 471.[5] Besides the other written works which he composed, he also wrote this Canonical Epistle against simoniacs in the year 459 together with all the Synod of 73 bishops[6] surrounding him, which Epistle is confirmed indefinitely by the Canon I of the 7th Ecumenical Synod, but definitely by Canon II of the 6th Ecumenical Synod, and by virtue of this confirmation it acquires a force which in a way is ecumenical. It is to be found in the second volume of the Pandects, in the interpretation of Balsamon, on page 1085, and in the book called *Corpus Juris Graeco-Romani*, on page 187.

LINKS or Topical_Index

THE CANONICAL AND ENCYCLICAL EPISTLE

to all the most devout Metropolitans,
and to the Pope of Rome[7] or, in other words, the
Canon of St. Gennadios, the Patriarch of Constantinople,
and of the Synod sitting with him. Interpreted

Our Lord and God and Savior Jesus Christ, after handing over the preaching of the Gospel to His holy disciples and sending them forth over the whole inhabited earth as teachers, gave an express command that what they had received from Him freely they were to impart the same to men freely, without charging therefore any copper, or silver, or gold, or any other thing of material or earthly value whatever. For, can it be said that earthly and transient things are any compensation for heavenly and spiritual gifts? He gave this commandment not only to those men, but also to us through them, whom He accounted worthy to install in their rank and stead. Accordingly, it now befits us, precisely as it did them at that time, to keep it and to observe it exactly and strictly, and not to try to garble things that cannot be garbled, nor to cast a die fraught with perils. "Gratis you received," He says, "Gratis give." (Matthew 10:8). (Note of translator: the meaning here is not "freely" as the English versions have translated it but "gratis". This distorts the real meaning, which is no money or exchange is involved) *"Take no copper, nor silver, nor gold for your purses" (Matthew 10:9). The words of this commandment are simple and clear, involving nothing bizarre, nor difficult of attainment, nor in need of any garbling explanation. From me, He says, you received the office of the priesthood: if you paid anything for it to me, much or little, that too has been sold to you by me, and you in turn must sell it to others; but if you received it gratis, give it gratis yourselves too. What is clearer than this commandment? Moreover, what is more advantageous to those obeying it?*

Woe, indeed, to those who obtain the gift of God or give it for money received! For such persons are "in the gall of bitterness and in the clutch of injustice" (Acts 8:23), according to the asseveration of St. Peter, captured by their own avarice. Hence the Canon concerning this of the devout and blissful Fathers of the great and holy Ecumenical Synod held in Chalcedon accords with this law of the Lord's, since it has been clearly enunciated to us in the following words: "If any Bishop should ordain anyone for money, and make merchandise of the unvendible grace, and perform for money the ordination of a Bishop, of a Chorepiscopus, of a Priest, of a Deacon, or of anyone else numbered among the Clergy; or should nominate any Steward, Ecdicus, or Paramonarius, or anyone else that belongs to the canon, for money, with the object of making a shameful profit for himself let him who is found guilty of having undertaken this incur the peril of losing his own rank; and let him who has been thus ordained have no benefit from such traffic in ordinations or nominations, but, on the contrary, let him be without any claim upon the dignity or job which in fact he has thus obtained by means of money. If, furthermore, anyone should even appear as a middleman or factor or intermediary for such shameful and illicit deals, let him too, if he be a Cleric, forfeit his own rank; but if he be a layman or a monk, let him be anathematized." The commandments of the Canons of the Holy Fathers are very fine and eminently pious, repelling and checking every Satanic assault and every diabolic argument brought to bear against the spiritual gift. It1 will nowise allow a nomination for ordination to be effected through the use of money, or to be received, either by the one performing it, or by the one receiving the nomination for ordination; but neither before the time of the ordination, nor after this time of ordination will it allow money to be given for the ordination: for it has generally forbidden bribery with this design. Nevertheless, since nowadays, notwithstanding that these things are manifestly prohibited, some persons in the land of the Galatians have been caught in the act of disregarding and transgressing these salutary and philanthropic commandments on account of their

shameful greediness for profits and their avariciousness, it has seemed well to us too again to renew these very same commandments together with the Holy Synod having its home in this imperial city of New Rome, so as, without any artifice, or any pretext, or any sophistry, to cut out entirely the impious and abominable custom which, I know not how, has crept into the most holy churches, in order that, once the pronouncement upon the ordinees by the prelates has been made uncommercial and pure, the grace of the Holy Spirit may descend upon him from above. As matters stand nowadays, at any rate, I know not whether the grace of the Holy Spirit actually descends upon the candidate in accordance with the utterance of the proclamation, and that it does not rather recoil from those making the nomination in exchange for money, and not acting cleanly with their hands. Be apprised, therefore of everything, your reverence. Let everyone, therefore, that is caught doing such a thing, whether he be a Bishop, or a Chorepiscopus, or an Itinerant, or Priest, or Deacon, or anyone else whosoever of the canon, or a layman, be condemned by common fiat of the prelates and by common consent. Just as concerning this the Canon of the Holy Fathers has already declared. For grace must be grace, and money must nowhere have any influence with it. Let him therefore be and he is proscribed, and shorn of every priestly dignity and function, and is subject to the curse of the anathema whosoever presumes to obtain this by means of money, and whosoever promises to bestow this for money, whether he be a Cleric or a layman, and whether he be exposed or not be exposed doing so. For there is no possibility of reconciling things that are irreconcilable; neither can Mammon agree with God, nor can those serving it serve God. This is also an indisputable pronouncement of the Lord's. "You cannot serve God and Mammon" (Matthew 6:24). Taking courage from these facts and yielding to them according to our ability we too, together with the One who asserted them, have made the pronouncement against those who transgress the law in such a fashion. But let your devoutness also take care, by resorting to every precaution, to make these facts plain by means of copies both to the most God-beloved Bishops and Itinerants under you, and to all the others, in order that all of us Christians, with one spirit and one soul, may join hands in this matter and prevail against the common enemy with God's help, and cut out this root of avarice which the fiend has implanted in us, at the same time and together therewith cutting out also all the actual offshoots of the evils.

We greet all the brotherhood with you in Christ.

Please pray robustly for us in the Lord, most God-beloved brother. This epistolary discourse was signed byGennadios himself in particular and by seventy-three Bishops (or eighty-one).

Interpretation

The present Epistle takes its start from the very depths of the word. For it introduces a passage of the Gospel immediately related to the subject of it and to the end for which it was composed and dispatched. For it says our Lord and God Jesus Christ gave a commandment to His sacred Apostles and disciples when He sent them forth to preach the Gospel, namely, for them to give others gratis and graciously free that gift and grace which they had received from Him, and not to take for it any copper, or silver, or gold, or any other thing material and earthly (for material and perishable things can never be a reward and payment for heavenly and imperishable things that are gracious gifts of the Spirit), and that He gave that same commandment through the Apostles also to us successors of the Apostles who are Patriarchs and Prelates, and that just as the Apostles kept it with exactitude, so too ought we to keep it, and that we ought not to try to garble with misexplanations the plain and tamper-proof words of the Lord. “Gratis,” said the Lord, “you received; gratis you shall give.” Put no gold, nor silver, nor copper in your purses or belts.” The words of this commandment are simple and plain without having any difficult meaning that would require a sophistical and far-fetched explanation. From me, He says, you received the office of the priesthood; and if you paid for it much or little, I too sold it to you; so sell it yourselves too to other men; but if you received it as a gracious gift, give it yourselves too as a gracious gift. What commandment is plainer than that? Or what thing is more beneficial than that to those who obey it? Woe indeed to those who think to take and give in exchange for money the gift and grace of God, since they themselves will turn out to be involved in the gall of bitterness and the clutch or grasp of injustice, like Simon the magician (or sorcerer), just as Peter the Apostle had told him.

The second Canon of the 4th Eumenical Synod, which he quotes here verbatim for whose Interpretation see that Canon) is in agreement with the foregoing commandment of the Lord’s. Having finished the Canon the Saint says that the injunctions of this Canon are excellent and that they frustrate every diabolic

argument that anyone might offer; because they commonly and generally prohibit an ordainer as well as an ordinee from taking or giving any money either for ordinations or for nominations,[8] and either before the ordination or during the ordination or after the ordination.

Since, however, some persons in the country of the Galatians[9] were found to be transgressing these saving injunctions on account of their avariciousness and greediness for profits, and to be charging money for ordinations, therefore it has appeared to be reasonable for us to renew these injunctions with the Holy Synod residing in the imperial city (of Constantinople), in order to eradicate altogether this impious custom of simony without resorting to any invention, excuse, or sophism. It is a custom that, I know not how, has become rife in the churches, but when it is wiped out the result will be that the grace of the Holy Spirit will really descend from above upon the ordinance when the ordination is performed by a prelate with clean hands and without money. Since now when ordinations are performed for money, and it is not a clean hand of the prelate that is laid upon the ordinance and operates, I am not sure[10] that the grace of the Holy Spirit does descend upon the person being ordained, just as the prelate prayerfully wishes it upon him,[11] and that it is not rather barred from him. So know, Most reverend Pope, that the common decision of the prelates and the above Canon of the 4th Ecumenical Synod condemns every bishop and chorepiscopus, and itinerant,[12] and priest, and deacon, and every other cleric and layman that has been ordained for money. For grace must be grace, and money must not be paid for it. So let anyone be, and so he is,[13] expelled and estranged from every priestly dignity and operation, and accountable to the curse of the anathema,, if he thinks to obtain the grace of Holy Orders by means of money, or promises to impart it on the same terms, whether he be a clergyman or a layman, and whether he be exposed and proved to have received money or not be exposed;[14] since it is not possible for incompatible things ever to harmonize or agree with each other, as, for instance, Mammon, or, more expressly speaking, ill-gotten riches, with God. Accordingly, those who serve Mammon and those who serve God are subject to the Lord's decision saying: "You cannot serve God and Mammon"– in obedience and courage due to which words we have come to this Synodal decision against simoniacs doing these things, thus cooperating with the design and will of the Lord, who spoke the foregoing words.

Hence, O sacred Pope, while keeping these injunctions with exactitude, let your reverence take care to make them known with exact copies and tenors of them to the bishops and chorepiscopi subject to your reverence, and to all other clergymen and laymen, in order that all of us Christians together, armed with one spirit and with one soul, may vanquish the common enemy called the Devil, and eradicate the root of avarice which has been planted by him and eliminate all its vicious offshoots, one of which is simony. Having said these things, and having greeted the brotherhood together with the Pope, he concludes his Epistle, which all the bishops with him also signed.

FOOTNOTES

1. Theodore the Anagnost, in Book 1, page 553.

2. Cave, in Volume 1, page 447.

3. Theodore, *l.c.*

LINKS or Topical Index

4. DESCRIPTION OF OUR LORD'S APPEARANCE IN THE FLESH

Theodore the Anagnost and Nicephorus Callistus (Book XV, Chapter 23) add the following facts: that we ought to know that our Lord had curly hair and likewise curly whiskers and a curly beard, or, in other words, hair that curled up naturally, and not open and long or broad, but sparse hair, just as, says he, we have learned by tradition from men who had seen Him on the earth in person; and this is the truer description.

5. Cave, *l.c.*

6. The modern writer Howdin says that the number of these bishops was not 73, but 81; he discovered this in an old codex in the Library of Vienna. But also in the book called *Juris Graeco-Romani* there are eighty-one bishops' signatures; and see these on page 189 of the said book.

7. PROOF THAT THE POPE OF ROME WAS TREATED AS AN EQUAL NOT A S

Note that the modern writer Howdin (in the tenth volume of his work concerning ecclesiastical literature, page 1878) states nevertheless that in a certain manuscript codex of the Vienna Library the words are not found which appear in the heading of the present Epistle saying "to the Pope of Rome." Yet it must be said that one swallow does not make spring, according to the proverb, or that a single witness is not to be trusted, nor can a single manuscript avail to prove such a truth. For all the old manuscript codices that I succeeded in looking at myself, but especially also those published in printed books, that contain this Epistle, always have those words in the heading of it. Wherefore the decision supported by the majority ought to prevail, and a multitude of witnesses are more trustworthy than one.

Especially, too, because this Epistle, though an encyclical, or, in other words, catholic and common, Epistle, is yet nevertheless in the middle and in the end addressed to a single bishop, saying: “Be apprised, therefore, of everything, your reverence.” And again: “Let your devoutness take care to make these thing plain with all caution by means of copies, both to the most God-beloved Bishops under you and to their itinerants, and to all others.” But who is this other man if not the Pope of Rome, to whom also Tarasios thereafter in imitation of Gennadios wrote a letter against simoniacs to Pope Adrian of Rome? In the time of Gennadios, though, the Pope appears to have been the one preceding Felix and named Simplicius. Note in this Epistle and heading how the Church in Constantinople corrects and helps the Church in Rome which is engaged in the practice of simony: the one sister her fellow sister. So where, then, is the imagined monarchy of Rome that now holds sway over the Synods?

8. As to how ordination differs from nomination, see the Interpretation of Canon II of the 4th Ecumenical Synod.

9. By “Galatians” he appears to be referring, not to those in Asia, but to those in the West, otherwise known as Gauls and Frenchmen. For these people too were called Galatians by the Greeks, according to Meletios (page 67 of his Geography).

10. Notice that he does not assert definitively and declaratively that the Holy Spirit does not descend upon those who are being ordained in exchange for money, but wonderingly and altogether hesitatingly, in order to indicate by this, not that those ordained for money do not receive Holy Spirit – may it not be! since, according to Chrysostom, the Holy Spirit does not ordain all men, but will act through all men even though they be unworthy, that is to say; but in order to show the excessiveness of the simoniacal sin.

11. For the prelate says aloud, when ordaining a candidate: “Let us therefore prayerfully wish for him to have the grace of the All-holy Spirit come upon him.”

12. As concerning the itinerant. see the Footnote to Canon LVII of Laodicea.

13. UNTRUE THAT DUE TO SIMONY THERE IS NO VALID PRIESTHOOD

Some sacred critics who say that nowadays there are no Holy Orders or priesthood, owing to the fact that most of those in Holy Orders are ordained for money, base their opinion on these words of the Saint and declare that not only does the Saint as well as the Synod supporting him say, let any such person be expelled, by the Synod, that is to say, speaking in the imperative mood of the verb, which without the intervention of the second person is ungrammatical, according to grammarians, but that he also adds the words "and so he is" expelled, even without being deposed by others, that is to say. But let them take notice of the fact that the expression "let anyone be" is to be understood in the sense that any such person is actually and as a matter of penalty expelled by the Synod vindicating the divine Canons; whereas the expression "and so he is" is to be understood in the sense that he is virtually and as a matter of guilt expelled: since, if both expressions had the same signification, what would be the use of adding "and so he is"? or if he is, what is the use of saying "let him be"? Moreover, the first expression being in the future tense in effect, while the second is in the present tense, it is not evident that the two expressions conflict with each other, or are contrary to each other? Nevertheless, while saying these things, we must not shut our eyes to the fact that it is indeed a fearful thing in regard to persons ordaining and being ordained for money that the Saint says here declaratively and definitively that any such persons are immediately expelled from Holy Orders and from the priesthood.

14. GRAVITY OF SIMONY DIVINE PUNISHMENT WILL FOLLOW:

Notice that, imbued with a great deal of zeal to eradicate and eliminate the evil entirely, the Saint said "whether he be exposed . . . or be not exposed." For Canon II of the 4th Ecumenical Synod, which he cited further above, reads: "Let him who is found guilty of having undertaken this incur the peril of losing his own rank," wherein the word "this" means simony. Likewise Tarasios also says: "But if anyone be proved guilty of having bought this with gold." Perhaps, however, the expression "even though he should not be proved guilty" may mean 'even if the one doing this be not exposed, nor deposed nor anathematized openly, yet he is guilty and virtually deserves to be deposed and anathematized'– so that anyone who has died without having repented of this fearful and impious sin will surely incur the penalty and verdicts attaching thereto in the future unending

condemnation, when he commits this transgression here and remains undeposed and unpunished, which is the same as saying uncorrected. For the divine words are immutable and relentless in regard to those who persist in their evil ways throughout life and fail to reform through repentance. But perhaps, on the other hand, some indigent persons ordaining or being ordained have some deceptive or illusive excuses. Yet those who have revenues or benefices from farms and other lands are impudently impious and are sinning beyond a doubt; accordingly a greater condemnation and one that is incalculable awaits them.

CONCERNING ST. JOHN THE FASTER
PROLOGUE

LINKS or Topical_Index

Our Father among Saints John, who is styled "the Faster," flourished in the year 580,[1] having seen the reigns of three Emperors, namely, Justin I (called the Younger), Tiberius II Constantinus, and Mauritius (also known in English as Maurice).[2] At the suggestion of Eutychius, Patriarch of Constantinople, of the scholastics, he enrolled in the clergy and was ordained a deacon. But after Eutychius died, when held responsible in regard to his having been ordained, he would not obey. But inasmuch as he beheld a fearful ecstasy and heard angels telling him to be silent and not to offer any resistance to this, he yielded against his will to being referred to the patriarchal throne of Constantinople, becoming the fourth the line of Patriarchs of Constantinople named John.[3] He was the first to begin styling himself Ecumenical Patriarch,[4] on account of which title, rather because of the homonymy of this, the historic scandals ensued between him and the Popes of Rome Pelagius II and Gregory[5] (Known in English as Pope Gregory II). But the man of celebrated memory was so partial to asceticism and fasting that for a space of six months he drank no water and during a period of thirteen and a half years he ate nothing else but the stalks of lettuce, or a little watermelon, or grapes or figs, and took exceedingly little and carefully measured sleep, on account of which practices the thrice-blissful man acquired from God the gracious gift of working miracles both in this life[6] and after death[7]. After devoutly shepherding his flock of sheep as Patriarch, he departed for the Lord in the year 619,[8] leaving us the present Canons, which are more commonly called the Canonicon of the Faster.[9]

THE THIRTY-FIVE CANONS
OF JOHN THE FASTER

CANON I (or Apology)

LINKS or Topical Index

The fact that we reduce the number of years of penitence will not seem to be out of keeping with reason to those, I presume, who can reason aright. For since neither in the great Father Basil, nor furthermore in the more ancient of our marvelous Fathers has any fasting or vigilation or genuflection numerically been fixed for sinners, but merely abstinence from the sacred Communion, we have concluded that it behooves us, in regard to those persons who are genuinely repentant and will to subject their flesh to the infliction of hardships, and to lead a life gratefully that will counterbalance their previous wickedness, according to the measure of their continence to countermeasure to them also a curtailment of the term of penitence. For instance, if anyone consented not to drink wine on determinate days, we decided to subtract one year from the sentence fixed by the Fathers for the expiation of their offense. Likewise if he promises temperance in respect of meat for a time, we have seen fit to deduct another year; if in respect of cheese and eggs, or of fish, or of olive oil, and so on in each particular case of temperance in respect of any one of these articles, to remove a year. Nor is this all, but even he chooses to appease the Deity by frequently repeated genuflections, to do likewise, and especially if he exhibits a willingness to provide generous alms without straining his power, or overtaxing his ability. If, on the other hand, even after the lapse anyone has come under the God-pleasing and solitary life, we have seen fit to shorten still further his sentence, seeing that throughout (the rest of) his life he is destined to suffer harsh treatment such as becomes such a course of living.

Canon XII of the 1st Ecumenical Synod:
Canon CII of the 6th Ecumenical Synod:
Canons II, V, VII of Ancyra;
Canons II, III, LXXIV, LXXXIV of Basil;
Canon IV, V, VII, VIII of Gregory of Nyssa.

Interpretation

In this first Canon the Saint defends himself against the criticism of those who might perhaps be disposed to blame him for reducing the term of penitence. Accordingly, he says this reduction, or commutation, which he has provided, is not lacking in calculation and discretion in the eyes of the prudent and thoughtful.[10] This calculation is founded upon the following viewpoint: Since neither the great Father Basil nor the other Fathers of the oldest times prescribed for penitents any satisfaction and canon with fasting, or vigilation, or genuflection, but canonized them solely with abstinence from divine Communion,[4] for this reason, says the Saint, we have deemed it reasonable to commute the years of penitence for those who are genuinely repentant and willing to inflict hardships upon their body by means of severities and to live hereafter and henceforth a virtuous life contrary to the former wicked life which they had been leading. To reduce, however, these years in accordance with the measure of the temperance they may exhibit. For instance, if the penitent perchance accepts as a canon the obligation not to drink any wine for so many fixed days, we have deemed it reasonable to spare him one year from the years of his sentence as prescribed to him in the Canons of the Fathers. Likewise, if he promises not to eat any meat, we agree to deduct for him another year. Likewise, if he refrains from eating cheese, or eggs, or fish, or olive oil, with respect to each one of these foods we have decided to allow him to have a year deducted from his sentence. If perchance he cares to propitiate God also with long-repeated bending the knee and metanies, likewise in consideration for these exercises too we agree to deduct a year, and especially if perchance he cares to be lavish in handing out alms in proportion to the power of wealth he possesses, by showing a proportionate amount of readiness to give to others. If perchance the penitent after any offense he may have committed has also become a monk, we deemed it reasonable to bestow a pardon upon him for his offense, since in the course of his monastic life he is going to have to pass his whole lifetime in hardship and under harsh conditions. See also c. XII of the 1st and the whole of Canons pertaining thereto, which vindicate this commutation of years that the Faster has decided upon. For they too assert that in accordance with the disposition and repentance of penitents who have confessed their sin, the length of sentences upon them ought to be reduced.

LINKS **or** Topical_Index

CANON II

An assault of sensual pleasure against the heart by thought is to be regarded as a sin not yet committed and not subject to the least penance.

Interpretation

An assault, according to St. John of the Ladder (Section 15), is a mere word, or at most an imaginary picture of the fact which has happened and which recently and for the first time appears to the mind and to the heart. So in this Canon the Faster and Saint of the same name as he is says that this assault of the reason which induces in the heart a certain carnal pleasure is completely uncanonized, as though no sin had yet been committed. But we ought to know that all wicked thoughts in general assault the soul either internally or externally. They assault it internally either through an idea and image that is impressed upon the imagination contemplatively, or through intestine discourse of the heart, being impressed upon the same imagination acoustically. Externally they assault it by means of the sensible objects that affect our five senses, or, at any rate, through visible objects, and through audible, odorous, tasteful, and palpable objects. The causes that call forth thoughts that are induced internally as well as of those that are induced externally are three in number. The main and chief one is demons; the second one is what are improperly called the passions, or, at any rate, the wounds or powerful blows which we sustain internally in connection with the heart with our own consent as a matter of habit, either when we hate some object or when we love some object passionately; the third and remote cause is the corrupt state of the human soul resulting from disobedience.

LINKS **or** Topical_Index

CANON III

Presumption : it is washed array with twelve metanies.

Interpretation

Presumption, according to the said St. John (*l.c.*), is when a soul consents or condescends to converse with passion, or without passion, with the thought which appeared and which this namesake of his the Faster asserts to be under penance and to be purged with twelve prostrations since it depends upon a man's free will

either to accept what has appeared as a result of the assault and to converse with it, or to refuse and repel it and not to accept it at all. John of the Ladder (*l.c.*) also lays presumption under penance.

LINKS **or** **Topical_Index**

CANON IV

The wrestling, deserves a crown or a punishment.

Interpretation

Wrestling, according to the same John of the Ladder (*l.c.*), is a power of the soul which is equal in measure to the fighting thought, and with respect to which, if the soul wishes, it can defeat the thought, but if it does not wish to do so, it is defeated by the thought. Hence John of the Climax as well as his divine namesake this John the Faster assert that this wrestling becomes the cause either of the soul's receiving a crown if, that if it vanquishes the evil thought; or of its receiving chastisement and punishment – if, it is vanquished by the thought.[13]

LINKS **or** **Topical_Index**

CANON V

Consent is the cause and origin of penances.

Interpretation

The present Canon decrees that whoever becomes polluted during the night by having a seminal emission in his sleep, must not commune on the succeeding day. But after reciting the 50th Psalm of David and doing forty-nine metanies, he is purified from this pollution. But in view of the fact that women suffer a wet dream in their sleep too, they ought likewise to be penalized along with men. St. Barsanuphius the Great also canonizes with this same penance persons who had had a wet dream. According to Balsamon, however, women ought to receive antidoron when they do not commune, in order to avoid incurring any suspicion from their husbands. See also Canon IV of Dionysios.

LINKS or Topical_Index

CANON VII

But one who has been polluted in body while awake is excluded from Communion for seven days, having also to chant the fiftieth Psalm and to make forty-nine metanies.

Interpretation

But anyone who suffers a seminal emission while he is awake is forbidden the divine communion for seven days, according to this Canon, and on every one of these days he has to say the 50th Psalm, and do daily forty-nine metanies.

CANON VIII

Anyone having committed masturbation is penalized forty days, during which he must keep himself alive by xerophagy and must do one hundred metanies every day.

Interpretation

The present Canon decrees that anyone who is guilty of masturbating at any time is obliged to refrain from communing for forty days straight, passing these with xerophagy, or, more explicitly speaking, with only bread and water, and doing every day metanies to the number being one hundred each time. As concerning masturbators and fornicators, St. Meletios the Confessor asserts that they are making a sacrifice of their semen to the Devil, which semen is the most precious part of their body.[16]

CANON IX

As for intercourse of men with one another, such as practicing double masturbation, it received the stated penance of up to eighty days.

Interpretation

By intercourse the Canon means here, not the perfect sin of arsenokoetia (Mentioned in I Corinthians 6:9 and I Timothy 1:10), commonly termed sodomy in English, but the act of two men who masturbate each other.[17] This sin is canonized by the Saint with a double canon, and those committing it are penanced for eighty days of xerophagy, on each one of which they have to do one hundred metanies. Because each of these offenders is not only hurting himself, but is also hurting his brother, and this makes the sin a double sin.

LINKS or Topical_Index

CANON X

If anyone among the Clergy, before being admitted to Holy Orders, fell into the commission of masturbation without thinking perhaps that on this account alone he would be dismissed from the priesthood, let him first be Sufficiently penalized, and then let him be inducted into Holy Orders. But if he was caught doing this after admission to the priesthood, after being suspended for a whole year, for this, and being sophronized (tempered) with the usual penalties, let him be readmitted to the priesthood. But if after realizing the sinfulness of it, he committed this offense twice or thrice, then, after being dismissed from the priesthood, let him come into the class of anagnost.

Interpretation

The present Canon says that if perchance anyone before entering the priesthood fell into the offense of masturbation without knowing that on this account alone he would be excluded from the priesthood,[18] let this person, after first receiving a canon adequate to his sin,[19] become a priest. But if perchance after being admitted to Holy Orders, he fell into it again, let him be suspended from the priesthood for a period of one year, and after being sobered with the penances usually imposed upon masturbators, let him again perform the function of the priesthood. But if even after realizing the gravity of the evil, he has masturbated two or three times, let him be dismissed from the priesthood, and let him slide down into the class of Anagnost.

LINKS or Topical_Index

CANON XI

But for women as well, if any of them has allowed herself to be kissed and felt by man, without, however, being ravished by him, let her receive the penalty provided for masturbation.

Interpretation

This Canon canonizes with the penance provided for masturbation that woman who accepts kisses and fondling from a man – or, more expressly, it condemns her to xerophagy and to do one hundred metanies daily while abstaining from Communion for forty days.[20]

CANON XII

Upon every Monk or layman that has committed fornication we impose exclusion from Communion for two years, provided he consents to submit to xerophogy after the ninth hour and to do two hundred and fifty metanies; but if he neglects to do so, let him fulfill the whole term fixed by the Fathers.

Interpretation

The present Canon canonizes every monk or layman that fornicates even once to abstain from Communion for two years and every day to do two hundred and fifty metanies, and after the ninth hour of every day to confine himself to xerophagy, or eating bread drinking of water alone; but if he should neglect or refuse to do this, let him abstain from Communion for as many years as the divine Fathers have fixed.[21] See Canon XLIV of the 6th Ecumenical Synod, Canon XXII of Basil, and Canon XVI of the 4th Ecumenical Synod.

TOPICAL INDEX

CANON XIII

We demand that an adulterer shall partake of Communion (only) after three years, without disgust about xerophagy after the ninth hour, but also doing 250 metanies per day. If he is disposed, however, to indolence in this matter, let him wait for the end of the term fixed by the Fathers.

Interpretation

This present Canon decrees that an adulterer must be penanced to refrain from communing for three years, to observe xerophagy after the ninth hour, and to do 250 metanies daily. But if he neglects to do so or refuses, let him abstain from Communion for as many years as the Fathers have determined.[22]

CANON XIV

As for a man who has insanely attacked his own sister, we bid him to be deemed to be worthy of Communion after three years, provided he chooses to fast until evening and accepts xerophagy, and does five hundred metanies daily.

Interpretation

This Canon canonizes any man who lies with his sister, to abstain from communing for three years, to content himself with xerophagy after the ninth hour, and to do 500 metanies every day.[23] See also Canon LXXV of Basil.

CANON XV

As for a man who has mingled carnally with his sister-in-law or his daughter-in-law, we exclude him from Communion for two years provided he agrees to xerophagy after the ninth hour and to do three hundred metanies daily. But if he is a slave to negligence, let him fulfill the years specified by the Fathers.

Interpretation

Any man who lies with his sister-in-law or daughter-in-law is canonized two years by the present Canon to abstain from Communion, to xerophagy after the ninth hour, and to do three hundred metanies daily. But if he neglects or refuses to do this, let him abstain from Communion for as many years as the Fathers have prescribed for him.[24] See Canon LXXVI of Basil.

CANON XVI

Any man who insanely attacks his own mother-in-law, without getting separated from his wife, is liable to the same penalties, in accordance with the law saying: "What is established on a sure basis to begin with, is not invalidated by later happenings."

Interpretation

The present Canon penances any man who lies with his mother-in-law with the same sentence as one who lies with his sister-in-law or daughter-in-law: or, more precisely speaking, to abstain from Communion for two years, during which he must confine himself to xerophagy after the ninth hour, and do three hundred metanies every day; provided, though, that he cannot be separated from his lawful wife because of the fact that he has lain with his mother-in-law – since there is a law which says that whatever has a sure and lawful beginning or original standing, cannot be invalidated by anything that happens later. If, however, such a man has not had a perfect or complete nuptial consecration of his marriage with his wife in church, but has only had her betrothed to him, after lying with his mother-in-law, or with any other female relative of his wife, let him be separated from his betrothed too, and not have that marriage completed, according to what Blastaris and others say.[25]

CANON XVII

As for menstruating women, let them not touch holy things for as many as seven days, the second Canon of St. Dionysios, but in particular the seventh Canon of Timothy bids. This is also what the old Law ordered, but neither did it permit them to mingle with men; for it happens on this account that the seeds sown become weak and evanescent. Hence it was that divine Moses ordered the father of a defective to be stoned to death, on the ground that on account of his intemperance he failed to await the purification of his wife. But as for a woman who has been so scornful of the same uncleanness during this period and has touched the Divine Mysteries, they bid her to remain without communion for forty days.

Interpretation

The present Canon decrees that those women shall not participate in the divine Mysteries who are having their usual monthly courses (menstruation), for at least seven days,[26] just as Canon II of Dionysios also decrees, and Canon VII of Timothy commands. This same prohibition is found in the old Law, which does not permit such women to mingle with their husbands so long as they are having their monthlies, because even the children that are sown and conceived in women who are in such a condition become in consequence weak and defective for the most part. It was for this reason, too, that the Law commanded that the father of a defective child be stoned to death, since on account of his wanton desire he did not have the fortitude to wait for his wife to be purified from monthlies, but slept with her while she was having them, and thus the child sown in her became defective. But if a woman having her monthlies scornfully disregard this fact and partake of the divine Mysteries, they command that she shall not commune again for forty days.[27] Read also Canon II of Dionysios.

CANON XVIII

It has seemed advisable to exclude any man who has been so mad as to copulate with another man from Communion for three years, weeping and fasting, and towards evening confined to xerophagy, and doing two hundred metanies. But as for one who prefers to relax, let him fulfill the fifteen years.

Interpretation

The present Canon canonizes any man guilty of arsenocoetia (i.e., sexual intercourse between males) not to partake of Communion for three years, but during this time to weep over his sin and to fast until evening, to content himself with xerophagy, and to do two hundred metanies daily. But if he does not care to observe these regulations, let him abstain from communion for fifteen years, just as Canon LXII of Basil canonizes those guilty of arsenocoetia, which you may read for yourself, as well as his Canon VII.[28]

CANON XIX

LINKS or Topical_Index

A boy who has been ruined in front of any man cannot come into Holy Orders. For although on account of his immature age he did not sin himself, yet his vessel was rent and became useless in connection with sacred services. If, however, he received the ejaculation between his thighs, after being suitably penalized he shall not be barred from preferment to Holy Orders.

Interpretation

The present Canon decrees that if perchance anyone when he was a boy seven years old was ruined by any man, although at that time he was not guilty of sin because of the immaturity of his age and knowledge, yet he cannot become a priest, since the vessel of his body was sundered and became useless for services in connection with the priesthood. But if he received the ejaculated semen only in the fork of his thighs, without, that is to say, having the member entering his anus, which is the same as saying if he merely suffered wallowing, he is to be penalized first with the proper canon, and then, if he wishes to be made a priest, he is not barred.[29] As to the fact that one can no longer regain his virginity after he has once lost it, that is avouched by Basil the Great in his discourse concerning virginity, and see the last Footnote to the Epistle of St. Athanasios to Ammun.

CANON XX

As for voluntary manslaughter, we exclude (the guilty one) from Communion for a space of five years, but as for involuntary manslaughter,[30] for a space of three years, provided after the ordeal of fasting until evening, the murderer confines himself to extreme xerophagy, and consents to do three hundred metani,es daily. But if he is sluggishly disposed, let the prescript of the Fathers be fulfilled..

Interpretation

The present Canon canonizes a voluntary manslaughterer to refrain from communing for five years, but an involuntary manslaughterer to three years. Both offenders have to fast until evening and content themselves with extreme xerophagy, while doing three hundred metanies every day. But if they do not care to do these things, the voluntary manslaughterer gets twenty years, the involuntary manslaughterer gets ten, according to Canons LVI and LVII of Basil. Read also Apostolic Canon LXVI.

LINKS or Topical_Index

CANON XXI

As for women who destroy embryos professionally, and those who give or take poisons with the object of aborting babies and dropping them prematurely, we prescribe the rule that they be treated economically up to five or even three years at most.

Interpretation

This Canon canonizes those women who deliberately put to death the embryos in their womb five years, or for the most part three. Likewise also those women who give herbs or other manufactured articles to pregnant women in order to enable them to expel babies that are immature and dead.[31] See Apostolic Canon LXVI and Canon XCI of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON XXII

A woman who involuntarily has expelled a baby through miscarriage, receives her penalty of a year.

Interpretation

But any woman who, being pregnant, has expelled her baby unintentionally as the result of some accidental circumstance, is canonized by the present Canon not to commune for a year.[32]

LINKS or Topical_Index

CANON XXIII

A woman, on the other hand, who overlies her baby and smothers it is deemed to deserve *Communion after three years if she abstains from meats on the express days and from cheese and sedulously performs the rest of the requirements. Though if this happened as a result of the indolence or intemperance of the parents, it is very much like voluntary murder; but if it resulted from a plot of the adversary, the matter deserves a pardon. Nevertheless, even this latter case needs moderate penalties. For the abandonment was due to other misdemeanors.*

Interpretation

The present Canon canonizes three years any woman who while sleeping rolled over on her baby and smothered it to death. Such a woman must not eat any meat or cheese for the length of time specified, but also has to do other beneficent works with heartfelt sorrow. Though it is to be observed that if this ensued as a result of negligence or intemperance (overeating, that is to say, and overdrinking, or any other licentious appetite of the parents), it is very much like voluntary murder. But if it resulted, not from any such cause on the part of the parents, but from a plot and action on the part of the Devil, the thing deserves to be pardoned, although even in this case it deserves moderate penances and a canon, since this abandonment on the part of God which befell them occurred on account of other former or present or future sins of theirs.[33]

LINKS or Topical_Index

CANON XXIV

When an unbaptized child dies owing to negligence on the part of its own parents, the parents are to be excluded from Communion for three years, and obliged to get along with xerophagy during this time and to propitiate the Deity on bent knees with protracted weeping and alms proportionate to their ability, while doing every day forty metanies

Interpretation

The present Canon canonizes those parents to whose negligence is to be attributed the death of their unbaptized child, decreeing that they are to be required not to partake of Communion for three years, but during this time to make the best of it with xerophagy, weeping and repenting and giving alms and every day doing forty metanies.[35]

LINKS or Topical_Index

CANON XXV

If a Nun becomes aware that other Nuns are guilty of adultery or of child destruction, and fails to reveal the fact to her Superior, she is to get the same penalty as the one who actually committed the offense, according to Canon LXXI of Basil the Great.

LINKS or Topical_Index

CANON XXVI

Women who expose their babies at the entrance to churches, are chastised as murderesses, even though some persons picking them up take care of them.

Interpretation

The present Canon canonizes as murderesses any women who leave their babies at the door of churches, even though other persons may take them and bring them up.[38] See also Apostolic Canon LXVI, and Canon LXXXIV of the 6th Ecumenical Synod, and Canon LXXX of Carthage.

CANON XXVII

As for a thief who voluntarily repents, we exclude him from Communion for 40 days; but as for one who has been detected and exposed, he is to be excluded for as long as six months, confined to xerophagy after the ninth hour and-doing one hundred metanies daily.

Interpretation

The present Canon canonizes for forty days any thief who of his own accord bears witness that he stole something. But if a thief is borne witness to by others, it canonizes him to abstain from Communion fox six months, and he is obliged to take xerophagy as fare after the ninth hour, and to do a hundred metanies every day.[39] See also Canon III of Neocaesarea.

CANON XXVIII

A man found guilty of highway robbery in connection with so-called capital thievery cannot come into Holy Orders; but even if after coming into these he should fall into the offense, he is to be deprived of Holy Orders altogether, in accordance with Canon XXV of the Holy Apostles.

Interpretation

The present Canon forbids anyone to be made a priest who is caught and proved to have stolen capital things, or, more expressly speaking, things that entail capital punishment upon the thief. But even if one while a priest steals such capital goods, he is to be deposed in accordance with Apostolic Canon XXV, which you are advised to read in order to learn from there also what capital punishment is like.

CANON XXIX

We prescribe that a grave robber remain excluded from Communion for one year and do two hundred metanies every day.

Interpretation

The present Canon canonizes a robber who opens graves to abstain from Communion for a year, with confinement to xerophagy after the ninth hour and doing two hundred metanies every day. Read also Canon LX of Basil.

CANON XXX

Sacrilege is chastised by a lesser term than adulterer, according to St. Gregory of Nyssa; and it is economized up to three years.

Interpretation

The present Canon canonizes a sacrilegist not to commune for three years.[41] See also Apostolic Canon LXXII.

LINKS or Topical_Index

CANON XXXI

Persons who under stress of necessity (or in the absence of any necessity) have committed perjury, we have presumed to be required to postpone Communion for one year, confining themselves to xerophagy after the ninth hour, and doing two hundred and fifty metanies daily.

Interpretation

The present Canon canonizes those who take a false oath, or even violate their oath because of some necessity (or without there being any necessity),[42] to forgo Communion for one year, faring on xerophagy about or during the ninth hour, and doing daily metanies two hundred. See also Apostolic Canon XXV and c. XCIV of the 6th.

Other Superstitions **CANON XXXII** **LINKS** **or** **Topical_Index**

To those professing enchantry or sorcery, we curtail the economy to three years of penitence, provided they cheerfully consent to attach supreme importance to fasting every day, and to subsist on hard and dry food after the ninth hour and to live as inartificially as possible; and, furthermore, to execute two hundred and fifty adoratory salutations, reverently resting their forehead upon the ground.[43] *On a par with these persons we also set those women who make amulets and carry on the occupation of fortune-telling.* [44]

Interpretation

Enchanters and sorcerers, as well as those women who make amulets and tell fortunes, are canonized to forego Communion for three years by the present Canon, and they have to eat dry food until after the ninth hour, and to eat only enough to subsist on, and to perform 250 metanies every day. See also Canon LXI of the 6th Ecumenical Synod.

LINKS or Topical_Index

CANON XXXIII

Neither a laywoman nor a nun can be separated for any offense whatsoever against the Church, except only from Communion. For the Canon asserts that we are doing this merely in order to prevent many of them from laying violent hands on themselves out of shame, precisely as neither a Priest nor a Deacon, owing to the precept, "You shall not exact vengeance twice for the same offense" (Nahum 1:9).

Interpretation

The present Canon decrees that no woman, whether a layperson or a nun, may be separated from the Church and the synaxis of the faithful for every sin she may do, but only from divine Communion. For the Canon (Canon XXXIV of Basil, that is) says for us not to do this to them, lest they become so ashamed as to kill themselves, just as neither a priest nor a deacon may be expelled from Church, but from only communion of the Mysteries, in order to avoid having them undergo at the same time two chastisements, according to Apostolic Canon XXV. But Balsamon says in reference to Canon XXXIV of Basil that if the sin of a woman committing adultery be published, separation from the Church too ought to be inflicted upon her. Balsamon also adds the following observation in his interpretation of Canon X of Nicholas, to wit, that women failing to commune must receive antidoron, lest their husbands be imbued with a bad suspicion in regard to them.

LINKS or Topical_Index

CANON XXXIV

In case anything unclean falls into a well, or into olive oil, or into wine, let whoever has taken a taste thereof not touch meat and cheese for three days; and let him not commune for seven days.

Interpretation

The present Canon decrees that if perchance any of those things that are called unclean vermin (like a rat or anything else of this category) falls into olive oil or wine, anyone eating thereof wittingly[45] shall be canonized to refrain from eating meat and cheese for three days, and to abstain from Communion for seven days.

LINKS or Topical_Index

CANON XXXV

Anyone who vomited after partaking of the divine Communion shall abstain from divine Communion for 40 days, singing the 50th Psalm every day and doing 50 metanies, no matter how this may have happened. For even though he may think that he has no responsibility, yet at least it is certain that this adversity was cast in his way on purpose by the Almighty due to some other trespass.

Interpretation

Anyone that vomits in whatever way it may be after having partaken of Communion is sentenced to be canonized to abstain forty days from Communion by the present Canon, and to recite the 50th Psalm every day, or, in other words, to say aloud, *"Have mercy on me, O God,"* and to do fifty metanies every day. For although the person who had this happen to him may not have given any occasion or cause on his part, yet on account of other sins of his, former, present, or future, he was conceded the necessity of having this happen to him by God Himself.[45] See also the Footnote to Canon II of Neocaesarea.

Note that the *Canonicon* of the Faster has been found in a manuscript codex containing also the penalties herein below set forth, except, that is to say, those mentioned by Blastaris.

Topical_Index

If any man shall lie with his stepmother, he is to be penalized three years, fasting, that is to say, until evening, and making xerophagy his fare and doing five hundred genuflections every day.[47]

If he lie with mother and daughter in the same place and at the same time, he shall be penalized four years, faring with xerophagy after the ninth hour, and doing three hundred genuflections every day.

LINKS or Topical_Index

If any man engage in arsenoeoetia with two brothers, he is to be penalized likewise.

LINKS or Topical_Index

If any man commit arsenocoetia with his brother-in-law, he is to be penalized four years, faring with xerophagy after the ninth hour and doing two hundred genuflections every day.

If any man commit arsenocoetia with his brother, he shall be penalized for eight, years, faring with xerophagy after the ninth hour and doing four hundred genuflections every day.

LINKS or Topical_Index

If a young brother undergo arsenocoetia performed by an *older brother, without performing it himself, he shall be penalized for three years, faring with xerophagy after the ninth hour and doing a hundred genuflections.*

If any man lie with his daughter once, he shall be penalized five years; but if more than once, six years and seven, faring with xerophagy after the ninth hour, and doing daily five hundred genuflections.

If any man lie with his mother once, he shall be penalized seven years; but if he do so many times, twelve years, faring with xerophagy after the ninth hour and doing five hundred genuflections.

If any man lie only once with his daughter born of Holy Baptism, he shall be penalized eight years; but if more than once, ten years, with xerophagy after the ninth hour and doing five hundred genuflections.

If any man lie with his spiritual relative,(from being a god-parent) he shall be penalized eight years, with xerophagy after the ninth hour and doing three hundred genuflections daily (see also the eighth

chapter of the work on relationship resulting from baptism, as to what punishment these persons incur from the Imperial laws, or, more explicitly, that of having the noses of both of them cut off).

If any man lie with a beast many times, when he has a wife, he shall be penalized eight years; but if he had no wife, and did so only once or twice or three times at the most, he shall be penanced three years, with xerophagy after the ninth hour and doing three hundred metanies.

The same penalties are to be received by a woman who lies with a beast.

If any man lie with his female cousin-german, he shall be penalized two years, with xerophagy after the ninth hour and doing five hundred genuflections daily.

If any man lie with a heathen woman or heathen girl, or, more particularly speaking, with a woman or girl who is a Jewess, a Turkess, or a heretic, when he has no lawful wife, he shall be penalized three years, with xerophagy after the ninth hour and doing two hundred genuflections daily. Likewise shall a woman having no lawful husband be penalized if she lie with a Jew, or with a Turk, or with a heretic, or, more particularly, with a Latin or an Armenian.

But if a man having a lawful wife, and a woman having a lawful husband, lie thereafter with such heathen or heretical persons, they shall be penalized four or five years, with xerophagy until the ninth hour and doing two hundred and fifty genuflections daily.[48]

If the wife of a priest or of a deacon commit adultery, she shall be penalized three years, faring the while with xerophagy after the ninth hour and doing three hundred genuflections daily-more severely, that is to say, than other adulteresses, in view of the fact that they slay their husbands by causing them to be deposed from Holy Orders on account of such adultery. As for their husbands, if they want to keep them, they shall be deposed from Holy Orders; but if they want to keep the Holy Orders, they shall be separated from their wives before they have any coition with them after the commission of the adultery, according to Canon VIII of Neocaesarea.

If any woman lie with two brothers, she shall be penalized for three years, faring the while with xerophagy after the ninth hour and doing two hundred metanies daily.[49]

*If any woman shall lie with a eunuch, she shall be penalized for three years, faring the while with xerophagy after the ninth hour and doing three hundred genuflections dai*ly.

LINKS or Topical_Index

If any man perform arsenocoetia upon his wife, he shall be penalized for eight years, faring the while with xerophagy after the ninth hour and doing two hundred metanies daily.[50]

LINKS or Topical_Index

FOOTNOTES TO JOHN THE FASTER

1. Marquardus in the chronology contained in the book entitled *Juris Graeco-Romani*, and Meletius in his Ecclesiastical history, Volume II, Chapter 5.

2. The *Synaxarist*, on the second day in September; and Marquardus, *l.c*.

3. Marquardus, *l.c.*

4. This title used to spoken and written even before the Faster in reference to Patriarchs of Constantinople, but by other persons than the Patriarchs themselves. It was he that was the first to apply it to himself. And see the Footnote to Canon XXVIII of the 4th Ecumenical Synod.

5. See the same Footnote.

6. Through his prayer he also healed a blind man, and enabled barren wives to have children, and freed a person of the demon that possessed him, and cured many other ailing and sick persons. And see further details in the Synaxarist.

7. AFTER HIS DEATH JOHN KISSED AND SPOKE TO EPARCH NILUS

For he wrought a frightful wonder after his death, because, though dead, he rose up and kissed the Eparch Nilus in return when the latter went to kiss him, in accordance with the custom in vogue among the Greeks, when he was dead, and he

even spoke some words into his ear, all witnesses of the event looking on in amazement. "

8. In the Horologion, under date of September 2, on which date his feast is celebrated.

9. WHY HIS CANONS ARE VALID THOUGH UNCONFIRMED BY SIXTH ECUMENICAL SYNOD

The Canons of this Faster, though they were not confirmed by the Sixth Ecumenical Synod held later, which did confirm all the rest of the Canons, and I am at a loss to account for its failure to do so, are nevertheless confirmed definitely by Balsamon, by Blastaris, by Armenopoulos, by Nicephoros Chartophylax, and by Nicholas the Patriarch, but indefinitely by the ancient tradition of the Church, and especially by the fact that the Canons of the Faster were actually put into practice. For many persons confessed and were corrected in accordance therewith, not only in the time of Balsamon (as Balsamon himself says in his interpretation of the last Canon of Nicholas), but also in the time of Nicholas the Patriarch, as is stated in said last Canon of his. But if this said Nicholas in his aforesaid Canon says that the Canonicon of the Faster ruined many persons in consequence of its excessive tendency to accommodation (or compromise), this ought not to be taken in a general sense, but only with qualification, on the score, that is to say, that allows accommodation in regard to the length (of time) of sentences provided as penances, but not also in regard to the satisfaction which he prescribes. For if we care to examine the truth of the matter with right reckoning, the Canonicon of the Faster, for the satisfaction which it provides, not only is not accommodative, but (I daresay) it is even a little austere in regard to persons prone to carnal sensuality. For a carnal sensualist would prefer to abstain from the divine Mysteries for seven or ten or fifteen years, as the Canons of the rest of the Fathers prescribe, rather than abstain from (sexual) intercourse, or conjugal communion, for only three years; to confine his eating to xerophagy after the ninth hour, and to do two hundred or three hundred metanies or complete prostrations daily, and to undergo other hardships, as required by this *Canonicon* of the Faster. It would become really accommodative and could ruin many persons then if spiritualists (father confessors) and prelates who employ it were to accommodate the years of disciplines (penalties) imposed upon sinners in accordance with the Faster, but failed to provide also the satisfaction and the penances which he prescribes – I mean, xerophagy up to the ninth hour, and so many penitential performances

briefly referred to here as “metanies,” and the rest of the penalties, but in exchange for money or by way of favors or for other reasons, they consented to accommodate these too together with the number of years – a thing which they are doing most unlawfully and contrary to the Canons; accordingly, they will have to answer to God for the ruin they are causing of the souls confessing to them, with the wide way they open to them. Hence, for the love of God, let them take pains to correct this soul – harming evil that they are perpetrating. For this Saint and Faster in nearly every one of his Canons asserts that whoever fails to observe the satisfaction and the Canon that he himself is decreeing will not observe even the few years of abstinence from Communion that he himself has prescribed, but the many years that the Fathers have prescribed.

But why should I be apologizing for the accommodation of these Canons? The Faster himself offers a reasonable apology in regard to such accommodativeness in his CanonI; but still more so before him does the Concord to the other Canons of the Fathers provide an apology in his behalf in the references appended to their Canons herein; and take due notice of them. We also offer readers the information that, inasmuch as many handwritten books are to be found (and we have found many) that contain some Canons which are ascribed to the Faster but which contain much that is extremely unreasonable and altogether in every way unlawful and uncanonical, both in regard to the ending of fasts and in regard to other matters, so that those decrees appear to be the work of some heretic and seed sown and offspring produced by some wrong minded person, and not authored by this Saint, who owing to his excessive fastings was surnamed the Faster. Since, I say, there are also such pseudepigraphous Canons ascribed to the Faster in manuscripts, though far from being actually authored by the Faster, therefore and on this account we have followed two trustworthy witnesses, namely, Matthew Blastaris and Constantine Armenopoulos, who give a summary of the true and genuine Canons of the Faster, especially and exceptionally so in the case of Blastaris, whose summary which he has in regard to the Canons we have employed verbatim as the very text of the Faster with but a few slight v ariations in point of diction only, leaving out the Canons of Patriarch Methodios dealing with Christ-deniers and contained in that summary, since they are nominally ascribed to Methodios by Blastaris himself and are contained also in the Euchologion: we also left out the concordant Canons of the other Fathers, and included only the Faster’s own Canons.

And so it is upon the trustworthiness of these two learned men that we have based and verified the genuineness of the Canons of the Faster. On the other hand, we rejected all the other Canons falsely ascribed to him; and we advise the rest of the brethren not to accept them, but to reject them as spurious and calculated to ruin the soul. The reason why we inserted only these Canons separately, and not those of any other Father (outside, that is to say, of those not confirmed by the 6th Ecumenical Synod) is that in accordance with them both in olden days and nowadays most (not to say all) spirituals (i.e., father confessors) hear the confession of repentant Christians and correct them.

10. THE MAIN PURPOSE OF ST. JOHN THE FASTER'S CANONS

This same plea which the Faster makes in behalf of himself is made also by Nicephoros Chartophylax (in the book called *Juris Graeco-Romani*, page. 343) for the Faster, in the following word: "We have been recipients of a custom of adjusting penalties in proportion to the power of each individual." Nevertheless, we are constrained to say also this, that as for those things that the Faster appears to have failed to say with reference to the strictness of the Canons, any prudent person who stops to consider, will find everything to be in accordance with the intellect and purpose of the Fathers. For, since St. Basil the Great in his Canon LXXIV orders that permission be given to every steward of souls to increase or to decrease the penances in accordance with the dispositions and persons concerned, and the affairs of the ones confessing their sins, and to adjust the benefit of souls with discretion, it is not to be thought strange if the Faster, in obedience to this Canon, innovated in some respect, in accordance with the spiritual gift with which he was endowed, by adjusting matters for the sinner, of course, with a view to his benefit.

11. FORMERLY DEPRIVATION OF COMMUNION WAS MOST SEVERE PENALTY

If perchance anyone should wonder why the Fathers of old failed to give any fixed satisfaction to penitents for so many fastings, or so many metanies (for they left the satisfaction to each sinner to do unprescribed, by tears and fastings, and other beneficial works), but the only penalty they did fix was abstinence from Communion – if, I say, anyone wonders about this, we reply that the Christians of that time entertained such a fervent love for continual participation in the divine

Mysteries that if anyone prohibited them the communion of the Mysteries, this appeared to them in reality to be an unbearable enormity and a canon and very severe expiation. Hence those divine Fathers, being well aware of this, could find no other more severe expiation in order to deter them from the wickedness than that of excluding them from the communion of the Mysteries. As to the fact that what was called penances and what was considered penances in regard to sinners was fastings and prayers and contrition of the body, and all the works of penitence, and the fruits which the Faster sets forth determinately in these Canons, see Canon XII of the 1st Ecumenical Synod , and Canon II of Ancyra, and Canons I and III of Peter, and Canon III of Basil the Great. See exceptionally the Ascetics of the same Basil in the discussion of penalties, where not only excommunication, but also the obligation of Monks who had sinned to remain without food, and to stand at prayer.

As to the fact that this divine Faster observes in these Canons both those same duties of the spiritual steward which Basil the Great mentions in his Canon III, and the 6th Ecumenical Synod in its Canon CII – strictness, that is to say, and extremeness and form and custom, in regard to those who will not condescend to strictness, see the Footnote to Canon XII of the 1st Ecumenical Synod , to save us the trouble of repeating the same remarks here. And I omit saying that in many places in the Canons stations or positions of penitence and of penitents are designated as the stations of weepers, of hearers, of kneelers, and of co-standers, which were assigned as penalties in that period. I say "in that period" because

LINKS or Topical_Index

today no penitent has any such station assigned to him nor are any penitents put in such positions. For Zonaras says in regard to Canon XIX of Laodicea: "But nowadays the incidents involved in repentance do not occur, though I know not how it is that they have fallen into desuetude." Symeon of Thessalonica, adding the reason, says: "But nowadays on account of the persecutions and continual adversities, seeing that the Fathers reasoned thus that it was well for catechumens indeed as well as deniers and murderers to be excluded, but for the rest who had only obtained baptism to be allowed, especially when their repentance was being superintended by the spiritual fathers." Nevertheless, would that even now these four classes of penitents were superintended in church; for then sin would be more easily exscinded as a result of persons being ashamed of themselves.

12. CONCERNING THE FINE LINE BETWEEN ASSAULTS AND SINS

Note that according to the ascetic Marcus an assault is an imageless movement of the heart which is possessed and held by experiences as though within the confines of a mountain pass. But according to Joseph Bryennius (Discourse 15 concerning the Trinity, an assault is the simple effect of being reminded by the enemy or being incited by him, as, for instance, when one is told "Do this" or "Do that." This effect is one of the involuntary ones and not under our control, as though our will were not the cause of our thoughts assaulting us, but the Devil, the wicked sower of such seeds. Hence the assault of thoughts is said to be not subject to any penance, not only because no sin has yet been committed, but especially because it is involuntary and not due to our volition. But since, according to Basil the Great (Injunction 17 or 18) improper thoughts assault us in two ways, either because the soul is negligent and is barren of spiritual conceptions, and drifts into improper conceptions on its own impulse, and flits from one fancy to another, or under the suggestive influence of the Devil who is plotting against it and wants to evoke absurd thoughts in our intellect, and thereby to prevent us from contemplating and considering beautiful and beneficial things. Since, I say, wicked thoughts assault us in two ways, it is manifest that one assault, occurring as an effect of the Devil's plotting and suggestion, leaves us altogether exempt from responsibility and is not subject to any penalty; whereas the assault which occurs as a result of the soul's negligence and idleness or barrenness is not one that is not subject to any penance, not on account of the assault taken by itself, but because the soul was negligent, and, finding thus in a state of negligence and idleness, the enemy assaulted it with the wicked thought. The word assault is used primarily and mainly in reference to bad thoughts, and one that had not previously been entertained or one of a thing that had not previously been conceived; improperly, however, it is also used in reference to one that has occurred in anticipation of one that had been conceived at some other time.

13. WRESTLING OR STRUGGLING IS RESISTANCE

Wrestling is defined by Balsamon in the following words: "Wrestling is a process of resistance offered either for the purpose of killing the thought which excites to the passion, or consents thereto, as the Apostle says: 'the flesh desires against the spirit, and the spirit against the flesh.'"

14. CONSENT IS GIVING IN TO PASSION

Consent is defined by Bryennius (ibid.) as follows: "Consent is the giving in and assent of reason to passion." Coressius asserts that consent may be complete or incomplete; and that complete consent implies complete a complete understanding on the part of the mind and a complete assent on the part of the will; hence it renders sin persistent. Note, however, that assault, presumption, wrestling, and consent, these

15. WET DREAMS, DIFFERENCES, MASTURBATION; PENALTIES

The emission of semen while one is awake is due either to a vivid imagination and image of the subject with whom he is in love, when that subject is not present, or to a pleasurable contemplation of the person, or to hearing the latter's voice, or to touching or being touched by the subject loved erotically, when the latter is present. This predicament besets for the most part persons who are of a warm constitution and warm-blooded, and also those who have become accustomed to fornication for a long time; for the seminal passages of these latter persons, being wide open, easily ejaculate on the slightest provocation, according to physicians. Note, however, that there is extant a treatise purporting to have been written by Anastasios of Antioch which says of the seminal emission suffered by a man while awake the following: As for emission while awake, the person either does it to himself or to another. That which he causes himself to suffer is due either to handling with the hand, and that is canonized to forty days (because it is outright masturbation, or it is caused without handling with the hand.) This other variety results from an assault alone, and is canonized one day. Another variety results from presumption. That which is due to presumption either occurs without consent and without titillation, and it is canonized seven days. That, again, which is produced on another person, or caused to another person, is effected either by wallowing or without wallowing. That which is effected without wallowing on the one hand, either is due to manipulations and kisses, but without deliberate titillation, and is canonized twenty days, or, on the other hand, with deliberate titillation, and is canonized with thirty days. As for that which is due to wallowing, either it is a result of an engagement with one of the same species, in which case it is canonized seventy (or eighty) days; or else it is a result of an engagement with one of a different species, with lower animals, that is to say, in which case it is canonized seven years.

LINKS or Topical_Index

16. MASTURBATION: ACCURSED HABIT – A NET OF THE DEVIL

We have arrived at last at accursed masturbation, which today is truly the common and soul-ruining plague that is corrupting and destroying and leading to perdition most people of the world, and especially the wretched young men, and against which no matter how much one may argue, with a view to eradicating such a fearful and God-hated evil from such a world, it would never be deemed vain and useless.

So, let it be said, masturbation is a sin so hated in the eyes of God that on account thereof He put to death Judah's son Onan, who was the first man on earth to perpetrate this wicked act, and it is from him that masturbation has also been given the name onanism. For the Holy Spirit says in the book of Genesis (Chapter 38, Verse 10): *"And it appeared wicked in the eyes of God that Onan did this, and he* (God, that is to say) *put him to death."* And it is an opinion held by some teachers that God so strongly hated those proud philosophers of the Greeks that he allowed them to be mastered by this sin by way of punishment for their idolatry, since, notwithstanding that they had become acquainted with God, they failed to glorify Him as a God. This is inferred from that which St. Paul says about them: *"Wherefore God also gave them up in the unclean desires of their hearts to dishonor their own bodies among themselves"* (Romans24), where by the expression "their own bodies amongst themselves" he was referring to the ailment or passion generally called masturbation, during which the body both acts upon itself and passively suffers an action of its own.

LINKS or Topical_Index

Masturbation, according to what John of the Climax says (Section 15), is fornication performed without the help of another body, a habit into which that great anchorite fell who, though formerly having been wont to command the help of wild asses, yet at a later time was mocked by demons in the form of wild asses, concerning which fact divine Anthony then said that "a great pillar has fallen."

The same John (in the same Section) calls masturbation death and perdition of the body, which death is ever at all times present and dancing roundabout us and together with us, and especially in our youth. Hence, since this sin too is dancing roundabout together with us, it is very difficult to abstain from it and for one to repent, who has ever once been caught in its snare. That is why a teacher likens masturbation to a great net of the Devil and of hell by means whereof he has drawn the world to perdition; and many persons get caught in it, but only a few of them ever escape from it.

Accordingly, his heart rejoices on account of his hunting so much with this net, and he tenses (i.e., extols) it because it has caught many meals and many souls for him, as Habakkuk says (Chapter 1, Verse 15): "They find their consummation in a fish-hook with which he has drawn it (sc. the world) up and has dragged it into his dragnet, and has collected it in his sweepnets. On this account his heart shall be gladdened and shall rejoice, and shall sacrifice to his sweepnet, and shall tense its brother dragnet, because with them he has enriched his portion, and his meals have become choice." But why wax prolix? Masturbation not only causes the soul damage everlasting, but also causes damage to the health of the body.

The soul is caused damage everlasting because it deprives it of the kingdom of heaven, and condemns it to perpetual punishment in hell, as St. Paul says: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor masturbators, nor sodomists . . . shall inherit the kingdom of God" (I Corinthians 6:9-10). Though St. Chrysostom interpreted the Greek word here for "masturbators""(which also signifies "soft") to mean "men who have become prostitutes," while Theophylactos explains it as meaning "those who suffer obscene treatment" (i.e., catamites), yet many teachers have taken the word to be used in the sense herein attached to it, i.e., that of masturbator. (Note of Translator.– The word has been in common use among Greeks in this sense for ages, originally no doubt as a euphemism; hence it is amazing that men like Chrysostom and Theophylactos should have been ignorant of its meaning. The fact is that sodomy has always been so much more common a practice among Greeks that they may have forgotten about masturbation and have thought that the word ("soft") was intended to mean "effeminate," (as it is mistakenly translated in the Authorized and Revised Versions of the English Bible), but it is evident that the word "soften" is still more appropriate as a synonym of "masturbate."

Moreover, the fact that the word is immediately followed by the Greek (one-word) term here translated "sodomists" shows that the word could not have been intended to signify "effeminate," which could only mean catamites in this connection, since the Greek term just mentioned includes both catamites and sodomites proper; and it is again used in this sense by St. Paul in I Timothy 1:10.

LINKS or Topical_Index

Hence there is no excuse for saying that masturbation is not forbidden in the New Covenant.) Masturbation causes damage also to the body and to the health of the body; for, as all authorities in common assert, including both old and modern physicians, masturbators are wretched and miserable because:

1) they have a yellowish complexion;
2) their stomach is weak, and they cannot digest their food properly;
3) their eyesight is poor;
4) they lose their voice;
5) they lose the quick thinking and acuity of their mind;
6) they lose their memory;
7) they lose sleep, owing to disturbing dreams;
8) their body experiences tremors;
9) they lose all the manliness of their body and soul, and become cowardly like women;
10) they are liable to apoplexy, or what is commonly known as "a stroke";
11) they are liable to frequent emissions in their sleep, and many times even when they are awake, owing to their seminal passages being wide open; and finally
12) they age quickly and die badly.

Whoever wishes to do so, let him read the newly printed booklet concerning masturbation, and therein he will see the innumerable ailments and symptoms caused by this sin to persons addicted to masturbation according to the opinions of natural philosophers (i.e., scientists, as we now say) and physicians. Therein he will find out that those persons are most foolish who waste their semen through masturbation and fornication, which semen is the balm and energy and the most v/aluable fluid of their body, so necessary to the life and organism of the body that, according to all physicians, one dram of semen is equivalent to forty drams of

blood, and its energy is equal in measure to the energy of 40 drams of blood. So, my young brethren, be on your guard, for God's salve against falling into such a God-accursed, diabolical, and God-hated sin.

Dread it like the plague and the destruction of the human race; and hate it, if not because it deprives you of the kingdom of heaven, not because it condemns you to everlasting damnation, but because it deprives you of the health of your body, and of so many physical boons, and causes you to live a life that is not worth living, a life that is wretched and miserable. And if the desire of the flesh troubles you and will not leave you in peace, divine Chrysostom (on page 58 of Volume V, line 15) advises you to marry while you are young before you fall into any such unnatural excitement and destruction of your virginity, that is to say – laymen.

LINKS or Topical_Index

But we must note that masturbation is performed in three ways, or is of three different kinds, that is, either by means of the person's own hand or with the hand of another person; or by slapping, beating, or stroking the thighs. The fact ought not to escape the notice of spiritual fathers that the accursed habit of masturbation also affects girls and women. For this reason they ought to be canonized like men, not to mention, even more severely.

17. Some writers have understood the expression intercourse here to mean wallowing and rubbing of the members, and not the perfect sin. As for wallowing, this may be performed either by and between two males, or by and between two females, or by and between a male and a female. In point of gravity of sinfulness wallowing lies midway between masturbation and fornication, being a graver offense than masturbation, but a lesser one than fornication.

18. Provided, that is to say, he is in other respects earnest and virtuous. Notice that masturbation alone if committed wittingly is exclusive of the priesthood.

19. For forty days, that is to say, he is to abstain from Communion, and throughout this period of time he is to be confined to xerophagy and obliged to do a hundred metanies every day.

20. Armenopoulos mentions this Canon too as being one of the Faster's (Section 3, head 2, of his Epitome of the Canons).

21. This Canon too is attested by Armenopoulos *ibidem* (head 3).

22. This Canon too is mentioned by Armenopoulos (Section 5, heading 3, of his *Epitome of the Canons*).

23. Likewise this Canon too is mentioned by Armenopoulos (*ibid*.).

24. This Canon too is mentioned by Armenopoulos (*ibid*.).

25. SEVERITY OF PENALTY SHOWS THE GRAVITY OF THIS SIN

This Canon too is mentioned by Armenopoulos (ibid.), who adds together with Blastaris that the Church and the Synod today canonize such men to be excluded from Communion for six years like murderers and sorcerers. Yet Blastaris is the only one to tell also how such men are to be treated during the six years in question; or, specifically speaking, he says that they must not eat any meat for six months, and when they go to church they are to stand outside weeping to passers-by and imploring the Lord to forgive their sin, and that they are neither to receive antidoron nor to drink holy water, except only on the eve of the Lights (when the greater office of the Aghiasmos is being chanted), that they are to elevate only a piece of blessed bread in the name of the All-holy Virgin, and to eat of it in the certainty of God's love for man (philanthropy) to them (yet they are not permitted to kiss the holy icons, but with great fear only the pedestal and not the image itself); and all through the six years are to do one hundred metanies every day except Saturdays and the Lord's, Days that they are to confine themselves to xerophagy every Wednesday and Friday (whenever it so happens that they fall on fast-breaking feast days, and the other Christians break their fast), not eating either fish, or olive oil, or drinking any wine, and for two years they are to stand in church behind the Chanter and to listen to the spiritual songs; for the remaining three and a half years they are to stand together with the faithful to pray; and then, after the six years have been fulfilled, they are to commune in the divine Mysteries.

Such men, however, must also give alms according to their ability, and especially on Thursdays and Saturdays; for all the money that they would have spent, if exempt from canon, on these days (when they are fast-breaking days, that is to say, on account of feast days of the Lord, or of the Theotokos, or of the great Saints, falling on those days), they ought to give to the poor, in order to beg God for themselves. Every week, furthermore, they are to send an offering to the Church by way of atonement for their sins (see the Footnote to Canon VIII of Theophilos), if they are in a position to do so. They are not to tell lies or to take oaths, which are followed by perjury. But if such men are in danger of dying before having fulfilled their canon, let them have Communion; and if they revive, let them begin their canon again, starting where they left off, and with grief and tears let purge the pollution of their soul as far as possible. To this information Blastaris adds further that this canon is suitable to be given to enchanters and adulterers and murderers and to all men who fall into grave sins, yet according to the disposition of the penitents sometimes it is to be diminished, if, that is to say, the repentance of the confessed penitents is spontaneous and fervent, but sometimes it is to be augmented, though, if their repentance is cool.

Note, furthermore, that since I found out in old manuscript *Canonica* (i.e., books of Canons) that the economy of these six years which Blastaris describes and this canon used to be given to any men who should apostatize from the Emperors, and to their abettors, after they should have ceased the apostasy, which Canon was to be found in the Protecdiceion of the Great Church and was entitled “A Synodal Edict concerning Apostatizers,” therefore and on this account we did not see fit to insert it as text of the Faster, but we placed it in the present Footnote as being really useful and containing a wise economy; and let anyone use it who cares to. This entire Canon, however, is not to be found in those manuscripts, but only as far as the sentence “Such men, however, must also give alms.” But neither is the sentence in the middle of it (I mean in particular that to the effect that they are not to kiss the holy icons, but only the pedestal) to be found in those manuscript codices. And Armenopoulos does not mention at all that this Canon is the Faster’s. It would appear, however, that this Canon was made during the reign of Constantine Porphyrogenitus (A.D. 912-959), also known as Constantine VII.

26. The seven days which the Canon specifies here, though not contained in the Canons of Dionysios and of Timothy, the old Law nevertheless mentions expressly, since most women become purified within seven days (though there are other women who become purified in more days, according to the constitution of the bodies, as physicians insist), and see the Footnote to Canon II of Dionysios.

27. MENSTRUATING WOMEN WHO COMMUNE PENALIZED

The requirement that a woman having her monthlies and partaking of Communion is to be canonized for so many days is not mentioned in the cc. of Dionysios and Timothy, but it is a decree of the Faster's own, as we found it in the manuscript Canonicon of the Faster. Blastaris simply summarized the Canon thus.

28. HOMOSEXUALITY – ARSENOCOETIA -- TWO KINDS WITH MEN AND WITH WOMEN

Note that this division of arsenoeoetia was found among the Canons of the Faster, reading thus: "Arsenocoetia is of two kinds: one is that in regard to women in which men lie with them unnaturally; the other is that in regard to men in which males perform their obscenity with males, as St. Paul says. It is also to be noted that of men of this kind one may be distinguished as taking only the active part in arsenocoetia, while another takes only the passive role, whereas another one on the contrary will play either part, that is, will engage in the practice both by performing the act and by undergoing it. Though it is a worse sin for one to perform the act than to undergo it when performed by another, yet is the sin a still worse one when a man both performs and undergoes the act. And for one to do the act to women who are generally strangers is a more serious sin than for one to do it to males. But for one to do it to his own wife, this is more serious than for him to do it to a strange woman. Hence from these words we conclude that a married couple that fall into the unnatural style of intercourse are to be canonized much more severely than a man who has practiced arsenocoetia with males or with strange females. As for how much a man is canonized who has fallen into the unnatural style with his wife, see at the end of the penalties of the same Faster.

29. BOY RUINED CANNOT BE ORDAINED

Note that, since Canon LXX of Basil deposes any deacon or priest that does anything more than snatch a kiss, or, more explicitly speaking, that engages in fondling, and consequently anyone who has engaged in wallowing is barred by him from Holy Orders. That is why, when we found an old manuscript to be in agreement with St. Basil that contained the Canons of the Faster, we accepted the qualification that it gives to the present Canon. For it says that the person who received the ejaculation between his thighs may be made a priest provided, however, if perchance

1) he underwent this occurence but once, or at the most twice;

2) if he is earnest and virtuous;

3) if he is going to weep over that affair all his life long;

4) and if he was a minor when he had it done to him.

All those persons, however, who have undergone such a wallowing, or who have engaged in the performance of it themselves, when they were of age, are barred from the priesthood, according to Basil the Great.

30. VOLUNTARY AND INVOLUNTARY MANSLAUGHTER

Armenopoulos (Section 5, heading 3, of his Epitome of the Canons) thus cites the Canon of the Faster, as containing the penance of the one guilty of voluntary manslaughter separately, and that of one guilty of involuntary manslaughter, or of murder which he committed without wanting to do so, separately again: that is why we have preferred to follow that version. But Blastaris (I know not how) has the penance of the one and of the other undistinguished, which is incongruous or ill fitted. We observe in the Footnote here as a catholic canon and expiation for murderers and thieves and grave-robbers and sacrilegists, and those who have committed any other secret sin, that, if any of these persons be found cheerfully willing to repent, he may present himself in person to the local judge and receive his sentence to chastisement in accordance with the civil laws and especially if any other, innocent persons have been arrested and imprisoned and chastise (as often

happens) for the manslaughter, or theft, or sacrilege, or grave-robbing, which he perpetrated. This catholic expiation is confirmed and verified by the following facts.

LINKS or **Topical_Index**

For Basil the Great in his interpretation of Psalm 32 says: "Since we sinned with our body . . . we shall also confess with our body, employing the same organ for the analysis of the sin. Have you vituperated anyone? If, so, bless him. Have you been greedy? If so, repay. Have you got drunk? If so, fast. Have you been conceitedly arrogant? If so, become humble. Have you been envious of anyone? If so, be comforted. Have you slain anyone? If so, bear witness to it, or do what is equivalent to bearing witness, through process of confession treat your own body ill."

And learned Synesius (A.D. 430), Metropolitan of Philadelphia, commanded John, a man who had committed a murder, to go and bear witness to the murder he had committed (his Letter 44). On this account it is that in reference to the fourteenth day of April we read in the Synaxarist that the father-in-law who slew his daughter-in-law St. Thomais, bore witness to the murder he had committed, and having surrendered to the magistrate was slain by him in return.

See also in the third hypothesis of Evergetinos, page 20, how a monk presented himself to the magistrate, and after bearing witness to his sin, requested to be chastised in accordance with the laws. But because the magistrate failed to chastise him, he himself put an iron chain round his neck and legs, and one day before his death an angel appeared and loosed his bonds and together therewith his sins, on account of his patience, whereupon he fell asleep.

31. ABORTION AND SLAUGHTER OF BABIES

LINKS or **Topical_Index**

Note that in a manuscript codex containing the Canons of the Faster we discovered also this in accordance with the present Canon, that women employ such herbs in various ways: some drink or eat them in order never to become pregnant; others kill the babies when they conceive them or are about to give birth (which is a worse sin than the first); others, again, commit a murder every month with such herbs, which is the worst sin of all. Wherefore women who do this are excluded from Communion for three years and have to perform a hundred metanies and xerophagy daily.

LINKS or Topical Index

32. PREGNANT WOMEN MUST PROTECT THEMSELVES AND BE PROTECTED BY HUSBAND

For this reason pregnant women ought to exercise great care not to lift any (heavy) weight (and especially when they are seven or eight months along), to eat whenever they smell the odor of food or anything else, and to be on their guard against everything that would cause them a burden and annoyance. It is equally important that men, when their wives conceive, ought not to sleep in the same bed with them nor have sexual intercourse with them any longer, nor strike them, or cause them any other pain and annoyance, because all these things may cause their wives to miscarry, in which case the poor husbands become murderers. Wherefore all priests that are married, or expect to get married, if they do any of these things and their wife miscarries, those who are priests already are to be deposed, but those who were going to become priests are barred from the priesthood on account of the murder they committed.

33. This Canon too is mentioned by Armenopoulos as being one of the Faster's (Section B of his Epitome of the Canons).

34. FAILING TO BAPTIZE CHILD DUE TO NEGLIGENCE

Note, however, that in many handwritten books we found also the following addition inserted in the present Canon of the Faster, namely, that if a baby is only seven days old and dies unbaptized, its parents are to be denied Communion for forty days and during these days are to confine their fare to xerophagy, and are to do forty metanies every day. I think that this compromise was allowed them because it was the custom, it would appear, for a child not to be baptized before it was eight days old, pursuant to the reason for circumcision being performed on the eighth day, instead of which baptism is performed nowadays. Hence, in order to prevent the occurrence of such thing,, the baby must indispensably be baptized without fail on whatever day it may happen to become ill, according to Reply XXXV of Peter the Chartophylax (page 395 of *Juris Graeco-Romani*).

LINKS or Topical Index

35. BAPTISM SHOULD BE DONE FORTY DAYS AFTER BIRTH

This Canon too is attested by Armenopoulos as being one of the Faster's (in his *Epitome of the Canons*). Note, though, that if the infant is healthy, it must be baptized forty days after it is born, according to Armenopoulos (Section 5, heading

1, of his Epitome of the Canons, on page 47 of the so-called Book XIII of *Juris GraecoRomani*) and the first Reply of Peter the Chartophylax (on page 395 of the said book). But if it becomes ill and is in danger of dying, and perchance the priest baptizes it with trine immersion and three invocations of the holy Spirit, there is no longer any need, if it live thereafter, to read to it the prayers to be said before its being baptized or the exorcisms, according to Armenopoulos (*l.c.*) and Elias the Metropolitan of Crete (on page 340 of the same book).

But if no priest can be found in that locality, and the child is in danger, anyone who happens to be present there, or any monk or deacon must baptize it, according to St. Nicephoros (see his Canon VI taken from the minutes), or any laymen, who, however, must be a Christian, or even the father himself of the child, according to the said St. Nicephoros (his Canon VII, and in Armenopoulos, Section 5, heading 1, of his Epitome of the Canons). Furthermore, it is to be noticed that a father who has baptized his child under such circumstances cannot be separated from his wife, because, just as a priest is not forbidden to baptize his own child, according to Peter the Chartophylax of the Great Church (page 1002 of the second volume of the Synodal Records), so and by the same token a layman cannot be separated from his wife because he baptized his child instead of a priest.

LINKS or Topical Index

Only in case he sponsored it directly at baptism and after, can he really be separated, because then they have become spiritual brothers and sisters with his wife, according to Blastaris (alph. letter 6). See also the Footnote to Canon VI of Neocaesarea. These are assertions of the above authorities, but Balsamon and Blastaris say for the above infants to be thereafter baptized by a priest if they survive, and see the Footnote to Apostolic Canon XLVIL

36. Notice that the Canon calls fornication on the part of nuns adultery, in agreement with Canons XVI1I and LX of Basil.

37. For some authorities thus interpret the term “child-destruction” to signify the defloration of a girl under age, meaning less than 14 years old.

38. THIEF WHO VOLUNTARILY REPENTS – HOW CANONIZED

This Canon too is attested by Armenopoulos as being one of the Faster's (Section 6 of his Epitome of the Canons), who adds that this was decreed also by a Synodal decision. Likewise this Canon too is attested by Armenopoulos (Section 5, heading,[39] of his Epitome of the Canons), but somewhat changed.For he asserts that the Faster canonizes a confessed housebreaker, or, otherwise speaking, a thief, to three years. And I am amazed that he says this, at a time when Basil, a more severe canonizer than the others, I mean, canonizes a thief less. Gregory of Nyssa, on the other hand, did not even exclude a housebreaker from Communion at all, while in regard to a thief exposed by others Armenopoulos (ibid.) says nothing.

40. Armenopoulos bears witness to this Canon too (Section 5, heading 3 of his *Epitome*).

41. A SACRILEGIST CANONIZED MORE SEVERELY THAN ADULTERER

Nevertheless, according to the economy customarily employed by the Faster, or, more specifically, is xerophagy after the ninth hour and doing three hundred genuflexions. It is noteworthy, however, for us to say here that if indeed a sacrilegist is canonized less than an adulterer, in accordance with the Canon of Gregory of Nyssa, while an adulterer is canonized by Canon XIII of the Faster three years, then a sacrilegist ought to be canonized less than three years.

42. Notwithstanding the penance ought to be different in the case of one committing perjury in consequence of necessity from that without necessity. Seeing, however, that Blastaris cites the Faster's Canon. indeterminately, after having specified persons committing perjury necessarily and unnecessarily, we recorded the Canon thus; but let bishops and confessors, or spiritual fathers, administer the appointed penance to them and with discretion,,

43. This Canon too is attested by Armenopoulos (*l.c.*).

LINKS or Topical_Index

44. VOMITING AFTER COMMUNION – AVOID CAUSES

And this part of the Canon is attested by Armenopoulos (*l.c.*). But Balsamon in his Reply 12 says: If anyone has vomited as a result of having eaten too much, or

of having drunk too much, he is to receive a heavier penalty; but if he did such a thing as a result of some disturbance of his stomach or illness, he is to be canonized more lightly , since this too resulted from divine abandonment. Hence those persons who are troubled by seasickness ought not to board small ships sailing on that day on which they are to partake of Communion, because many persons in consequence of this misstep have vomited and incurred a canon. Note that in some manuscripts we found these canons to ascribed to the Faster and rightly worded:

LINKS **or** **Topical_Index**

1. That if any priest fails to fast on Wednesdays and Fridays from fish and olive oil, let no one accept Communion from him, even though he is Orthodox.

2. That any man or woman who backbites anyone shall do forty metanies, and in connection with each metany shall say aloud, “Lord have mercy upon me.”

3. That if two persons are at enmity and one of them dies, the surviving person must go to the grave of the dead one and weep and ask for a pardon, just as though the dead person were alive. He must also confine himself to xerophagy on Thursday and Saturday (even when fast breaking days happen to fall on those days), and every morning and every evening he must do twenty metanies. He must beg God in behalf of his enemy, and must give liturgies and offerings in order to have them mention him.

4) That anyone who blasphemes as a result of being taken aback by something paradoxical (or, in other words, on account of being overcome by surprise due to some strange occasion) shall do a hundred metanies and fast for a week from meat and wine.

46. SEXUAL SINS WITH RELATIVES

Let no one blame for writing here of unnatural and preternatural sins. For I did so, my brethren, out of necessity in order to give notice to spiritual fathers to canonize them, because penances for such sins are not to be found in other Canons. For though they are of rare occurrence, yet no lack of instances of them do occur from time to time. Hence spiritual fathers having no notice of them wonder and do not know how to correct them rightly and canonically.

47. But Basil the Great in his Canon LXXIX canonizes such a man twenty years, like a man who has lain with his own sister

48. Note that such people are not anointed with the holy Myron, like those who have denied Christ, but are merely penanced more severely, accordingly to Reply 31 of John of Kitros, and Reply 47 of Balsamon.

49. See concerning this case Canon XXIII of Basil the Great.

50. VARIOUS PENALTIES FOR SINS

The Faster further says there in the same place the following things of particular interest to prelates and spiritual fathers; that all those who are under a canon and amercement, and for this reason are not partaking of the divine Mysteries, are to take a greater Hagiasmon on Great Thursday, on Pascha, on Christmas, and on the Festival of the Twelve Apostles; that as for those who commit deadly sins and afterwards contemptuously become bold to partake of the divine Mysteries undeservingly, they are sinning worse than all the rest, and hence ought to be canonized to abstain from divine Communion for a longer time than those who sin and refrain from partaking; that those who sin when under the age of thirty are to be canonized more leniently than those who are over thirty years old,; that those who have a canon and are not partaking of the Divine Mysteries shall step out of the church during the time of the Divine Liturgy, when the priest says,

"All you who are catechumens go forth," and shall stand in the narthex, whereas during the time of Vespers and of Orthos they may stand inside the church, as is decreed in the Footnote to Canon XVI of the same Faster, which you may read for yourself.

LINKS or Topical_Index

But if anyone willfully murders his father, he is to be canonized thirty-five years, according to Canon V of St. Nicephoros, which was extracted from the second volume of The Acts of the Synods, and see his Canons.

CONCERNING

SAINT TARASIOS OF CONSTANTINOPLE

PROLOGUE

LINKS or Topical_Index

Our divine Father Tarasios lived in the reign of Constantine and Irene has mother, in the time of Nicephoros the Administrator General. In the year 795, through the influence exerted by Empress Irene, who was a woman belonging originally to the populace, he was elevated to Patriarchal throne of Constantinople, succeeding Paul as Patriarch of Constantinople on the 21st day of the month of December[1] and held the office of Patriarch for 21 years and 2 months.[2] He really did a great deed in that through his importunity he persuaded the Emperor and Empress to assemble the holy Seventh Ecumenical Synod, and by means of his begging letters to Pope Adrian of Rome and to the Patriarchs of the East, he persuaded these dignitaries to send legates, or deputies, to the Synod. He was an uncle of the most holy Patriarch Photios. Besides his other letters, he wrote this letter of his against simoniacs and dispatched it to Pope Adrian of Rome because such an evil practice was going on also in Rome. This letter was accepted by the Church as a Synodal Epistle, and is to be found on p. 896 of the second volume of the Synodal Records, and in volume II of the Pandeets.[3]

The Epistle of Tarasius of Constantinople
to the Arian Pope together with the Interpretation

LINKS or Topical_Index

"In many places and many ways, Evangelically, Apostolically, and Patrically, we are taught to have an non-avaricious policy in the exercise of Holy Orders, and not to take gold or silver for the ordination of any hieratic man or priestly functionary, as we shall prove in the subjoined essays, based upon Scriptural utterances of God and upon the teachings of the Fathers of the Church. For those men who impose hands are servants of t he Holy Spirit, not vendors thereof. For they have declared (Matthew 10:8) that men who have received the grace of the Holy Spirit freely must give it freely to those receiving it from them in turn, having acquired thus liberty from the Lord's utterance. But of anyone be proved to have bought this with gold, they pronounce such a man to be outlawed from the priestly class. For though he may have acquired Holy Orders nominally in a clerical manner, yet the assertion is disproved by the fact of the matter. For no one can serve both God and Mammon, as we learn evangelically (Matthew 6:24). And since we have been told prophetically through the shouting of God: "Priests, speak to the heart of Jerusalem" (Isaias 40:2), and again threatening: "But if the watchman see the sword coming, and does not blow the trumpet, and the people are not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand" (Ezekiel 33:6); for fear of condemnation resulting from silence, we announce to all presiding dignitaries of our Churches, to speak openly and freely, in accordance with the words of the Apostle: "We are clean of the blood." (Acts 20:26) of those transgressing the Canonical injunctions, and most especially of those who have ordained or been ordained for money.

LINKS or Topical_Index

Peter the divine Apostle whose seat your brotherly holiness has come into clerically deposed these offenders like Simon the sorcerer. On this account we do not hesitate to announce the truth, keeping and holding on to the doctrines published by the Holy Apostle and our Fathers of celebrated memory, and if anything therein has been violated or transgressed by some men, we loathe and abominate them. Your brotherly and priestly prelatical holiness, therefore, legitimately and in accordance with the will of God pioneering in the exercise of prelatical authority enjoys a glory that is well known

everywhere. For the great and first High Priest Christ our God has said through the Prophet: "As I live, I will glorify them that glorify me" (Romans. 14:11). For " am aware, Sir, imbued with the desires of the spirit, that the ungodly heresy of Macedonius and his spirit-fighting adherents is more tolerable.

For while the former prate about the Holy Spirit being a creature and servant of God and of the Father, the latter, it seems, would make It their servant. For any lord, if he wish, can sell whatever he owns, whether it be a household servant or any other possession he has acquired. Likewise in the case of one buying, he acquires an object by paying the price in money because he wishes to become the lord of the object he is buying.

LINKS or Topical_Index

Thus those men who are engaged in this lawless practice lower the Holy Spirit, by sinning equally with blasphemers who said that Christ casts out demons by Beelzebul (Matthew 9:34); or, to express the fact more truly, they are very much like Judas the traitor, who sold and betrayed Christ to the God-slaying Jews in exchange for pieces of silver. As, therefore, the Holy Spirit is of the same essence as Christ our God, it is plain that they will be of the same portion to everybody, as has been proved. If therefore it can be sold (for it evidently cannot), it is indisputable that the grace of the Holy Spirit is not in them, or, more explicitly speaking, they neither have received nor do they possess the power to exercise priestly functions or the offices of Holy Orders. Let them remember the words of St. Peter, who told the one professing this: "You have neither part nor lot in this matter" (Acts 8:21). For if the dignity of the Priesthood can be sold, then decent conduct during their life is superfluous to priests, and so is conformity with the requirements of chastity and virtue. According to them Paul the divine Apostle is also superfluous when he is teaching that:

LINKS or Topical_Index

"A bishop, then, must be irreproachable, temperate, modest, didactic, continent, an abstainer from intoxicating drinks, well equipped to teach the faithful word, in order to be strong enough to be of influence in the matter of sound doctrine, and to refute those gainsaying him" (I Timothy 3:2-7). All these qualifications are absent in a buyer and seller of Holy Orders. For the holy essays below presented declare him to be utterly a stranger to the Priesthood who

ever gives or takes at any time money whether before the ordination or after the ordination. For taking is taking irrespective of when the taking occurred; moreover, they pretend to remove all ecclesiastical inconveniences if paid the money.

LINKS or Topical_Index

Canon XXIX of the Holy Apostles

"If any Bishop become the recipient of this dignity through money, or any Priest, or any Deacon, let him be deposed as well as the one who ordained him, and let him be cut off from Communion, as was Simon the sorcerer by me Peter."

From the Acts of the Apostles

"And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he shall receive Holy Spirit. But Peter said unto him, Your money perish with you, because you have thought that the gift of God may be purchased with money. You have neither part nor lot in this matter; for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God, that perhaps your heart's thought may be forgiven thee. For I perceive that you are in the gall of bitterness, and in the clutch of injustice" (Acts 8:18-23).

LINKS or Topical_Index

From the First Book of Kings, Chapter 13,Verses 33-34

"After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places. Whoever would fill his hand, he consecrated him, that there might be priests of the high places. And this thing became a sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."

From the Second Book of Kings, Chapter 5, 15-27

"And Naaman returned to Elisha, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth but in Israel; now therefore, I pray you, take a present from thy servant. But Elisha said, As the Lord lives before which I am standing, I will accept none. And he urged him to take it; but he refused.

"And Naaman said, If not, yet I pray you let there be given to thy servant two mules' load of earth; for thy servant will henceforth offer neither burnt offerings nor sacrifice unto other gods, but unto the Lord. In this matter the Lord pardon your servant; when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the Lord pardon your servant in this matter. And said he unto him, Go in peace. So he departed from him a little way.

LINKS or Topical_Index

"But Gehazi, the servant of Elisha the man of God, said, Behold, my master has spared this Naaman the Syrian, in not receiving from his hands that which he brought: as the Lord lives, I will run after him and take something from him. So Gehazi followed after Naaman. And when Naaman saw someone running after him, he alighted from the chariot to meet him, and said, Is all well? My master has sent me, saying, Behold, just now there have come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray you, a talent of silver, and two changes of raiment. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bore them before them. And when he came to the hill, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master.

And Elisha said unto him, From where did you come, Gehazi? And he said, Your servant went no place. And he said unto him, Did not my heart go with you, when the man turned again from his chariot to meet you? Is it a time to receive money, and to receive garments, and olive yards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy therefore of Naaman shall cleave unto you, and unto your seed forever."

"And he went out from his presence a leper as white as snow."

Of Basil the Great, from his Commentary on Isaiah, Chapter 8, Verse 20

He gave a law to help them say not like this word" of the ventriloquist (Greek word also means one who prophesies from his belly). For it was not invented for deception, like those words, but is a teacher of truth, whereas they practice divination for money. For this is the ludicrous thing, that ones deceived pay them money for the falsehood. But this word of the law is not such as to have presents be given for it. For no one can pay for grace, or give it for any payment. "Gratis" He says, "you received, gratis you shall give." (Matthew. 10:8). You see how Peter became indignant with Simon when the latter offered him money for the gift of the Holy Spirit? "Your money perish with you, because you have thought that the gift of God may be purchased with money" (Acts 8:21). So the words of the Gospel are not like the words sold by ventriloquists. For what could anyone give for it as equivalent exchange? Listen to David wondering and saying: "What shall I give unto the Lord for all that he has given unto me?" (Psalm115). So, then, there are no gifts or presents that can be given in exchange for this that are worth the grace received from Him. One gift is worth giving alone: that of keeping what has been given. He who gave you the treasure does not expect any payment of a price for what was given, but the keeping of it in a manner worthy of the gift."

Of the same Saint, from his Epistle to the Bishops under himself which is his Canon XC

"They think that they are not sinning because they accept the money after the ordination, and not at the same time that the ordination is carried out. But an acceptance is an acceptance no matter when the acceptance occurs. I therefore beg you to put aside this step, or rather this expedition to Gehenna. Accordingly, do not soil your hands by taking such things, and thereby render yourselves unworthy to perform the holy Mysteries."

LINKS or Topical_Index

From his Life of St. John Chrysostom

"Eusebius, who had involved all us Bishops in a long discussion and who was the accuser of six other Bishops, came forward with a demand to be admitted to communion. Some of the Bishops objected that he ought not to be admitted, on the ground that he was a slanderer. In the face of the objections he supplicated, saying: "Since the trial has been prolonged during two years and the postponement of it has been requested for the purpose of bringing witnesses, I pray your God-beloved reverence to let me have the witnesses today immediately. For though Antoninus, the Bishop who took the money and ordained others is dead, yet at any rate there remain the persons who paid the money and were ordained. The present Synod allowed the matter to be heard. Accordingly the case was commenced with a reading of the minutes of the previous transactions. The witnesses entered; and the six who had given (money) and been ordained also, entered. At first they denied it. But when the witnesses insisted, laymen as well as Priests, who seemed confident,[4] although at first the said Bishops denied their guilt, the witnesses charged them with it outright, reminding them of times and places, and telling the kinds of the pledges made, and the amount feeling uncomfortably affected by their consciences.

Without much pressure the Bishops confessed of their own accord they had paid and become (such),[5] deeming this sort of procedure necessary to free themselves from the public ministry,[6] and we pray, they said, (you to decide) if it is permissible for us to be in the ministry of the Church, since we paid money in order to receive it; for we gave some utensils belonging to our wives. In regard to these things John promised the Synod he would clear them of the senate by appealing to the Emperor, but told them to give orders to have returned to them what they had given by the heirs of Antoninus. The Synod orders that they should receive the money from the heirs of Antoninus; and that they be permitted to commune within the altar but be disfranchised as priests, lest, as a result of these men having been pardoned, the Jewish or Egyptian custom of buying and selling Holy Orders come to be adopted. For it is alleged that the ravager falsely called the Patriarch of the Jews changes the chief rabbis every year, or every other year, with a view to collecting money; and likewise as to their zealous imitator the Patriarch of the Egyptians, in order to fulfill the prophetic passage saying: 'The priests thereof responded for gifts, and the prophets thereof divined for money'" (Micah 3:11).

(Here he adduces in evidence also Canon II of the 4th Ecumenical Synod, which you may find there and read for yourself; and the passage found in the Epistle of Gennadios on a previous page of this work.)

LINKS or Topical_Index

From the encyclical Epistle of Patriarch Gennadios

"Let him therefore be and he is proscribed and shorn of every priestly dignity and function, and is subject to the curse of the anathema whosoever presumes to obtain this by means of money, and whosoever promises to bestow this for money, whether he be a Cleric or a layman, and whether he be exposed or not be exposed doing so. For there is no possibility of reconciling things irreconcilable; neither can Mammon agree with God, nor can those serving it serve God. This is also an indisputable pronouncement of the Lord's. 'You cannot serve God and Mammon'" (Matthew 6:21).

Canon XXII of the Canons of the
Holy Sixth Ecumenical Synod

LINKS or Topical Index

"'We command that those men be deposed whether they be Bishops or Clergymen whatever, who have been ordained or are being ordained for money, and not in accordance with a test and choice of life, as well as those who ordained them.' Let all of us lend an ear to these words, and listen to them, not only who are prelates, but also those of us who are numbered among the Clergy, and all men who are inhabiting the earth. For 'we ought to give the more earnest attention to the things which we have heard, lest at any time we should let them slip' (Hebrews 2:1); since we have not been purchased with perishable silver or gold money from out of our vain way of life handed down from our fathers, but with precious blood, as that of the undefiled immaculate lamb Christ' (I Peter 1:19). Thus teach us, most sacred Sir, to follow the Scriptural and Evangelical and Apostolic precepts, as well as those of the Canons and of the Fathers. For we are willing to obey the words of your mouth. Get you up into the high mountains, ... lift up thy voice with strength' (Isa. 40:9). Proceed on broad ground. Preach outspokenly, so that imposition of hands for money may take to flight and vanish completely, together with whatever else follows it out of avarice for shameful profit in the way of injustice and commercial traffic. For once this together with its concomitants is eliminated from the peculiar people called by the name of Christ and freely accorded redemption, all the contaminations due to wickedness will be exscinded by this by the roots; and the Priests will flourish like palm-trees exhaling a fragrance to the persons being saved, and singing to the Church in exultation over the victory: 'The Lord hath taken away from thee your unjust deeds' (Zephanias 3:16). Furthermore, also sweetening the fruits reaped, as well as multiplying them in ripe old age, with their exaltation, I mean as heirs of that blissful[7] and indefectible life."

Interpretation

This Epistle, too, like that of Gennadios, in dealing with the subject of simony, premises in the beginning of it that we are taught on all hands not to accept any money, gold or silver, for ordaining anyone in Holy Orders, by the Gospel, I mean by the Apostles and by the divine Fathers. For the prelates who ordain others, being servants of the Holy Spirit, and not sellers of It. Since they received the grace of the Holy Spirit gratis and without paying any money, so and in like manner they decreed that those persons should give it to others after they themselves had received it, pursuant to the Lord's words saying, "You received gratis, you shall give gratis." If anyone be shown to have received it in exchange for money let them make him an outcast from the priesthood; accordingly, though such persons may retain the name of priests, they shall not exercise the functions of a priest; for no one can serve at the same time both God and Mammon, or the god of riches. But since Isaiah says for priests to speak to the heart of Jerusalem, and through Ezekiel God threatens any watchman who upon seeing the approach of a war fails to make it known to the people, that He will require from his hands the blood of those persons, therefore we too, fearing lest we be condemned on account of silence, are pointing out to all prelates this sin in order to enable them to be on their guard against it. And in order to say with the Apostle that we are innocent of the blood of persons who transgress the divine Canons and ordain others for money, or are ordained therefore, at a time when Peter the Apostle sent Simon the sorcerer to perdition, who was the first man to become responsible for such a sin. At this point the Saint turns to the Pope and tells him that the impious heresy of the simoniacs[8] is worse than the heresy of the Pneumatomach Macedonius and his party. For those persons used to say that the Holy Spirit was a creature and servant of the Father, whereas simoniacs make the Holy Spirit out a servant of their own.

LINKS or Topical_Index

For just as every owner sells anything he possesses just as he may wish, whether that thing be a servant or any other piece of property; and just as anyone buying anything buys it with money and becomes its owner and possessor of the thing he has bought, so and in like manner simoniacs dishonor the Holy Spirit, and buy and sell It, and blaspheme in a similar manner with those who used to blaspheme Christ and say that He was casting out the demons from men by the aid of Beelzebul the ruler of the demons; or rather to say they resemble the traitor Judas, who sold Christ to the Jews for money, because they too sell the Holy Spirit, which is of the same essence and has the same nature as Christ, because It is God too.

But if the grace of the Holy Spirit cannot be sold (for it is evident that it never can be sold), it certainly does remain with those who buy it as the grace of the Holy Orders or of the priesthood, but neither have they received any Holy Orders at all nor do they possess any. And let them remember the words that Peter the Apostle told Simon: “You have neither part nor lot in this matter” (Acts 8:21). For if Holy Orders could be bought, it would be superfluous and vain for those buying them to show any modesty or good behavior in life, such as is demanded of those who are going to enter Holy Orders. Paul the Apostle too would be superfluous and vain, who insists that a prelate must be irreproachable, temperate, modest, temperate, continent, and capable of teaching and inducing others to acquire knowledge of God, and of refuting those who may gainsay him, for all such persons are accounted nothing by a seller and buyer of Holy Orders, in their exchange of money. In what follows he cites the testimony of others in which a man is defined to be a stranger to the priesthood if he takes or gives money therefore either before ordination or after ordination. Thus, the testimony derived from Canon XC of St. Basil the Great, and that from Canon II of the 4th Ecumenical Synod, and that from the Epistle of Gennadios, and Canon XXII of the 6th Ecumenical Synod require no interpretation, because we have already interpreted them; and see each of them in its proper place. As for the other evidence he cites from Scripture and from St. Basil and the Life of Chrysostom, we will explain them succinctly.

The evidence drawn from the Acts of the Apostles says that Simon the sorcerer offered the Apostles money to give him too the authority whereby anyone he laid his hand upon should receive Holy Spirit. But Peter told him for his money to perish with him because he had had the presumption to think that he could obtain with this the gift of God, and Peter told him to repent of that wickedness of his, etc.

As for the testimony drawn from the First Book of Kings, this says that Jeroboam the servant of Solomon (who had taken the ten tribes of Israel and was reigning in Samaria) made priests in high places, and that whoever so wished might fill his hand (that means, perhaps, might bribe Jeroboam with money) and become a priest in high places, and so on.[9]

As for the testimony from the Second Book of Kings, it says that after Naaman had been purified in the river Jordan, in accordance with the words of Elias, he turned to him with all his array and sought to give him gifts and tried hard to induce him to accept them, but Elias did not accept them. Seeing that Elias did not take them, Gehazi, Elias' servant, secretly ran after Naaman and asked him for them. Naaman gave him two talents of silver in two bags and two suits of clothes.

LINKS or Topical_Index

But when Gehazi returned, Elias upbraided him because he took the money in order to buy gardens and olive yards and vineyards and sheep and oxen, and manservants and maidservants, and told him that he and all his seed would be affected with the leprosy of Naaman, and thereupon he became as white as snow from leprosy.[10]

As for the evidence which he cites from the interpretation in the commentary on the eighth chapter of Isaias made by St. Basil the Great, the latter says: The law which God gave to help human beings is not like the words of magicians and sorcerers and their likes, to be bought with money (just as the things supposed to be bought by the deluded victims of sorcerers, which victims deserve to be fooled because they are not content with being deceived by falsehood, but even offer to buy it and pay money for it), since the grace of God cannot be sold. For the Lord has said, *"Freely you received freely you shall give."* You see how angry Peter became with Simon and that he told the latter, *"Your money perish with you, because you have thought to obtain the gift of God with money,"* do you not? So the words of the Gospel are not like those of sorcerers and of other magicians; for what payment can a man make in exchange for t hem?

Listen how David is at a loss and wondering how he can requite God for His gifts; showing that no gift is worth divine grace. One gift alone is worth it, if a man keeps the gift of grace given him; for He who gave the man the gift is not demanding any payment for it but only that the gift be kept. As for the evidence drawn from the Life of St. Chrysostom, it relates that a certain man by the name of Eusebius was accusing a certain bishop in Asia named Antoninus of receiving money for ordaining six bishops. The trial of this case had lasted two years, owing to the fact that Eusebius had had it postponed on the ground that he was going to bring witnesses to it. So, having fetched these witnesses after a delay of two years

and after the said An toninus had died, Eusebius told the Synod that although Antoninus, the bishop who had ordained them, was dead, yet those persons who had paid the money and had been ordained were still alive. The Synod heard the case, and the records of the previous trial were read. The six bishops in question stoutly denied that they had paid money in order to be ordained. But inasmuch as the witnesses too stoutly insisted and testified to the times and places at which the money was paid, and even to the kind of money paid, and to the amounts paid, at last the bishops confessed that they had paid money in order to have themselves ordained, and in order to avoid having themselves annoyed in the imperial services. If they were not going to be allowed to be bishops, they requested to be given back the money they had paid, which consisted of jewels owned by their wives.[11] Hence divine Chrysostom and the Synod ordered that the heirs of Antoninus return the money, and that the bishops so ordained be expelled from the priesthood, but be allowed to commune within the holy bema, lest, if permitted to perform the functions of Holy Orders, the Jewish or Egyptian custom of buying and selling Holy Orders obtain a foothold in the Church of God. For the one falsely called the Patriarch and chacham of the Jews changes the chief rabbis of the synagogues every year or two with a view to making more money; and the Patriarch of the Egyptians, in imitation of the Jews, does the same, in order that the prophecy may be fulfilled saying: "Her priests (i.e., Jerusalem's) give answers for hire, and her prophets divine (i.e., foretell the future) for money."

After saying these things, divine Tarasios adds the following by way of epilogue. All of us, including both prelates and clerics, ought to listen to these words, and so ought all the inhabitants of the earth, by keeping them and paying heed wherever possible to what we are told therein, as St. Paul says, in order to avoid being destroyed. He also urges Pope Adrian to mount the high places and lift up his voice, as the words of Isaiah suggest, in order to bring about the utter abrogation of the custom ordaining for money, and whatever results from there on account of avarice and greediness for shameful profits, and to effect the complete eradication from Christianity and from the Christian people altogether, who have been liberated freely from slavery to sin with the blood of Christ, of this pernicious vice and of the evil outgrowths resulting from there, in order that Christian priests may flourish like palm-trees (i.e., date-trees), exhaling the fragrance of Christ upon the Christians who are being saved from perdition, and at the same time telling the

Church with Zephaniah: “The Lord has taken away from you your unjust deeds,” thus sweetening the spiritual fruits gathered by the people attending her vineyard, and making them heirs to the immortal and blissful life.

LINKS or Topical_Index

FOOTNOTES TO TARASIOS OF CONSTANINOPLE

1. Dositheos, p. 631 of the *Dodecabiblus*. Nevertheless, despite the fact that he was coerced, yet at first he was disinclined to yield to the coercion, offering first the great postulate of the prelacy, secondly the fact that he was a secular and timid, and thirdly that the Church of Constantinople was be anathematized by heretical iconomachs (ibid.).

2. See p. 300 of *Juris Graeco-Romani*.

3. SIMONY CAN BE FORGIVEN BUT NO REMAINING IN Holy Orders

But note that it is not only in this letter that divine Tarasios censures simony, but also in the letter which he sent to Priest John the abbot and anchoret, which is printed in the second volume of the Synodal Records on page 899, in which he says that Holy Orders are forfeited by any bishop, or priest, or deacon who is proved to have given or to have taken Holy Orders in exchange for money, and that such practice is a profession followed by such men as Caiaphas and Simon, or, in other words, a Caiaphaical and Simoniacal business. He points out in that letter also the fact that if a man who has ordained or been ordained for money repents, he is accepted by God on account of his repentance, yet he cannot perform the duties of Holy Orders, but is a stranger to the priesthood and separated, because he is not irreproachable, according to the Apostle.

4. In other manuscripts are found added the words, "and some of them women."

5. In some manuscripts is found the addition, "and confessed."

6. In the 2nd vol. of the Synodal Records it is found worded thus: "to appear to be freed from the public senate."

7. In other manuscripts, "long-lived."

8. Notice that the Father calls simony a heresy on account of its exceeding wickedness, as do also Pope Gregory and Gennadios; and see Apostolic Canon XXIX.

9. CHRYSOSTOM ON SIMONY

This saying is mentioned by St. Chrysostom (Homily 11 on the Epistle to the Ephesians, p. 823 of vol. III), who says: "If it is permissible for everyone to fill his hands, after the manner of the men of old, and to become a priest, let all of them be go to waste; this altar has been built in vain in that case." In interpreting this passage, Theodoret says: "How are the words to be understood which say that whoever wishes might fill his hand? The succeeding words denote that he became a priest of the high places, which is to say, he became a prelate and offered incense with his own hands" (page 735, Ecumenical Synod Volume II of the Octoechos).

10. GEHAZI TOOK MONEY FROM NAAMAN WHO IS CURED BUT GEHAZI BECAME A LEPER

In interpreting this passage Cyril of Jerusalem says: "You have bought a cure for leprosy, and you shall inherit leprosy." "I have fulfilled the commandment," he says, "of the one who told me, 'Gratis you received, gratis you shall give," but you have sold the grace. Return the purchase price." Theodoret, on his part, says: "But, having become fond of money, that man 'Gehazi', was declared a leper; while the choir of the prophets embraced uttermost indigence." Asterios the Bishop of Masia: "Remember also that the Syrian Naaman was cleansed of leprosy by bathing in the Jordan; but that he transmitted the disease to Gehazi the lad, the youth who was greedy and unphilosophical, and who sold the Spiritual gift of grace, and the not for sale cure of the teacher's" (page 850 of Volume II of the Octoechos).

11. BISHOPS MENTIONED HERE WERE NOT MARRIED

These bishops either had been married, but after becoming widowers had been made bishops, or they had separated from their wives by agreement with the latter, in accordance with Canon XLVIII of the 6th Ecumenical Synod and had been serving thereafter as bishops. But perhaps they were referring to other female relatives of theirs in speaking of their "women," as they called them. (Note of Translator. There is no specific word in Greek for "wife," the usual word for this being the ordinary Greek word for "woman," namely gyne).

CONCERNING ST. NICEPHOROS THE CONFESSOR
PROLOGUE

LINKS or Topical_Index

Our Father among Saints Nicephoros the Confessor, having formerly been an asecretis (or private secretary), and later having become a monk, at length was made Patriarch of Constantinople during the reigns of Emperors Nicephoros, Stauracius, and Michael Rangave, thereby, in the year 815, according to Meletios of Athens (Ecclesiastical History, Volume II, page 259), becoming the immediate successor to the patriarchal throne after divine Tarasios, who had distinguished himself in the Seventh Ecumenical Synod. But he was deprived of the throne by Leo the Armenian, an opponent of images, or icons; accordingly, he is celebrated as a saint of the 13th day of the month of March and on the 2nd day of the month of June, and see these days in the Synaxarist.

Canons of Nicephoros of Constantinoplethe Confessor among Saints, taken from his ecclesiastical Syntaxes and those of the Holy Fathers with him, thirty-seven in number, as translated into vernacular Greek[1]

CANON I LINKS

If perchance a holy Antimension are washed unwittingly, it does not lose its sanctity, nor does it become unclean because of its having been washed.[2]

(Apostolic Canon LXXIII; Canon VII of the 7th Ecumenical Synod)

LINKS or Topical_Index

CANON II

A digamist is not blessed with crowns, but, on the contrary, is even amerced to abstain from Communion for two years; and a trigamist, for three years. [3]

(Canon VII of Neocaesarea.)

LINKS or Topical_Index

CANON III

If anyone remain in the narthex of the church under stress of necessity and for a short time only, is not to be condemned. But if he tarries therefore any undue length of time, he is to be expelled from there and punished with amercements, while the church itself is to get back its own rights, that is to say, that it is not to be treated on that account as a common and unprivileged house.

(Canon XCVII of the 6th Ecumenical Synod.)

CANON IV

Alms for the souls of those who have died must be accepted, without the necessity of their having made a will and last testament disposing of their property. In such a case, if they themselves while alive had intended and wanted such alms to be made for themselves, and, in general, if they had been willing to give alms,[4] that is to be the decisive factor.

CANON V

LINKS or Topical_Index

If Annunciation falls on Great and Holy Thursday or Great and Holy Friday, we are not sinning if on that day we partake of wine and fish.

(Apostolic Canon I, XIX)

CANON VI

Any Priest who has the prayer of an Abbot (or Hegoumenos) is competent to ordain an Anagnost and a Subdeacon for his Monastery.

(Canon XIV of the 7th Ecumenical Synod)

CANON VII

If perchance a man has lived in profligacy[5] for twenty years or more, but afterwards does works of virtue, he ought not to be ordained a Priest, because the temple is clean and unpolluted.

(Canon XIX of the 1st Ecumenical Synod; Canon XXI of Neocaesarea.)

LINKS **or** **Topical_Index**

CANON VIII

Any children born of a concubine, or of persons who have married a second or a third time, though with the proviso that they be worthy of Holy Orders, and have lived a life worthy thereof, may be made Priests.[6]

LINKS or Topical_Index

CANON IX

A Priest must administer Communion to a person in danger of dying even though it be after the person in question has eaten.

LINKS or Topical_Index

CANON X

One must bend his knee for the sake of bestowing a kiss[7] *on the Lord's Days (Sundays) and throughout Pentecost, but ought not to bend the knee.*

(Canon XX of the 1st Ecumenical Synod;
Canon XC of the 6th Ecumenical Synod;
Canon XV of Peter; Canon XCI of Basil.)

CANON XI

LINKS or Topical_Index

One is not sinning if perchance he offers a single offering on behalf of three persons,[8] *or lights but one candle for the three.*

CANON XII

A Priest must not make a seal in the holy Chalice during the prayer of the sacristy.[9]

LINKS or Topical_Index

CANON XIII

A Priest must not celebrate the Liturgy without zeon, or hot water, unless it be under the stress of great necessity, and when there is no hot water available there.[10]

CANON XIV

A Monk who has discarded his habit, but has returned and repented, must put on again the monastic habit which he took off, without, however, incurring the necessity of having the prayers repeated to him that were said over the habit.[11]

LINKS or Topical_Index

CANON XV

Nuns must enter the holy bema in order to light a taper or candle, and in order to sweep it. [12]

(Canon LXIX of the 6th Ecumenical Synod.)

CANON XVI

Monks must not do farm work in Great Forty Days, and on this pretext or excuse indulge in wine and olive oil, since those are results of gluttony.[13]

(Apostolic Canon LXIX.)

LINKS or Topical_Index

CANON XVII

A Monk is permitted to leave his Monastery for three reasons: 1) if perchance the Abbot (or Hegoumenos) is a heretic; 2) if women come into the Monastery; and 3) if children are learning secular letters in the Monastery (i.e., taking secular school lessons); because it is untoward in the midst of such children for the things being done in the Monastery to be revealed to seculars. See also Canon XXI of the 7th Ecumenical Synod.

CANON XVIII

All Caloyers who are under a canon (i.e., disciplinary sentence) must eat together with the rest of the Monks and pray together with them, and must also eat eulogia, or, more expressly, antidoron, along with their confession.[14]

CANON XIX

During the fast of the Holy Apostles and of St. Philip (or, more expressly, of the Forty Day Fast),[15] *Monks sitting in a Monastery ought to eat once a day on Wednesday and Friday. But Monks engaged in work or labor may eat twice, after the sixth hour and in the evening.*

LINKS or Topical_Index

CANON XX

If perchance a nun be raped by barbarians, or disorderly men, and her previous life had been pure, she is to be canonized only for ten days to abstain from participance. But if her previous life had been polluted, she is to be canonized as an adulteress, or, more explicitly, to abstain from Communion for three years, in accordance with c., XIII of the Faster. See also Canon II of Neocaesarea.

(Canon II of Gregory of Neocaesarea; Canon XLIX of Basil.)

CANON XXI

If anyone for fear of being compelled to join the army, or with respect to some other piece of roguery, has donned the habit of monks, thereby mocking it, then, after being stripped of the habit, in consideration of his fear and this piece of hypocrisy and of roguery of his, he shall be canonized for this to go without Communion for one hundred and twenty days (or for three times as many days as there are in the Great Fast).

CANON XXII

If perchance a young Monk-Priest is serving Nuns, by administering Communion to them and celebrating the Liturgy for them, we ought not to receive Communion from him of the divine Mysteries.[16]

CANON XXIII

An Abbot (or Hegoumenos) must not remove the hood of a Caloger who is under his obedience, and thus drive him away from the Monastery.[17]

LINKS or Topical_Index

CANON XXIV

No one ought to admit any Monk into his home that has discarded his holy habit and is incorrigible, nor ought anyone to greet him. See also Canon XVI of the 4th Ecumenical Synod.

(Canons VII, XVI of the 4th Ecumenical Synod; Canon XII of Neocaesarea.)

LINKS or Topical_Index

CANON XXV

If anyone is ill and asks to be baptized, or to become a Monk, we must without delay bestow upon him the grace of Baptism or of the habit, and not deny it to him.[18] See also Canon XII of Neocaesarea.

CANON XXVI

A Monk-Priest must not celebrate the Liturgy without wearing a mandyas.[19] (Cloak or outer garment)

CANON XXVII

A Father Confessor ought to forbid divine Communion to those persons who confess secret sins to him, but he ought to let them enter the church; and he ought not to reveal their sins, but ought to advise them gently to remain repentant and to keep praying; and he ought to adjust the amercements to befit each one of them according to his best judgment.

LINKS or Topical_Index

CANON XXVIII

As for adulterers, and those guilty of the crime of bestiality, and murderers, and other such persons, if of their own accord they confess the sin they committed, which was a secret to men at large, they are to be denied divine Communion and are to receive the canon of their sins. When they enter the church, they are to stand until the prayer of catechumens, and are then to depart. If, however, their sins are known to the others, then they are to be canonized in accordance with the laws of the Church, or, more explicitly speaking, they are to be prohibited from entering the church, but are to stand in the group of those who are weeping outside of the portals of the temple, or of those who are listening in the narthex.

CANON XXIX

If a secular confess his sins of his own free will, the Father Confessor may make an adjustment for him.

CANON XXX

With the permission of the Prelate even a Priest may make a stauropegion. See also Apostolic Canon XXXI.

LINKS or Topical_Index

CANON XXXI

A Priest ought not to communicate those who charge interest, nor eat with them, if they persist in this transgression.

CANON XXXII

Monks must fast on Wednesday and Friday of Cheese Week; and after the Presanctified Liturgy is dismissed (for on those days a Presanctified Liturgy used to be celebrated, just as Symeon of Thessalonica states, and see Canon XLIX of Laodicea), they must eat cheese wherever it is available or on the market, or, in other words, wherever it can be had, in refutation of the heresy of the Jacobites and of that of the Tetradites.[20]

CANON XXXIII

If anyone has a concubine and refuses either to leave her or to have her blessed as his wife, we ought not to accept any offerings he makes to the Church, whose laws he is actually insulting and scorning. Read also Canon XXV of Ancyra, and Canon VIII of Theophilos, and Apostolic Canon XVII.

(Apostolic Canon XVII; Canon XXV of Ancyra; Canon VIII of Theophilos.)

LINKS or Topical_Index

CANON XXXIV

If perchance any Monk discard the holy habit, and eat meat, and take a wife, such a Monk ought to be anathematized. If he refuses to return, he ought to be forced to don the habit, and to be shut up in a Monastery.[21]

Read also Canon XVI of the 4th Ecumenical Synod

(Canons VII, XV of the 4th Ecumenical Synod.)

LINKS or Topical_Index

CANON XXXV

Any man who even once only has committed fornication ought not to be made a priest, even though he has given up the sin. For Basil the Great asserts that such a man cannot be made a Priest even though he bring dead men back to life.

LINKS or Topical_Index

CANON XXXVI

When the Apostle says: "If any man that is called a brother be a fornicator, . . .with such a one we must not even eat" (I Corinthians 5:11), it appears that he is referring, not to a man whom one or two other men know to be fornicating, but to a man whom everybody knows to be fornicating, and who is called a fornicator by everybody; since all sinful deeds that are committed brazenly and provoke a public scandal, are subject to greater punishment than those which are done secretly.

LINKS or Topical_Index

CANON XXXVII

If a woman gives birth, and the baby is in danger of dying, when it is but three or five days old, let the baby be baptized, but another woman who is baptized and clean must suckle the baby; and its mother must not even enter the room where the child is, nor handle it at all, until after the lapse of forty days she has become purified, and has received a prayerful wish from the Priest.[22]

There are also seven more Canons, herein below, not found in the manuscript books of the Holy Mountain, but included in Volume II of the Minutes, page 918, and in the book called *Juris Graeco-Romani*, page 196 of the printed edition.

LINKS or Topical_Index

CANON I (2nd series)

One ought not to walk abroad on the Lord's Day unless it is necessary and he is forced to do so.

CANON II (2nd series)

We ought not to give any credence to the Revelation of Paul, or to the so-called Brontologia[23] *and Selenodromia*[24] *and Calandologia,*[25] *as all of them are unclean.*

CANON III (2nd series)

We ought not to give any credence to the Revelation of Esdras and Zosimas, or to the two martyrdoms of St. George, or to the two martyrdoms of Cerycus and Julitta, or the book of Marcus[26] *and of Diadochus,*[27] *as these are disapproved and unrecognized.*

LINKS or Topical_Index

CANON IV (2nd series)

One ought not to work during New Week,[28] nor chant the Hymn to the Faultless One on the Saturday of the concluding week (or, as it is called in Greek, the apolysimos),[29] nor ought one to keep the Thursdays.[30]

CANON V (2nd series)

Anyone who willfully murders his father shall be canonized for thirty-five years.

CANON VI (2nd series)

In case of necessity even a monk who is neither a cleric nor a priest may baptize a child; and likewise may a deacon. [31]

LINKS or Topical_Index

CANON VII (2nd series)

When no Priest is available, unbaptized infants must be baptized by anyone present, even though he be their own father, or anyone else, provided he is a Christian and he is not sinning.

Questions of certain Monks exercising outside of the city limits,[32] and *Answers* thereto of the Holy Synod in Constantinople, when Nicholas was Patriarch,[33] and Alexius Comnenus was Emperor, translated into vernacular Greek.

LINKS or Topical_Index

QUESTION 1

Ought a Monk go into the holy sacrificial altar? For this is forbidden by Canon LXIX and Canon XXXIII of the 6th Ecumenical Synod, which does not allow anyone to chant or to read from the pulpit who has no seal or who is a Monk. Likewise do Canon XV of Laodicea and Canon. XIV of the 7th Ecumenical Synod*.*

Answer

It is forbidden for a Monk to perform the services of a Anagnost in the pulpit, without an imposition of the hand; but for that Monk to go into the holy bema in order to light the candles and tapers when he is not guilty of any crime, is something I do not think ought to be forbidden, on account of the respectability of the monastic habits.

LINKS or Topical Index

QUESTION 2

Ought one to refrain from bending a knee on Saturday, just as one does not bend it on the Lord's Day and on Pentecost?

(Apostolic Canon LXVI; Canons LV, XC of the 6th Ecumenical Synod.)

Answer

It has not been forbidden by this Canon;[35.] the majority, however, because of the fact that Saturday is not accompanied by fasting, refrain by consequence from even bending a knee.

LINKS or Topical Index

QUESTION 3

Must we keep the fast of August?

Answer

The fast of August used to be earlier, but afterwards it was shifted in order to avoid its coinciding with fasts of heathen which the latter observe during this season. Yet even nowadays many persons keep this fast.[36]

QUESTION 4

Ought one who is possessed to commune? For on this point Timothy and the divine Apostles differ, and later authorities differ likewise.

(Apostolic Canon LXXIX; Canon III, IV of Timothy)

Answer

If perchance anyone is so troubled by black bile as to appear on this account to be possessed, he is not forbidden to commune. But if perchance anyone is really possessed by a demon, he cannot commune, since light hath no communion with darkness.[37]

QUESTION 5

Whether a Priest may indifferently eat things offered to the Church – offered as oblations, that is to say, or as sacrificial wine; and whether he may eat these like common bread; and what ought he to do when such oblations and quantities of wine accumulate in excess of what is needed?

(Canon VIII of Theophilos.)

Answer

The pieces that are left from the elevated offering ought not to be eaten in any other place than in the church alone, until they are entirely consumed no matter how much of them there may be. But as for pieces left from other offerings that have not been elevated, they must all be eaten outside of the church, not, however, with milk and cheese and fish, say, like common bread, but alone without other food.[38]

LINKS or Topical Index

QUESTION 6

If perchance anyone is tonsured as a Monk at whatever place he may be, and afterwards finds that he is being harmed there as respects his soul and he wishes to depart from there on account of the harm, but receives a prohibitive tether from his Superior not to leave, what ought he himself to do – ignore the harm his soul is suffering, or ignore the Superior's tether?

(Canon XXI of the 7th Ecumenical Synod)

Answer

He ought first to tell his Superior the cause of the harm he is suffering,[39] and if that harm and the peril incurred by his soul are manifest, he ought to depart from there, and not bother about the Superior's tether.

QUESTION 7

If it be supposed that an (Hegoumenos) upon dying has left another Abbot in his place and has given him a prohibitive tether not to depart from that Monastery, and that later, being reproved by his own conscience as too weak and feeble to govern the Monastery, such successor of that Monk has departed, what ought he in consequence do about that tether?

Answer

That tether is an unreasonable one, and on this account is also an impossible one. Hence the person who has been tied by it will be loosed if he goes to the Bishop and explains his predicament.

QUESTION 8

When a Priest has been deposed for canonical crimes of his, when voluntarily resigning from the priesthood because his own conscience accuses him,[40] ought he to recite the words "Blessed be God" or the words "Christ is the true God"? or ought he to cense with the incense? or to commune within the bema?

Answer

No. These things must not be done by either the one or the other; instead the deposed Priest ought to be relegated to the position of laymen.[41]

QUESTION 9

What is meant by what St. Basil the Great says in regard to minor amercements: "According to the proportionality and difference of the mistake, or, at any rate, 'Let it be from an eulogia'"?

(Canon VIII of Theophilos; Canon XVIII of Nicephoros.)

Answer

For one to be deprived of the eulogia given in church.[42]

QUESTION 10

Ought those who are prohibited from communing to eat elevated offerings?

(Canon VIII of Theophilos; Canon XVIII of Nicephoros.)

Answer

In the Life of St. Theodore the Syceote we find it written that such persons are prohibited from eating such offerings.[43] Read also Canon XVIII of Nicephoros.

QUESTION XI

Ought one to canonize penitents in accordance with the Canonicon, or Canons of the Faster??[44]

Answer

That Canonicon, because of the fact that it encourages too great leniency, has led many persons to perdition. For this reason those who have knowledge of what is good and fail to keep this (i.e., fail to do this which is good), ought to be corrected.

APPENDIX

It would naturally remain to add to this volume special instructions to the Spiritual Father concerning the mystery of Confession, and likewise special advice to the penitent as to the way in which he ought to confess his sins and repent of them. But inasmuch as we had already elaborated a guide containing such instructions and such advice, and, by the grace of Christ, have seen it printed, together with Canons of the divine Faster, therefore we deemed it superfluous to reprint the instructions and advice here. Hence let the purchasers of the present volume buy also that ***Exomologetarion,*** because it is really needed by them and will prove of great benefit to their soul.

FOOTNOTES TO ST. NICEPHORUS - CONFESSOR

1. Such is the title or heading of these Canons as found in certain manuscript books of the venerable monasteries of the Holy Mountain. In other manuscripts, however, there are but thirty-six of them in number, the last one, that is to say, or thirty-seventh, being missing.

2. PROPER TO WASH HOLY UTENSILS

Symeon of Thessalonica (Reply 81) also says that it is a God-beloved thing for one to wash a holy cup, sponge, etc., since this bears reference to the honor and embellishment due to divine vessels. Hence I reason that even if one wittingly washes off a holy antimension, when it happens to get sufficiently dirty, he cannot be condemned for doing so. See also Apostolic Canon LXXIII.

3. CROWNS NOT TO BE USED IN SECOND MARRIAGES

Because crowns belong to those who are victorious conquerors, and not to those who have been defeated by the pleasure of the flesh, those who contract a second marriage are to be considered to have been defeated; and see also Canon VII of Neocaesarea.

4. ALMS FOR THOSE WHO HAVE DIED

This same fact is also asserted by Athanasios the Great in his Reply 90 to those of Antioch, saying that since the man was inclined to almsgiving when he was alive, it is evident that he should be much more so inclined at the time of his death; hence alms made for him are to be accepted, of course. If, however, a man was hesitant of alms-giving when alive, and died without making a confession, alms given for him by his relatives are called “sacrifices for the dead” by Athanasios the Great in his same Reply.

5. NO ORDINATION IF PROFLIGACY MEANS PROHIBITORY SINS WHICH

The word “profligacy” here is probably to be understood to mean, not licentiousness in regard to carnal sins and pleasures of the subventral regions, but in regard to food and drink, and in regard to so-called pleasures of the senses. Since, if it be taken to have reference to carnal sins, not twenty years, but a single day or a single hour of such a life is enough to render a man unworthy of Holy

Orders, even though involving only one carnal sin, such as, say, fornication, or adultery, or arsenocoetia Here in this place the Canon says that the temple is unpolluted, denoting that those persons who expect to be admitted to Holy Orders must be not only irreproachable, but also without blemish, that is to say, free from even light and not grave sins, such as are the delights and pleasures of the senses. And see Canon XIX of the 1st Ecumenical Synod, and the Footnote thereto.

6. WORTHY OF Holy Orders REGARDLESS OF SOURCE OF BIRTH

Because according to Deuteronomy: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; but every person shall be put to death for his own sin" (Deuteronomy 24:16).

LINKS or Topical_Index

7. KNEELING NOT ALLOWED ON SATURDAYS AND LORDS' DAYS EXCEPT

The usual genuflections are those that are made in church during the Great Fast and which are forbidden on Lord's Days (and on Saturday too, according to the typicon of the Church), as we learn, and on all Saturdays during the Great Fast. See also the Footnote to Canon XVI of the Faster, in which are forbidden also metanies on Saturday and Lord's Days as denoting a fall into sin and into death.

But those which are made for the sake of a kiss and which are like those metanies which are done by Lectors to the choirs, or by Priests to an Abbot and to a Prelate, in kissing their hands, these genuflections, as not being denotative of any such mystery, are done also on Lord's Days and in Pentecost.

8. ONE OFFERING MAY BE MADE FOR MANY

It is for this reason that in the Liturgy of St. Basil it is written in the plural number: "Remember, O Lord, these gifts of those who have brought them here, and in behalf of all of whom (behold how one offering may be made in behalf of many persons) and through all of whom (servants, that is to say, and ministers who are Priests), and on account of which (meaning, on account of which needs and cases) they have brought them here." Read also in every case of necessity in addition the Footnote to Canon LXXXVIII of Basil.

9. We spoke about this in the Footnote to Canon XXI of Laodicea, and see there.

10. Probably there is no kettle or vessel in which to heat the water, or it cannot he heated owing to some other unavoidable circumstance.

11. Since the grace of the habit was not removed from them, it being a second baptism; precisely as neither the grace of the first baptism is removed, on which account it is never bestowed a second time.

12. NUNS WHO MAY ENTER THE SANCTUARY

Perhaps the present Canon allows Nuns to enter the holy Bema, not in general of all churches, where there are men – for that would be an impropriety – but of the churches in their convents. See also Canon LXIX of the 6th Ecumenical Synod. See also Apostolic Canon LXIX.

14. CONCERNING THE ANTIDORON

But Canon X of Nicholas, though it says for persons abstaining from Communion not to eat even antidoron, yet nevertheless these persons perhaps are allowed to take antidoron by this Canon for their confession, as we have said in connection with Canon VIII of Theophilos in spite of their not being permitted to participate, owing to their being under a canon.

15. FAST OF THE HOLY APOSTLES

Notice herein too how the fast of the Holy Apostles and that of the Great Fast are mentioned, just as in the Tome of the Union too the same fast of the Great Fast is mentioned as well as that in August; and see Canon III of Neocaesarea; also just as the fast of the Holy Apostles is mentioned in the Apostolic Injunctions too, and see the Footnotes to Apostolic Canon LXIX.

16. COMMUNION TO BE RECEIVED EVEN FROM PRIEST WHO OPENLY SINS

This amercement was imposed upon him threateningly, in order to have him abandon such blamable and scandalous service. For we are obliged to receive Communion even from a Priest whom we can see with our eyes to be sinning carnally.

17. YOUNG MONK PRIEST WHO SERVES NUNS

It was for this reason too that the Priest of Pelusium was reprehended for removing the cowls of certain scetiotes who had been disorderly (and see Evergetinos, page 593). Even though Pachomios the Great was on the point of removing the cowl of his disciple Silvanus, as is to be learned from his Life, yet it is probable that he did this only in appearance and by way of a threat, and not in reality. For men who scandalize the brotherhood ought to be chased away (and see page 198 of Evergetinos), but not be forced to change their habit.

18. For if Canon IV of Timothy permits insane persons to be baptized, much more so does he the sane, though they may be ailing otherwise. See Evergetinos, page 184, where an old, but great and penetrating, man beheld the same power of the Spirit when a Monk assumed the habit as he beheld when anyone was being baptized.

19. Just as the custom is in the sacred Monasteries of Mt. Athos, and in the sacred place of the scetes for the divine services in which there is no need of a paenula to be performed by the Priest-monks there with a mandyas in the Vespers and Orthos and other sacred rites. For any sacred rite is called a liturgy, according to Canon III of Antioch.

20. THIS CANON APPLIES ONLY TO WHERE THAT HERESY IS ACTIVE

This Canon is mentioned also in the Typicon in the rubric for the Triodion Chapter 27; and if we want to be exact, and do not pamper our stomach, as John of Kitros says, this Canon ought to be understood in the same sense as are the fast-breakings of Artzibourios or, at any rate, it ought to be kept wherever there are Jacobites, or, more explicitly Armenians and Tetradites, and not where there are none. That explains why a certain synodal decision is extant in manuscript on various heads, which also contains the following observation: “Monks must fast during Cheese Week in the Monastery where they are, on Wednesday and Friday. If, however, one of them goes elsewhere and sits down at a table provided with cheese, let him eat it.” And this is what I think is meant by the Canon's saying “wherever it is available,” or, in other words, wherever it happens to be found outside of the Monastery, and not within the Monastery.

See also Apostolic Canon LXIX. But what is the origin of their name Jacobites? For this see the Prologue to the 4th Ecumenical Synod As for the term Tetradites, according to Blastaris, these are those who did not break their fast when they were celebrating Pascha, but kept on fasting, just as we fast on Wednesdays in pretended imitation of the Jews, who eat unleavened wafers and bitter herbs during their Passover. See also the Footnote to Canon VII of the 2nd Ecumenical Synod.

21. MONKS LEAVING MONASTERY, EATING MEAT, AND MARRYING
St. Theodore the Studite also anathematizes such monks. And see his Catechesis 17, wherein he tells us not to conceal our sinful deeds.

22. This Canon, as we said before, is found in some manuscripts, and in other manuscripts it is not to be found. So if the mother of the infant has any way of doing so, she ought to observe this injunction; but if not, the mother herself, notwithstanding that she is unclean, may be allowed to suckle it, just as Peter the Chartophylax says, in his Reply 21, on page 1003 in the second volume of the Minutes.

23. *Brontotogion* was the title of a book pertaining to thunder and divination from claps of thunder, and likewise to earthquakes. (Note of Translator.)

24. *Selenodromion* here signifies, not a book of information about the physical motion, rise, and waxing and waning of the moon but one saying, for example, that if the moon is upright it means a victory, and that if it is oblique it means war, and foretelling the deliberate movements and deeds of men from the various phases of the moon.

25. And by *Calandologion* is to be understood a collection of presages or auguries made on the calends, or, in other words, on the first day of the month, and called by some persons “omens” (in the vernacular Greek: *podarika*), and also given other names: concerning calends see the Interpretation of c. LXII of the 8th and the Footnote thereto; and concerning *podarika* - see Footnote 1 to the Interpretation of Canon LXII of the 6th Ecumenical Synod.

26. The book of Marcus mentioned here is the one by that heretic named Marcus who followed the heresy of the Gnostics and whose adherents came to be known as Marcosians. By counting the letters in names they endeavored to discover therein subtle meanings and conceptions. It is these that St. Epiphanios refers to in his animadversions against heresies, and not the book of St. Mark the Hermit. Away with the thought! For this man is a saint, celebrated on March 5th; and his book and written works are praised both by most holy Photios, in lecture 200, page 268 of his Myriobiblus, and by Nicephorus Callistus, Volume II, Book XIV, Chapter 53, of his Ecclesiastical History, and see page 89 of Philokalia.

27. The book of Diadochos is not the one containing the hundred "Chapters on Spiritual Perfection," to be found in Philokalia. Perish the thought! For these are orthodox and approved; and see page 203 of the same Philokalia. It is a conspectus preserved in manuscript and ascribed to Diadochos in the heading, wherein are set forth certain subtle thoughts that are paradoxical to the minds of most persons and hard to accept, owing to the paradoxy and strangeness of the conceptions. See also the fourth Footnote to Canon II of the 1st-&-2nd Synod for another Canon ascribed to St. Nicephoros.

28. For this reason in Moscow no one works on any day of Bright Week, but on every day thereof they carry out litanies; and see Canon LXVI of the 6th Ecumenical Synod.

29. Or, in other words, the Hymn to the Blameless One (called in Greek the Amomos) ought not to be chanted on Saturday morning of New Week as it is on other Saturdays. For during New Week the Psalter is not recited. But the Saint called Bright Week here the concluding week, either because it involves fast breaking in respect of everything, or because the Saturday of this week is terminative, or, at any rate it is the last day of the week, which terminates on it.

30. ERROR OF KEEPING THURSDAYS FROM PASCHA TO ASCENSION

A custom used to prevail, and it has prevailed to this day both among the Armenians and among the Christians in the Orient to refrain from working on all

Thursdays from Pascha to the Thursday of the Ascension (of Christ), perhaps out of respect for the Thursday of Passion Week. Hence the Canon is meant to forbid everyone from keeping these Thursdays hereafter. Owing to the negligence and carelessness of the priesthood in Romania (called Moldo-Wallachia here) this custom of keeping all the Thursdays prevails to this day, more than that of Lord's Days. In the Orient some educated Orientals said that they had seen neither any Orthodox Christians nor any Armenians keep them.

31. This Canon is mentioned also in the Epitome of the Canons by Armenopoulos, Section 4, headings 2 and 14, in which even a laymen is permitted to baptize (Volume I of the Acts of the Synods).

31. The number of these Questions-and-Answers in the second Volume of the Acts of the Synods (page 984) is eight, as also in the Greek-Latin vol. containing only the interpretations of Balsamon; but in the manuscript books of the Holy Mountain there are eleven, and Balsamon has a commentary on these too. These are mentioned also by Armenopoulos in the preface to his Epitome of the Canons. As they were interpreted by Balsamon, they are canonical

33. This Nicholas, being a secretary and a monk in Lophadion, afterwards became Patriarch of Constantinople, which office he held for twenty-seven years and three months; and see page 302 of *Juris Graeco-Romani*. He was living in the year 1087.

34. NOVICE MONK CANNOT ENTER THE SANCTUARY

If however, one is not a monk, but still a novice, whether he be undergoing trial in monastic garb, as Zonaras maintains in his explanation of Canon XXX of Basil, or in secular clothes, as Balsamon maintains, or in monastery garments and neither in wholly secular nor in monastic attire, as Cassian asserts (on pages 156 and 157 of Evergetinus just as even nowadays in the Holy Mountain the novitiate, or period of probation, is passes through in black Rasa (the plural form of rason), of the same color as those of monks (concerning which see Canon XLV of the 6th Ecumenical Synod)the novice monk I say, cannot go into the bema, according to the interpretation given by Balsamon.

35. Yet not everything that is not forbidden is necessarily permitted, according to a legal precept, says Balsamon.

36. TWO WEEK FAST OF AUGUST FOR FALLING ASLEEP OF THE THEOTOKOS

As to when this fast was shifted, and by what Synod Balsamon says that that matter is uncertain. This fast was discussed before Emperor Manual Comnenos and Patriarch Lucas, and it was synodaly decreed that this fast should be kept, both because the Synod of Patriarch Nicholas had declared that it was being held, and because the Tome of Union mentions it, concerning which Tome see Canon III of Neocaesarea.

37. SOME DEMONIACS MAY COMMUNE

All the possessed, however, upon coming to the end of their life, are to commune according to Balsamon. Nevertheless, just as a melancholic (one suffering from black bile) must not commune if he blasphemes, so, by contrast and on the other hand, if a person possessed by a demon does not blaspheme, he may commune, according to Canon III of Timothy, which you may read for yourself together with Apostolic Canon LXXIX.

38. In the Footnote to Canon VIII of Theophilos we explained why the offering is said to be elevated from which the Holy Bread is derived, and you may read the details there.

39. MONASTIC MAY LEAVE IF SALVATION IS ENDANGERED - NOT TO BE BOUND BY A TETHER

It is implied here that if the Superior fails to correct the scandal and the cause of the harm, the Monk ought to leave. Such being the case, however, the Monk ought to take care to get the tether of his Superior untied or loosed if the latter will consent to untie it for him; but if he refuses to do so, he ought to go to the local Bishop and have it untied by the latter, and not by anyone else, just as Apostolic Canon XXXII prescribes; for no one can untie himself by himself. See also Apostolic Canon XXXII, in order to learn from there that anyone who has imposed an unreasonable excommunication or segregation is in turn excommunicated or segregated by the civil laws.

\

40. DEPOSED FOR CANONICAL VIOLATIONS, PRIEST NOT TO GIVE BLESSINGS

Notice here what this canonical question is saying, that one may resign from the priesthood voluntarily, nor, however, in general and on the spur of the moment, not as a result of negligence and indolence, not on account of any supposed reverence (for anyone that resigns in such a fashion will have to account to God for his idleness, according to Canon LXXXVIII of Basil the Great, and according to Questions 10, 11, 12, and 13 of Symeon of Thessalonica; for whoever has been canonically ordained, according to the foregoing Symeon, ought to be eager and diligent in regard to things divine, and not negligent and indolent on account of any supposed reverence: and see the Footnote to Canon LXXXVIII of Basil). But why does his conscience blame him? It is, of course, because of the fact that he was unworthy and fell into a canonical crime entailing deposition from Holy Orders. For such a person is doing right by resigning from Holy Orders, in order to improve his chances of being mercifully treated by God, and of avoiding the possibility of kindling God's wrath against him, as Chrysostom says in his third Discourse on Holy Orders (see this passage in the form for canonical resignation at the end of the present volume), and in order to repent and be saved by abstaining altogether from the most holy works of Holy Orders, according to Reply 13 of Symeon of Thessalonica.

41. PRIEST NOT TO GIVE BLESSINGS IF DEPOSED FOR VIOLATIONS

From this canonical answer it becomes manifest even to a blind man that all men in Holy Orders who have been deposed on account of manifest crimes of theirs, or have resigned of their own accord (after making a confession to their spiritual father) from Holy Orders on account of secret sins that entail deposition, are disqualified for the performance of any sacred rites, by which we mean marriages, sanctifications, baptisms, spiritual guidance. For how can they execute such duties at a time when these demand the saying beforehand of "Blessed be God," while they themselves are not allowed to say such a thing by the present Canon, nor to tense with incense at all, or to commune within the bema? Hence in agreement herewith Balsamon too in his interpretation of this Canon, citing Canon IX of Neocaesarea and Canon LXXIX of Leo the Wise, insists that such persons are to be interdicted from every sacred rite that is performed within the bema, but that they may perform duties belonging to clerics and ecclesiastical servants outside of

the bema. But who are the clerics and ecclesiastical servants outside of the bema? Anagnosts or Readers, Chanters Door-keepers, and Teachers.

Hence even the foregoing deposed and resigned persons may perform these duties – that is to say, Chanting, reading, teaching in church, and other such services. But Balsamon adds in his interpretation of Canon IX of Neocaesarea and of Canons XXI and XXVI of the 6th Ecumenical Synod, that a man who of his own accord has confessed the sin he committed before his ordination shall not perform priestly functions, yet may have the right and honor to sit down and to stand up together with Priests and to commune within the bema. For a man who has been convicted and on this account has been deposed, has not even the right and honor to sit down and to stand up together with Priests, but, on the contrary, is relegated to the position of laymen, in accordance with Canon III of Basil and Canon XXI of the 6th Ecumenical Synod. So let these rights be enjoyed by the foregoing persons who have resigned from and have voluntarily left the Priesthood on account of some crime. What am I saying? Balsamon even asserts the following view elsewhere, namely, that those men who voluntarily resign from the Priesthood and the activities connected with Holy Orders not on account of any crime of theirs entailing deposition from Holy Orders – even they, he says, after three years have gone by are no longer able to reassume the activities connected with Holy Orders which they abandoned of their own accord.

Do you see what he says? Hence how much more are not those who have resigned on account of a crime entailing deposition disqualified to engage in these activities? All persons, however, who have resigned from Holy Orders not on account of any crime of theirs entailing deposition, but on account of some illness, or old age, or some other natural disability, are exempt from such amercements and penalties as the present Canon provides, and after recovering their health they may again perform the duties of Holy Orders, even though three years have gone by, because they did not resign voluntarily owing to any crime (which would be blameworthy and prohibited, as we said above), but owing to a necessity imposed by nature. See also the Footnote to Canon XXVI of the 6th Ecumenical Synod.

42. We have said in connection with Canon VIII of Theophilos and Canon XVIII of Nicephoros that this eulogia is the so-called antidoron. But Balsamon says that ecclesiastical eulogiae are all the things given by bishops and priests or done with a view to bolstering up the faith and supporting the prayer of the laity.

43. THOSE FORBIDDEN FROM COMMUNING NOT TO EAT ANTIDORON - EXCEPT WOMEN

This St. Theodore is celebrated on the 22nd day of April. But no such thing is contained in his life as related in the Synaxarist, unless there be some other life of his that is more detailed. In other manuscripts, though, it is stated to be in the book of St. Theodore, but I know of no book of this St. Theodore, or whether there is any at all. Balsamon, on the other hand, says that we see that what actually occurs is the fact that those who are prohibited from communing do not eat antidoron. He further says that women ought not to be prohibited from taking antidoron like men, perhaps in order to avoid having them arouse any suspicion in their husbands. Canon XVIII, however, of Nicephoros says otherwise.

44. SPIRITUAL FATHERS - THE DANGEROUS NATURE OF THEIR DUTY

Balsamon has something to say as concerns the Canonicon of the Faster. We see that most spiritual fathers canonize confessed sinners with that Canonicon. The statement that “those who have knowledge of what is good and fail to keep this, ought to be corrected” denotes, according to Balsamon, as much as to say, “Be careful, you spiritual father, to act in accordance with the present salutary advice, and do not use too great leniency in regard to those who confess their sins to you; beware of the example we read about in histories. For we find therein that a ruler when near death called his secretary to write up his last will and testament, and after telling him a few things, he said to him: ‘I want my body given to the earth, from which it was formed, and to have my soul consigned to the Devil, because it is his.’ Hearing these things, the secretary was left speechless, and did not want to write anything more. Then, being angered, the sick man said to him again: “The demons ought to get my soul, and the soul of my wife, and the souls of my children, and the soul of my spiritual father. My soul, I say, because it unjustly seized what belonged to others and kept it. My wife’s, because it was she that incited me to do this. My children’s, because in wishing to make them rich, I committed injustices.

And my spiritual father's, because he pardoned unlawfully, and never admonished me to do better, nor even rebuked me.' And upon saying these things, he expired." (This narrative is to be found in the book entitled *Politikon Theatron*, page 353.) See also page 82 of the newly printed *Exomologetarion* (i.e., book to guide confessors) for another frightful and horrible example of immoderate leniency on the part of a spiritual father. See also the prologue to the Canons of the Faster.

LINKS or TITLE_PAGE

CONCISE AND ACCURATE INSTRUCTIONS CONCERNING MARRIAGES

(GATHERED FROM VARIOUS AUTHORITIES) [1]

Since the Holy Canons, Apostolic, Synodal, and Patristic, in speaking in various parts about lawful and unlawful marriages (e.g., Apostolic Canon XIX; Canons III and LIV of the 6th Ecumenical Synod; Canon II of Neocaesarea; Canons XXIII, XXVII, XXVIII, LXVIII, LXXVI, LXXVII, LXXVIII of Basil; Canon XI of Timothy; and Canons V, XIII or Theophilos), requires a knowledge of marriages to be combined with them, therefore and on this account we have judged it reasonable, after interpreting the sacred Canons, to insert in a special place within the volume, for a clearer comprehension on the part of the more unlearned, a concise and at the same time accurate set of instructions regarding marriages allowed by the laws as well as those prohibited, in view of the fact that such instructions are needed by all persons in general, but especially by the holy Prelates and Spiritual Fathers and Priests, who have an obligation to examine into all these matters: Prelates, when they issue a license; Spiritual Fathers, when they are hearing confessions; and Priests, when they are solemnizing a marriage, according to Canon XI of Timothy, in order to avoid falling into a very grave sin by confusing cognate blood, through ignorance of kinship. Kinship, be it noted, is divisible on the whole into five varieties, to wit: into blood kinship, or, more explicitly speaking, that of one lineage; into affinity, or that of two lineages; into that which is the result of three lineages, or trilineal; into that resulting from Holy Baptism; and into that created through adoption. We shall treat of each variety by itself.

Before beginning, however, it is well to lay down nine principles here, as axioms, which apply to every kind of kinship in common, to wit:

1. that the rights of kinship apply to both men and women;

2. that in regard to marriage it is requisite not only that it be one allowed by law, but also that it have the character of modesty and propriety;[2]

3. that wherever it will happen that the surnames of the lineages will become confused or confounded, there a marriage is illicit and unlawful;[3]

4. that the husband as to his wife, and, conversely, the wife as to her husband, are not of any degree at all, or, that is to say, they are of zero degree;[4]

5. that a single never sustains any distinction of degree, but that a degree applies only to two persons;

6. that the laws relating to marriages and degrees of kinship ought to be observed also in regard to children born by fornication – for the law chastises relatives joined together by virtue of fornication just as it chastises relatives joined together by virtue of legal marriage, according to Blastaris (alphabetical section

7. degrees of kinship ought to be observed also in the case of a perfect and lawful betrothal. Hence if a girl is betrothed to a man who dies, the man's debarred relatives cannot take her to wife, just as they cannot do so in the case of marriag

8. the consanguinity holds also in the case of a man who was indeed married but who died before he had carnal knowledge of his wife; for it is not coition, but the rite connected with the prayer that makes a marriage, according to Balsamon and Blastaris and the jurists;

LINKS or Topical_Index

9. that consanguinity holds even in connection with arsenoquitae (i.e., male homosexuals); for according to the most holy Patriarch Lucas, men who practice arsenoquity with each. other are disallowed from taking one another's sister to wife.

CHAPTER I

Concerning Consanguinity, or Blood Relationship, that is to say, of one Lineage or Kindred.

Blood relationship is divided into three varieties, namely: ascending relatives, descending relatives, and collateral relatives. Thus, in the ascending line are parents, grandparents, and great-grandparents; in the descending line are sons, grandsons, and great-grandsons, and so on; collateral relatives are brothers and sisters, direct uncles and aunts, nephews and nieces,[5] first cousins (i.e., cousins german), petit uncles, aunts, nephews, and nieces, second cousins, and so on. Here it may be said that those in the ascending and descending line, which is the same as saying lineal blood relatives, never intermarry, because their life does not last until the eighth degree.[6] For no man lives long enough to marry his seventh granddaughter, or, as we say in English, his great-great-great-great-great-great-granddaughter. As for collateral relatives, which is the same as saying prohibited marriages with side lines, they are as follows:

Prohibited Marriages

1.– A brother cannot marry his sister; whether she be of the same father and mother, or of the same parent on one side only, or even if she be born of fornication; or vice versa: because such a relative is of the second degree.

2.– An immediate uncle cannot marry his immediate niece (or, in other words, the daughter of his brother); or vice versa: because such a relative is of the third degree.

3.– A granduncle cannot marry his niece (or, in other words, the daughter of his immediate niece); or vice versa: because such a relative is of the fourth degree.

4.– A male first cousin cannot marry his female cousin, because she is of the fourth degree.

5.– A granduncle cannot marry the daughter of his grandniece, because such a relative is of the fifth degree.

6.– A petit uncle cannot marry his petit niece (or, in other words, the daughter of his first cousin), because she is of the fifth degree.

7.– A petit uncle cannot marry the daughter of his petit niece (or, in other words, the granddaughter of his first cousin), because she is of the sixth degree.

8.– A granduncle cannot marry the granddaughter of his grandniece (or, in other words, of his remote niece), because she is of the sixth degree

9.– An immediate uncle cannot marry the great-great-great-grand-daughter of his immediate niece, because she is of the seventh degree.

10.– A male second cousin cannot marry his female second cousin, because she is of the sixth degree.

11.– A petit uncle cannot marry the granddaughter of his petit niece, because she is of the seventh degree.

12.– A male second cousin cannot marry the daughter of his female second cousin, because she is of the seventh degree.[7]

All blood marriages, on the other hand, that go beyond the seventh degree are exempt from debarment. For instance, a third male cousin can marry his third female cousin, because she is of the eighth degree. A male second cousin can marry the granddaughter of his second cousin, because she is of the eighth degree; and so can all others who are of the eighth degree.[8]

CHAPTER 2

Concerning Affinity, or Relationship by Marriage, that is to say, of two Lineages or Kindred.

Affinity, or relationship of two different lineages, or kindred, through alliance by marriage, results when two persons who are children of different parents become united by means of marriage ties with each other due to matrimony. For, according to law, affinity is an intimacy of persons conjoined in matrimony without consanguinity, or blood relationship. Thus the law in Chapter 3 of Title V of Book XXVIII,[9] having respect to this relationship of affinity, prohibited anyone from marrying his wife’s mother, or grandmother, or great-grandmother, or the wife of

his son, or of his grandson, or of his great-grandson, and, in general, prohibited marriage only as far as the third degree. The earliest legislators failed to define clearly any degrees with respect to this relationship of affinity, but merely decreed that there should not result from there any confusion of kindred and of names, or anything immodest and improper. But the most holy among Patriarchs, Sisinnius, being wise in divine matters and deserving to be immortalized on this account, having been brought up from childhood in courts of justice and being exceedingly learned in law, provided, in the new Tome which he wrote, not only degrees[10] in connection with collateral relatives-brothers, I mean, and cousins and uncles and nephews (including, of course, the corresponding females – sisters, aunts, and nieces) – but also an extension of degrees, whereby he prohibited marriages even to the sixth degree of affinity, if, that is to say, they would confuse the kindred (in fact, not only the sixth but even the seventh degree is prohibited in the case of affinity if it would confuse the kindred; on the other hand, even the sixth degree is allowed if it does not confuse kindred and names, as we are going to state. So great is the effect which confusion of names has in regard to marriages involving affinity), and regulated matters in a most sacred-like manner, and purified the existence of human nature, with unexceptionable and lawful marriages.[11] These things having been elucidated, we must now apply ourselves to marriages involving affinity that are prohibited and those that are allowed. But since two couples may be formed of the two kindred by affinity, and either the one kindred may furnish one party to the two couples, or may furnish two parties to both, therefore and on this account we too, with a view to facilitating the discussion of them, will divide such marriages into four heads. Accordingly, under the first head we will include those marriages wherein the one kindred furnishes but one party to the two couples lineally; under the second, those marriages in which the one kindred furnishes both parties to both couples lineally; under the third head we include those marriages in which the one kindred furnishes but one party to the two couples laterally; and under the fourth, those marriages in which the one kindred furnishes both parties to the two couples laterally.

CHAPTER 3

Concerning marriages between two kindred by affinity in which the one kindred furnishes but one party lineally.

Prohibited Marriages

1.– One and the same man who first marries the mother cannot after she dies marry also her daughter whom she had by another man (or vice versa), since she is considered to be his step-daughter, and he himself is regarded as her father and accordingly is factitiously of the first degree with respect to her, because she became with her mother one flesh.

2.– One and the same man who marries a grandmother cannot after her death marry also her granddaughter by another man (or vice versa), since she is considered to be his step-granddaughter and accordingly is factitiously of the second degree with respect to her, because he became one flesh with her grandmother.

3.– One and the same man who marries a great-grandmother cannot after her death marry also her great-granddaughter by another man (or vice versa), since she is considered to be his step-great-granddaughter and accordingly is factitiously of the third degree with respect to her, owing to his having had the relationship of one flesh with her great-grandmother.[12]

4.– One and the same man who marries a great-great-grandmother cannot after her death marry also her great-great-granddaughter by another man (or vice versa), since she is considered to be his step-great-great-grand-daughter and accordingly is factitiously of the fourth degree with respect to her, owing to his having been united with her great-great-grandmother in one flesh.

CHAPTER 4

Concerning marriages between two kindred by affinity in which the one kindred furnishes two parties lineally.

Prohibited Marriages

1. – A father and a son cannot marry a mother and her daughter: as, for instance, a man named Paul having a son named Nicholas by his deceased wife married another woman later by the name of Mary, who by another man had a daughter named Martha. In that case Nicholas cannot marry Martha, since she is a daughter of his stepmother, and is regarded as his sister, and he is of the second degree as respects her.

2. – Nor can they marry in such a fashion a grandmother and granddaughter, since they are factitiously of the third degree, the father and the son being one, and the grandmother and her granddaughter being two.[13]

3. – Nor a great-grandmother and a great-granddaughter, since they are factitiously of the fifth degree.[14]

4. – Nor a great-great-grandmother and her great-great-granddaughter, since they are of the fifth degree.[15]

5. – Nor can they marry two sisters, since they are of the third degree, and since father and son become between them brothers-in-law,[16] and that is absurd and improper.

6. – Nor a first-aunt and niece, since they are of the fourth degree.[17]

7. – Nor a grand aunt and niece, since they are of the fifth degree.[18]

8 . – Nor two first cousins, since they are of the fifth degree, and since father and son become brothers-in-law, which is improper.[19]

9. – Nor two second-cousins. For although they are of the seventh degree, six being the second-cousins and on the father and the son, yet on account of the confusion of kindred the second marriage is not allowed.[20]

Marriages not Prohibited

1.– A father and his son may marry a second-aunt and niece, the aunt being taken by the father, and the niece by the son, since they are of the sixth degree and since no confusion of names results.[21]

2.– Likewise the father may marry a grandaunt, and his son the daughter of her grandniece, since they are of the sixth degree and the kindred are not thereby confused.[22]

3.– Likewise the father may marry a great-great-great-grandmother, and the son her great-great-great-granddaughter, since they are of the sixth degree and the kindred are not confused.[23]

Prohibited Marriages

1.– A grandfather and a grandson may not marry a grandmother and her granddaughter by another man, since they are of the fourth degree, two on each side, and the grandson and the step-granddaughter of his grandfather become between them first cousins, which would be absurd and improper.

2.– Nor may they marry a great-grandmother and her great-granddaughter by another man, since they are of the fifth degree, and the grandson with the step-great-granddaughter of the grandfather becomes a second-uncle with a second-niece.

3.– Nor two sisters, since they are of the fourth degree, and the grandfather and the grandson become brothers-in-law.[24]

4.– Nor an aunt and her, niece, since they are of the fifth degree, and the grandson with the niece assumes the relationship of a second-aunt and nephew.

5. – Nor two first-cousins, since they are of the sixth degree, and the names would become confused.[2]

Marriages not Prohibited.

1.– A grandfather and a grandson may marry a great-great-grandmother and a great-great-granddaughter, since they are of the sixth degree and no confusion of kindred result from the marriage.[26]

2.– Likewise the grandfather may marry a grand aunt, and the grandson a grandniece, since they are of the sixth degree and the names do not become confused.[27]

3.– Likewise the grandfather may marry a second-aunt, and the grandson a second-niece, since they are of the seventh degree and the kindred do not become confused.[28]

1.– A great-grandfather and a great-grandson may not marry two sisters, since they are of the fifth degree.

Prohibited Marriages

2.– Nor two first-cousins; for although they are of the seventh degree, yet the names become confused.[29]

Marriages not Prohibited

1.– A great-grandfather and a great-grandson may take a first-aunt and a first-niece, respectively, since they are of the sixth degree, and the names do not become confused.[30]

Prohibited Marriages

1.– A great-grandfather and a great-great-grandson may not marry two sisters, since not only are they of the sixth degree, but the names are also confused.[31]

Marriages not Prohibited

1.– A great-grandfather and a great-great-grandson may marry a first-aunt and a first-niece, respectively, since they are of the seventh degree and the names do not become confused.[32]

CHAPTER 5

Concerning marriages between two kindred by amity in which the one kindred furnishes but one party laterally.

Prohibited Marriages

1.– One and the same man may not marry two sisters from another kindred, or, in other words, he may not marry his wife's sister after the death of his first wife, because he is accounted a brother of the second degree factitiously with respect to her, owing to his having united with her sister in one flesh.

2.– Nor a first-aunt and niece, because they are of the third degree.

3.– Nor a grand-aunt and niece, because they are of the fourth degree.

4.– Nor two first-cousins, because they are of the fourth degree.

5.– Nor a second-aunt and niece, because they are of the fifth degree.

6.– Nor a grand-aunt and her niece's daughter, since they are of the fifth degree.

7.– Nor two second-cousins, since they are of the sixth degree, and he himself would also be regarded as a second-cousin of his second wife, owing to his having united in one flesh with his first wife, who was her second-cousin; but the kindred would become confused too.[33]

8.– Nor a petty aunt and daughter of her petty niece (i.e., the granddaughter of the wife's first cousin), because they are of the sixth degree and the kindred would be confused.[34]

Unprohibited or Doubtful Marriages

1– One and the same man may marry a second cousin from another kindred, and after her death may marry the daughter of the second cousin of his wife, since she is of the seventh degree. This, however, is a question worth discussing.[35]

CHAPTER 6

Concerning marriages between two kindred by affinity in which one kindred furnishes two parties collaterally.

Prohibited Marriages

1.– Two brothers may not marry two sisters, since they are of the fourth degree and the kindred become confused.

2.– Nor may the two brothers marry a proximate aunt and niece (or vice versa), since they are of the fifth degree and the kindred become confused.[36]

3.– Nor may two brothers marry two first cousins, or vice versa, that is to say, two sisters may not marry two first cousins; because they are of the sixth degree and the kindred would become confused.[37]

4.– Nor a grandaunt and niece, because they are of the sixth degree and the kindred become confused.[38]

5.– Nor a petty aunt and niece; for although they are of the seventh degree, yet their marriage is prohibited on account of the resulting confusion of kindred.[39]

Unprohibited Marriages

1.– Two brothers may marry two second cousins of a different kindred.

Prohibited Marriages

1.– An uncle and his nephew may not marry a mother and her daughter, since they are of the fourth degree.

2.– Nor may two proximate uncles marry their own proximate nieces, since they too are of the sixth degree and the kindred become confused.[40]

3.– Nor may two proximate nephews marry their proximate aunts, owing to the resulting confusion of kindred.[41]

Unprohibited Marriages

1.-A proximate uncle and nephew may marry the aunt and the niece, respectively. For, though they are of the sixth degree, the kindred remain unconfused.[42]

Prohibited Marriages

1.– Two first cousins may not marry a great grandmother and a great granddaughter; for, although they are of the seventh degree, they are prohibited on account of the resulting confusion of kindred.[43]

Unprohibited Marriages

1.– Two first cousins may marry an aunt and a niece, since they are of the seventh degree and the apparent confusion of kindred is overlooked owing to the remoteness of the degrees.

2.– Likewise they may marry two first cousins, since they are of the eighth degree. In connection with these marriages we must also note that a man cannot marry the wife of the daughter of those persons whom he cannot take in marriage.

Hence :

1.– A man may not marry the wife of his father, even though he have many wives; or of his grandfather, i.e., his stepmother,[44] either. For neither may he marry his mother, nor his grandmother; because he is of the first and second degrees with respect to them, and they are regarded as being a mother and a grandmother of his, respectively.

2.– Nor his mother-in-law; for neither may he marry his mother.

3.– Nor the wife of his brother, i.e., his sister-in-law; for neither may he marry his sister.

4.– Nor the wife of his uncle; for neither may he marry his aunt.

5.– Nor the daughter of his mother-in-law by another man; for neither may he marry his sister.

6.– Nor the sister-in-law of his son, or of his grandson, or of his great-grandson; for neither may he marry his own daughter, and they sustain the relationship of daughters to him.

7.– Nor his own stepdaughter, i.e. a daughter, or a granddaughter, of a great-granddaughter of the wife whom he has divorced and who had them by another man either before he took her to wife, or after he married her; for they sustain the relationship of daughters to him.

8.– As for the children, on the other hand, that are born of stepbrothers and stepsisters, commonly called *meladelphia* in the vernacular Greek, some say that they may be married without restriction, since the relationship of such stepbrothers and stepsisters is kept only in connection with them unipersonally, and they cannot be married, but not as regards their children – a view which is disputable and worth discussing; for it results in incest, owing to the fact that this relationship is one of blood, whether it be of two fathers and one mother, or, conversely, of two mothers and one father, that such brothers and sisters are born.

9.– This too is something that we ought to know, namely, that the parents of a brother-in-law and of a sister-in-law are considered first stepparents, whereas the parents of their first cousin, that is, of the cousin of the brother-in-law and sister-in-law, are accordingly called second stepparents. The parents of their second cousin, on the other hand, are third stepparents. Consequently first stepparents may not marry first stepmothers, nor second, nor third; but neither may they marry sisters or first cousins. Second stepparents, on the contrary, may marry second and third stepmothers.

CHAPTER 7

Concerning relationship involving three lineages or kindred as regarding marriage.

This relationship subsists when three strange kindred become related to each other through marriage; as, for instance, take Anna and Thomas, a brother and a sister. Here, behold, we have one kindred. Anna took Peter to husband; here, behold, we have two kindred. Thomas took Martha to wife; here, behold, we have three kindred.[45] Now, the older authorities set no degree in regard to this relationship, but took notice of only those marriages which are prohibited by law. The law prohibited but one marriage in connection with this relationship, to wit, it prohibited a man’s marrying the wife of his own stepson, or a woman's getting married to the husband of her own stepdaughter – a marriage which would be of the first degree factitiously. Later authorities, however, did set degrees to this relationship, and prohibited marriages therein up to the third degree.

All marriages that exceed the third degree, and are of the fourth, or of the fifth, or of the sixth degree, and so on, in respect thereof are allowable.

Prohibited Marriages

l.– A stepfather may not marry the wife of his own stepson, because she is of the first degree.

2.– Nor, conversely, may a stepmother marry the husband of her own stepdaughter, because he is of the first degree. For these are precisely the things which the law forbade.

3.– One and the same man may not marry the sister and the stepdaughter of his wife's brother. As, for instance, Thomas, whose wife is Martha, after the death of the latter may not marry Mary the stepdaughter of his wife's brother, because she is of the third degree. He with the sister and the wife's brother are two degrees, while his wife's brother with the stepdaughter is one degree.[46]

4.– Nor a proximate niece and the wife of her proximate uncle, because they are of the third degree.[47]

5.– Nor her husband’s sister and sister-in-law, because they are of the second degree.[48]

6.– One and the same stepfather may not marry the stepdaughter of his own stepdaughter, because she is of the second degree, and he sustains the relationship of a grandfather to her.

7.– A wife’s brother may not marry the woman who was a second wife of the husband of his sister, that is to say, of his brother-in-law, after the death of his sister, since she too is of the second degree.

8.– A father and his son may not marry a husband’s sister and a sister-in-law, because they are of the third degree: one degree is that of father and son, and two degrees those of a husband’s sister and of a sister-in-law.

9.– Two brothers may not marry a stepmother and a stepdaughter, because they are of the third degree.

10.– Nor a mother-in-law and a sister-in-law, since they are likewise of the third degree.

Unprohibited Marriages

1.-One and the same man may marry a sister and a husband's sister of his wife's sister. As, for instance, John marries Martha the sister of Mary, and Peter marries Mary, who has a sister named Salome; the same John may marry also Salome, the husband's sister of his wife's sister Mary, because she is of the fourth degree.

2.-Two brothers may marry a sister-in-law and a husband's sister, because they are of the fourth degree.

3.-They may likewise marry a step-grandmother and the step-granddaughter of her daughter, since they are of the fourth degree.

4.-They may likewise marry a mother and the stepdaughter of her daughter, because they are of the fourth degree.

5.-They may likewise marry a stepdaughter and a niece of one and the same mother and aunt, respectively, since they are of the sixth degree: the two brothers are two degrees; the aunt with her niece is three degrees; and the same aunt again, in view of the fact that she is considered a mother of her stepdaughter, is another degree; this, behold, makes a total of six degrees.

6.-A father may take the wife's sister of the brother of his son's wife. As, for instance, if Thomas takes Mary, the sister of Peter, the father of Thomas may take Martha a sister of Anna, Peter's wife, since they are of the fifth degree: one degree is that of father and son, and four degrees are those of a wife's brother and a wife's sister.

7.-A brother-in-law and a wife's brother may marry an aunt and a niece, since they are of the fifth degree.

8.-Of two brothers a wife's brother and a wife's sister may marry each other. As, for instance, Thomas and Paul are brothers. The sister of Thomas's wife may marry Peter the brother of Paul's wife, because they are of the sixth degree: two degrees are those of the two brothers, and four degrees are those between a wife's brother and a wife's sister.

9.-A stepfather and his stepson may marry a proximate aunt and her niece, because they are of the fourth degree.

The man who changes the rings and the crowns, or, more expressly speaking, the so-called best man (in Greek vernacular called koumbparos, a word which also means a man related to one by reason of his acting as godfather of one's child), bears no relationship whatever to the married couple. Hence when the wife thereof becomes a widow, he may take her in marriage. But best men (i.e., koumbparoi) must be Orthodox Christians, and not infidels or heretics, according to Symeon of Thessalonica (Chapter 5, page138); nor may they be monks, and see the Footnote to Canon III of the 4th Ecumenical Synod.

LINKS or Topical_Index

CHAPTER 8

Concerning relationship due to Holy Baptism.

This relationship results when one sponsors a child at the ceremony of Holy Baptism. For the man who undertakes this sponsorship is making the child in question his spiritual son or daughter, as the case may be; accordingly, he in fact becomes a closer and more intimate relative and father of the child than is its carnal father, because just as much as the spirit is higher than the body the relationship of the spirit is higher than that of the flesh. Hence in accordance with this ratio of intimacy Canon LIII of the 6th Ecumenical Synod asserts that relationship in respect of spirituality is greater than any relationship in respect of carnality. Some persons,[48] however, in reading the present Canon failed to understand it in this vein, as respecting the quality of intimacy, but took it to refer to quantity of degrees. Wherefore they even extended the relationship due to baptism to the seventh degree. Others, again, even prohibited the eighth degree, which is more than holds with respect to blood relationship.[50] Though this may not please most men, as Blastaris says (alphabetical section *Beta*), yet it pleases them to have only those persons prohibited who are prohibited by the law. But the law prohibited, not collateral relatives – brothers and sisters, that is to say, of a godfather and of a godson, but only those in the direct line; and even these not to the eighth degree, but only to the third. In other words, the law simply prohibited a godfather from marrying his goddaughter, or her mother or her daughter, but neither may the son of the godfather take to wife any one of these three.

So:

Prohibited Marriages

1.– A godfather (or his carnal son) may not marry his goddaughter, i.e., any girl that he has baptized; because she is a spiritual daughter of his and of the first degree in relation to him, while in relation to his son she is a spiritual sister, and consequently of the second degree.

2.– Nor her mother, nor her daughter; because they are of the second degree.[51]

3.– None of the godfather's children may marry the mother of their father's godchild, since they are considered nephews and nieces in relation to her, and are of the third degree.[52]

4.– Nor may any child marry a daughter of his father's goddaughter (or conversely), because he is considered a spiritual uncle in relation to her, and consequently is of the third degree.

Unprohibited Marriages

1.– A son of the godfather may marry the sister of her godfather's son, according to Blastaris, or vice versa, the brother of a godfather's godson may marry the godsister of his brother.

2.– The carnal son of a godfather may marry the carnal sister of the godson; for according to most authorities she is of no degree, owing to her relationship being collateral.

3.– Likewise the brother of a godfather may marry the sister of his godson; and conversely the brother of the godson may marry the sister of the godfather.

4.– Two spiritual brothers or spiritual sisters, or a spiritual brother and a spiritual sister, having the same godfather, may marry two carnal sisters.

LINKS or **Topical_Index**

Prohibited Marriages

1.– If perchance two children, one male and the other female, happen to be baptized by one and the same godfather, they may not marry each other, because they are spiritually brother and sister, according to most holy St. Sisinnius, and are of the second degree.[53]

2.– A man may not marry the widow of his spiritual brother, because he too is considered to be a brother of hers, owing to his brother’s having contracted a relationship with her making the two of them one flesh, and therefore she is of the second degree in relation to him.

3.– Likewise if the husband baptizes one child, and his wife another, these children may not intermarry; because it is plain that they were baptized by the same sponsor, owing to the fact that a married couple is accounted one flesh, notwithstanding that the godfather and the godmother are not one and the same person.

4.– Likewise a son-in-law may not marry the goddaughter of his father-in-law, since she is considered a sister of his dead wife. One and the same man can never marry two carnal or spiritual sisters.

LINKS or Topical_Index

Unprohibited or Doubtful Marriages

1.– But if the father-in-law baptize one child, and the son-in-law another, these children may intermarry, because a father-in-law is related to his son-in-law collaterally (a latere), as some say. Yet a father-in-law in relation to his son-in-law is considered to be related to him lineally and not collaterally, owing to the fact that his son-in-law is united with his daughter into one flesh. Hence such a marriage is doubtful and worth discussing.

Note, moreover, that if any man stands sponsor for his own child, he is to be separated from his wife, because they have become spiritual brothers of hers, according to what Blastaris says (alphabetical section *Beta*). Likewise note that sponsors must be Orthodox Christians, and not infidels or heretics, according to Symeon of Thessalonica (Chapter 280). That is why Balsamon (Reply 32) vehemently forbids Latins, or Armenians, or Nestorians, and other such persons to become sponsors for Orthodox children, and insists that those who allow such a thing ought to be excluded from communion, on the ground that they are guilty of having entered into communion with heretics. In writing about sponsors to a certain monk named Dionysios, Elias the Metropolitan of Crete says that “if sponsors knew exactly what Dionysios the Areopagite specifies as qualifications for sponsors, and what care and caution they ought to exercise in regard to their godchild (for Dionysios the Areopagite, in Chapter 7 of his treatise concerning the Ecclesiastical hierarchy) asserts that when the godfather at a baptism says, “I renounce Satan, and join the ranks of Christ,” he is declaring this: “I acknowledge and vow that I will persuade this child, by the teaching and good education I am to give it, to renounce the Devil and his works of its own accord and by itself when it

comes into possession of mature reason, and to join the ranks of Christ, and to vow these divine vows; if, I say, they actually knew this, they would have grave scruples about standing sponsor at baptisms, even though they were fervidly invited to do so. Since, however, they do not know this, I say, and since a custom has prevailed of letting women too stand sponsor at baptisms, there is nothing to prevent a man from standing sponsor for a child at baptism when that child is the first one of a certain person to be baptized, and afterwards, in the absence of the man, there is nothing to prevent his wife from standing sponsor likewise for a second child of the same person" (page 340 of *Jus Graeco-Romanum*). Nevertheless, these children cannot intermarry, as we have said before. But it is only the one who stands sponsor for a person's child that is called a syntecnus, and not also his brothers, according to Peter the Chartophylax (page 369, ibid.). See also the Footnote to Canon VI of Caesarea.

CHAPTER 9

Concerning , Relationship by Adoption.

Relationship arising from adoption results when certain persons, especially if childless, make a person their son, say, as a consolation for their childlessness and in order to have someone to inherit their property, when, however, they make him their son, not by mere words, but in due conformity with the proper law and with a ceremony including sacred vows and prayers, in accordance with Novel 24 of Leo the Wise. Through this relationship, in fact, those adopting a child acquire the status of parents, while the adopted children acquire the status of sons and daughters, and therefore cannot enter into a matrimonial alliance with one another. To make a child one’s adopted son or daughter, one must be of age and in a state of perfect puberty, i.e., maturity, according to Armenopoulos (Book II, Title IX); that means that he must be at least 15 or 16 years old, and older in any case than the child he is adopting. The law (Book 17), in fact, as expounded by Blastaris, prohibits an adopted son (even though he has become *sui juris*, or free from parental authority, to marry the wife of his adopted father; and the adoptive father from marrying his adopted son's wife, since the father’s wife has the status of a mother as respecting the adopted son, while the adopted son’s wife has the status of a daughter-in-law as respecting the adoptive father; and since they are of the first degree. But neither may an adopted son marry a daughter or a step-daughter of his adoptive father, because he sustains the relationship of a brother to them, and is of the second degree. Neither may he marry the mother or her sister (i.e., the mother’s)[54] of his adoptive father, because the one sustains the relationship of a grandmother, and the other that of an aunt with respect to him, and the one is of the second degree, and the other of the fourth degree with respect to him. But neither may he marry a granddaughter of his adoptive father by a son; nor may one marry the adopted daughter of his grandfather, because she is considered a sister of his father, and an aunt of his, and consequently sustains the relationship of a mother with respect to him.[55]

CHAPTER 10

Brothership by Adoption.

So-called brothership by adoption not only is prohibited by Chapter 35 of Title XIII of Book V of the law (page 217 of *Jus Graeco-Romanum*) altogether, and rejected by the Church of Christ, but it is also contrary to nature, according to Demetrios Chomatianos (ibid.). For adoption imitates nature, but nature never generates a brother, but only a son. So adoption, as imitating nature, cannot make a brother. Hence such a thing as making a brother by adoption not only is not practicable or to be considered to constitute an obstacle to marriage among themselves of such allegedly adopted brothers, but neither ought it to be projected at all. For it ought to be rejected from the Church of Christ, on the ground that it is the cause of many evils and of the perdition of souls to most of them, and merely affords matter for some persons to fulfill their carnal desires and to enjoy sensual pleasures, as countless examples of actual experience have shown at various times and in various places.

CHAPTER 11

Concerning Betrothal, or what is called Engagement.

Betrothal, or what is called engagement, is, according to the laws, is a pledge and a promise to marry in the future[56] with an agreement both of the parties betrothed and of their parents. Those persons appear to agree to the betrothal or engagement who offer no objection to what has been said.[57] But inasmuch as we have said in the Footnote to the Apostolic Canon that a legal and true betrothal must be accompanied with the ceremony of solemnization in church, when the husband is fourteen years old and the wife thirteen, with an exchange of *arrhae* and with the customary kiss of engaged persons, therefore there is no need of our saying the same things again here, but instead we refer the reader there, where he will gain more detailed information and see who decreed them. All we have to say here is that an engagement made in such fashion, though inferior to a wedding, as it is accounted nearly equal to a complete wedding, and those who have become engaged in such a fashion, if their fiancée should die, and they are about to become priests, they may not marry any other woman, on the ground that they would thereby be making themselves digamists; or if they insist upon marrying they cannot become priests; but even if they do, they are to be deposed, according to the decision of Xiphilinos (page 214 of *Jus Graeco-Romanum*).

Laymen, on the other hand, are forbidden to marry a cousin or any other person related to their fiancée; and, briefly speaking, the Synodal Tome of Patriarch Sisinnius and Xiphilinos decreed that all prohibitions pertaining to persons completely married shall apply also to those who have been betrothed in accordance with the procedure hereinabove referred to.[58] Any betrothals that are not ritualized in accordance with the procedure hereinabove referred to, neither are nor may be called true betrothals, but are to be regarded as simple whims of men. For this reason even though the girl is under age, and became betrothed when younger than seven years of age (or according to Blastaris when younger than six years of age) her betrothed may marry the sister of his dead fiancée, according to the Synodal Tome of Sisinnuis and Xiphilinos. Such a person, moreover, may also become a priest if the agreement to such a false betrothal be annulled, according to Blastaris. But if the girl was seven years old or older, though less than thirteen, and the betrothal took place without a solemnization by a priest, and by a mere agreement, the same Tome itself decrees, as does also the Novel of Emperor Alexios, that her fiancé may not marry her sister, nor may any other man take to wife a woman who has thus become betrothed to his brother, when the latter dies, that is to say.[59] As for a man who has become betrothed to a woman and fails to specify the time when the betrothal is to be blessed, he must have it blessed within two years, if he is living in the same region as his fiancée; or if he is absent, he must have it blessed within three years, according to Blastaris. If, however, there is any reasonable excuse and necessity, the time may be protracted to even more than four years, according to Armenopoulos. See all these facts in Blastaris, in his work on Betrothal, and in Armenopoulos, Book IV, Titles I and VI. Any man who grabs the fiancée of another man, must return her to her fiancé, even though he has defiled her, according to Canon XI of Ancyra and Canon XXII of Basil. See also Canon XXV of Ancyra.[60]

LINKS

FOOTNOTES OF MARRIAGE INSTRUCTIONS

1. These instructions were gathered especially out of the book entitled *Juris GraecoRomanum*, or, as it might be called in English "a compendium of Greek-Roman law."

2. See also Basilius Achridenus in his assertion to this effect (p. 309 of the book Juris Graeco-Romani), and Blastaris (Alphab. sec. Beta).

3. "The said Basilius (*l.c.*), and Blastaris (Alphab. sec. Beta), and most holy Patriarch Sisinnius (p. 199 of *Juris Graeco-Romani*) all say that these words were taken verbatim from Basil the Great. For your own satisfaction look up c. LXXXVII of Basil, at the end of which the Saint insists that there be no confusion of names in marriages, since this is unnatural, because nature, he says, keeps the names of each kindred, or lineage, distinct. For, "from which of the two consanguinities," he asks, "shall they draw the name of the offspring? shall they say that they are brothers and sisters of one another, or that they are nephews and nieces? for both characterizations will befit them, because of the confusion."

4. Armenopoulos, Book IV, Title VI.

5. Uncles and aunts are of three kinds in relation to nephews, namely: immediate, grand and petit. Thus immediate uncles and aunts are the brothers and sisters, respectively, of my father or mother. Grand uncles and aunts are brothers and sisters, respectively, of my grandfather or grandmother. Petit uncles and aunts are the first cousins of my parents. Likewise nephews and nieces are called immediate if children of my brother or sister; grand nephews and nieces if my brother's or sister's grandsons or granddaughters, respectively (who are also called remote nephews and remote nieces, as having been begotten of a petit nephew or niece); petit nephews and petit nieces if children of my first cousin. Even second cousins, however, are also called uncles and aunts in relation to the children of their second cousins, and those children in relation to them are also called nephews and nieces. In Greek both the brothers and sisters and- the cousins of parents are called theioi (i.e., uncles or aunts as the case may be), from the parents, who, according to the ancient Greeks, used to be called gods; for the word theioi also means divine.

That is why Philo the Jew called parents domestic gods, from the fact that the Greek word for gods is theoi, and derived from there is the adjective theioi, meaning divine and used also as a noun to denote uncles or aunts.

6. DEGREES THAT ESTABLISH RELATIONSHIP FOR MARRRIAGE

The degrees of relationship in regard to marriage were called degrees in reference to the degrees, or steps of stairs and ladders, according to Demetrios Chomatinos the Bishop of Bulgaria (page 312 of *Juris Graeco-Romani*) and Balsamon; because, just as by means of the steps of stairs, starting from the bottom, we can ascend to the top of the stairs, and again from there we can descend by means of the same steps. In a somewhat similar manner by means of the degrees, or steps, involved in marriage we can ascend until we find the root and starting-point, or origin, of the lineage or kindred, and again we can descend from there. When we speak of degrees here what we mean is births, since each particular birth is a degree, according to the said Demetrios (ibid.). For example: a father in relation to his son is one degree, because there is but one birth by which they are correlated. A brother (or sister) with another brother (or sister) of his makes two degrees, even though they be twins; because they have come into the world through two births. First cousins are four degrees, because they have been born by four births; and so on. So that whoever wants to determine the degrees as easily as possible ought to reason to himself two things. First, to find the root and origin, or starting-point of the lineage; and second, to count the births: and the number of these is the number of the degrees. For instance, if he wants to find out of how many degrees an immediate uncle (or aunt) is with an immediate nephew (or niece), or, in other words, a son (or daughter) of his brother (or sister), he will first find the father of the two brothers, and inasmuch as it was by two births that the two brothers were begotten by him, here, behold, he has found two births and two degrees. Since, again, the son of his brother was begotten by him with one birth, here, behold, this one birth constitutes one degree. Accordingly, the three births taken together form three degrees. Thus second cousins are of the sixth degree; or, in other words, from the father of two brothers to second cousins six births have intervened. Thus also are third cousins of the eighth degree, because from the first root of the two brothers to third cousins eight births have intervened. For it is on this account too that this kinship is called blood relationship, or consanguinity, to wit, because relatives ascribable thereto are traceable to one blood and one root of

lineage, and to one father, from whom its degrees derive their origin, and again they come to it as their stopping-point. In this manner by finding and counting births, you can easily find also the degrees. See also page 416 of the same book, where Eustathios Patricius the Roman says the same things as the above-mentioned Chomatinos concerning the subject of degrees. See also Balsamon.

7.MARRIAGE WITH LESS THAN EIGHT DEGREES IS PROHIBITED

Note that since the law, in Title V of Book XXVIII of the Basilica in regard to consanguinity expressly prohibited marriages of the sixth degree, but did not permit marriages of the eighth degree and kept silent as regarding marriages of the seventh degree and neither prohibited them nor allowed them; therefore and on this account some persons taking a cue from this silence of the law have prescribed that consanguineous marriages of the seventh degree if asked about before contracted are to be forbidden and not to be contracted, though otherwise, if they come to be contracted without being asked about they cannot be dissolved. Those who have asserted this view are Alexios and Neophyte the Patriarchs of Constantinople and Theophanes of Jerusalem. Sir Alexios, however, imposed amercements upon a married couple of the seventh degree if the marriage was performed before an inquiry, the penalty being that they should abstain from eating meat for two whole years, not to drink any wine on Wednesdays and Fridays (whenever it so happens, that is to say, that these days are feast days on which there is no fasting), and to partake of the divine Mysteries only on the Lord's Festivals (but not, that is to say, on the other days on which Christians not subject to amercements may commune).

But that the above-mentioned Patriarchs failed to understand the law aright, and that they did not act lawfully in permitting marriages of the seventh degree not to be dissolved is shown

1) by the fact that in having permitted consanguineous marriages of the eighth degree, but not having permitted such of the sixth degree, the law showed from these two enactments that one of the seventh degree too is not to be permitted, any more than one of the sixth degree; for it set the eighth degree as the limit of permission which must not be transgressed;

2) by the fact that in this seventh degree there is a confusion of the names of consanguineous relatives, and wherever any such confusion results there also a marriage is unlawful, as we said in the beginning;

3) by the fact that the seventh degree is not of as great distance as the permitted eighth;

4) by the fact that if a blood marriage of the seventh degree be permitted just as a seventh-degree affinity is permitted, blood relationship will be put on a par with affinity. But since these kinships differ greatly from each other, and they are not characterized by one and the same familiarity, because that due to blood has one root and one lineage, whereas affinity is a combination of two distinct and strange kindred, therefore and on this account neither ought the seventh degree to be permitted in connection with consanguinity, just as it is permitted in connection with affinity;

5) by the fact that felons and cunning rogues, knowing that a marriage of this seventh degree cannot be dissolved once it has been actually contracted, have secretly and before asking entered into such marriages unlawfully, and thus the economy, or indulgence, set up by the abovementioned Patriarchs has afforded a ground for transgression of the law;

6) and last, by the fact that such a consanguineous marriage of the seventh degree was prohibited synodically by most holy Patriarch Lucas and the Synod supporting him and that he ordered that not every marriage by blood of the seventh degree should be prohibited when asked about, but even if contracted before an inquiry it should be dissolved without fail and be abrogated altogether; and thus by this measure all those persons were prevented from entering into this unlawful marriage who had previously and secretly contracted such a marriage of the seventh degree before inquiry in the hope that after being blessed they would no longer be subject to separation.

This synodal decision was confirmed thereafter by the edict of Emperor Manuel Comnenus and by the most holy Patriarch of Constantinople Michael Cerularius and the synod supporting him. So and on this account ever since then all married

couples that are found to have entered into such an unlawful marriage before making inquiry, not only are separated completely by the bishop, but are even excommunicated too; any priest who being aware of such consanguinity secretly blesses them is deposed. Hence the holy Prelates ought not to obey Alexios the Beardless, who, in Armenopoulos, in the Manual concerning Marriages, says that consanguineous marriages of the seventh degree are not to be dissolved if they have been entered into before being asked about, and that the bishop has authority to dissolve them or not; for he said this without giving the matter any thought and not rightly. On the contrary let them rather follow this strict and accurate teaching. For from that time on it has not been in the authority of Prelates to decide this matter for themselves; and let them look at page 312 of the book *Juris Graeco-Romani* and see what Demetrios Chomatinos the Archbishop of Bulgaria says, and at page 288 of the same book, and especially the really most legally binding Synodal decision of the said Cerularos, to be found on page 206 of the same book, who calls such a blood marriage of the seventh degree a licentious intercourse and pollution and corruption of lineage and of kindred,. and a contamination of consanguinity, and one opposed to the legal injunction, and he says that the judges of olden times regarded it as unlawful. Let them also look at Balsamon (page 907 of the same book) in the study he made wherein he says that the seventh degree by blood has been equated to the sixth by an imperial rescript and by a Synodal Tome.

7. MARRIAGE OF EIGHTH DEGREE AMONG BLOOD RELATIVES PERMITTED

Marriages of the eighth degree among blood relatives are not forbidden. For, although there does result a confusion of names in connection therewith, the children born of such marriages becoming brothers and sisters together and cousins fourth removed, yet, in spite of this fact, such confusion is to be disregarded, Chiefly because of the great distance of the eighth degree, and by reason of its being in consequence with the permission of the law which calls the sexes to unite, according to Michael Cerularius and the Synod supporting him (page 207 of the same book) and Eustathios Patricius (page 117 of the same).

8. See page 818 of the same Book.

9. METHOD OF DETERMINING THE NUMBER OF DEGREES

Those who would like to determine easily the number of degrees involved in relation ship by marriage of any two persons belonging to two different kindred, should first find the roots, or progenitors, of the two kindred, and starting from there count the number of births; then there will be as many degrees as there are births, pertaining to the blood relationship, as we have already explained. But in addition they ought also to know two other things which are peculiar to this relationship of affinity; namely:

1) They ought to know that when the brother of one man marries a woman, then he too is considered to be a brother in relation to her (his sister-in-law, that is to say), and is two degrees removed from her, just as he is from his own brother; because his brother has become one flesh with her, according to the word of the Lord, who has said: *"So that they are no longer two, but one flesh."* (Ephesians 5:81). Likewise also the father-in-law is considered to be a father of the brother's sister-in-law, and accordingly is of the first degree with respect to her, just as he is also with respect to his own son, because the latter has become one flesh with her; and, briefly speaking, the united couple are both considered to be children with respect to the parents of the husband as well as with respect to the parents of the wife, and both of them are also brother and sister, as the case may be, with respect to the brothers and sisters of the husband, as well as with respect to the brothers and sisters of the wife.

2) They ought to know that if, say, the sister of my brother's wife, or, more specifically speaking, my sister-in-law's sister, is being considered with respect to me, the brother-in-law of her sister (i.e., the brother of her sister's husband), she is not of the second degree as respecting me, nor is she to be considered a sister of mine, since my brother did not become one flesh with her; but, on the contrary, she is of the fourth degree, on the ground that in such a case the couple is regarded as separated, and the one who is the husband and my brother is counted with me his brother as two brothers and two degrees, while his wife, who is my sister-in-law, is counted with her sister as two other sisters and two other degrees. For the most holy Patriarch Michael Cerularius (page 218 of *Jus Graeco-Romanum*) says: Since I too with my sister-in-law, that is, the wife of my brother, am considered a brother on account of my brother's union with her in one flesh, her brothers and sisters ought not to be regarded as my brothers and sisters, her cousins as my cousins, her

uncles and aunts as my uncles and aunts, and in general her whole kindred as my kindred, and, conversely, my kindred as her kindred, as though they were blood relatives of mine. No indeed! For the two degrees of relationship which I have with respect to my sister-in-law are called degrees factitiously and in a subtle sense, and not real degrees just like those attaching to relationship by blood: so that a whole edifice of relationship ought not to be erected upon the basis of such a factitious conception.

10. See page 219 of the said book where Michael Cerularius, together with the Synod attending him, lavishes admiring praises upon most holy Sisinnius for that Tome; but see also that very same Synodal Tome of Sisinnius on page 197 of the same book.

11. SEVENTH DEGREE LINEAL MARRRIAGES ALLOWED BUT NEVER HAPPEN

The law, as we have said, prohibited marriages by affinity of two kindred lineally as far as this third degree, but others thereafter prohibited them as far as the seventh degree. Nevertheless, the life of men is not long enough to allow of such a marriage as that of the seventh degree; for no man lives long enough to marry a great-grandmother and thereafter the great-great-granddaughter of her great-granddaughter by another man, which marriage would be one of the seventh degree. Therefore we have not included all marriages down to the seventh degree, at a time when anyone marrying in the third degree is almost at the limit of old age. So it may be concluded that just as blood marriages lineally are prohibited without exception, owing to the brevity of man’s life, so and in like manner are those of two kindred lineally by affinity.

12. And it is considered that she is a granddaughter of the step-mother of the son, and sustains the relationship of first-aunt to him, and he that of first-nephew to her.

13. And it is considered that she is a great-granddaughter of the son's stepmother and accordingly is his grandniece.

14. And it is considered that she is a great-great-granddaughter of the son's step-mother and accordingly is regarded as a daughter of his grandniece.

15. BROTHER-IN-LAW OR SISTER-IN-LAW NOT THE SAME IN ENGLISH LANGUAGE

Note, though, that the word brother-in-law in English is not co-extensive with the sense of the corresponding Greek word, which signifies not only the husband of my daughter, but also the husband of my sister, and of my first-cousin, and of my second cousin. Likewise the word sister-in-law in English has only two of the significations attached to the corresponding Greek word, which also means my son's wife, and that of my grandson and of my great-grandson, as well as the wife of my first-cousin and of my second-cousin. Hence not only those who have married two sisters, but also those who have married two first-cousins and two second-cousins are called brothers-in-law in Greek. Hence it will be seen that in English one of the meanings of the Greek word for brother-in-law is supplied by the word son-in-law, and likewise for sister-in-law by the word daughter-in-law.

16. And it is considered that she is a niece of the son’s step-mother and accordingly is to be regarded as a first-cousin in relation to him.

17. And it is considered that she is a grandniece of the son’s step-mother and accordingly is to be regarded as a second-niece in relation to him.

18. And it is considered that the first-cousin of the son’s step-mother is to be regarded as a second-aunt in relation to him.

19. Since father and son become brothers-in-law, which is absurd and improper, while the children born to them would be third cousins as respects the mothers, but as respects the fathers they would assume the relationship of uncle and nephew, which is not seemly, and see Blastaris under the letter Beta concerning degrees.

20. But if the father marries the niece beforehand, his son can no longer marry the aunt later, and even if he should do so, they would have to be separated, because the kindred are confused, and the father becomes a nephew, and the son an uncle, on the side of the wives, whereas on the side of the husbands the niece becomes a mother, and the aunt a daughter, which is absurd and improper.

21. But if the father should marry the daughter of the grandniece first, the son cannot later marry the grandaunt, because the kindred would be thereby confused.

22. But if the father marries the great-great-great-granddaughter beforehand, the son cannot thereafter marry the great-great-great-grandmother, because the kindred would be thereby confused.

23. And it is considered that the one sister is a sister of the grandson's step-grandmother and is to be regarded as a grandaunt in relation to him.

24. For the grandfather and the grandson would become joint brothers-in-law and equals in respect of honor owing to the equality of their wives; their children, on the other hand, with respect to the mothers would be second-cousins, while with respect to the fathers they would assume the relationship of uncle and nephew.

25. But if the grandfather should marry the great-great-grand-daughter beforehand, the grandson may no longer marry the great-great-grandmother later, because the grandfather would thus become a grandson, and the grandson would become a grandfather on the side of the wives, while the grandmother would become a granddaughter, and the granddaughter a grandmother, on the side of the husbands.

26. But if the grandfather should marry the grandniece in advance, the grandson may not marry the grandaunt later, because the names would become confused.

27. But if the grandfather marry the niece beforehand, the grandson may not marry the aunt later, owing to the confusion of names.

28. For the great-grandfather and the great-grandson would thereby become joint brothers-in-law, and equal in point of honor; and the first-cousins would become a great-grandmother and a great-granddaughter, respectively.

29. But if the great-grandfather takes the niece beforehand, the great-grandson may not take the aunt later, because the kindred would thereby become confused, and the grandfather would become a nephew, while the grandson would become an uncle, on the side of the wives, whereas the aunt would became a granddaughter, and the grandmother a niece, on the part of the husband's side.

30. For the great-grandfather and the great-great-grandson would become joint brothers-in-law, and the sisters would become a grandmother and a granddaughter.

31. But if the grandfather marry the niece first, the great-great-grandson may not marry the aunt later, because the kindred would thereby become confused.

32. For the man who was formerly her brother-in-law, owing to his wife's having been her second-cousin, would become her husband later; and she, who was formerly his sister-in-law, would become his wife later. And the children born of their marriage would be called brothers and sisters on account of the father, but third-cousins on account of the mothers, and accordingly, since, as third-cousins, they would be of the eighth degree, the brothers and sisters would have to be married, which is a most unlawful thing. Hence any such marriage, both because it would be of the sixth degree, and much more because of the confusion of kindred it would cause, would be unlawful, and ought not to be performed at all. As for the fact that this marriage was considered to be of the sixth degree even in the reign of Manuel Comnenus and thereafter, see this on page 411 of *Jus Graeco-Romanum*. As for those who raise it to the seventh degree – six on account of the second-cousins, and one on account of their husbands being from a different kindred – and for this reason allow it to be contracted, they are acting unlawfully and have no exact knowledge of degrees. For their husband, taken by himself, is of no degree, since, as we said previously, in the beginning, a degree is never considered to depend on one person alone; if it be objected that a son is of one degree, it is to be remembered nevertheless that he is not when considered by himself, but as respects his father. Hence a man of a different lineage is regarded as separated from his father, and having no degree as respecting his former second cousin, took her to wife (for if he had but one degree respecting her, as they assert, he would never have taken her as his wife), and in so taking her, and becoming one flesh with her, he has become on this account a second cousin also as respects the second cousin of his wife, and consequently is of the sixth degree respecting her, and not of the seventh degree. But even if we grant for the sake of argument that such a marriage is of the seventh degree, yet because of the most absurd confusion of kindred that it causes, it ought to be prohibited entirely. For, as we have said, many other marriages involving affinity of the seventh degree are prohibited.

Note, too, the fact that this marriage was prohibited by Patriarch Nicholas and his Synod; by the decree of the aforesaid Emperor Manuel Comnenus, according to Blastaris; and likewise by the Patriarch of Constantinople John Camaterus and his Synod (page 285 of *Jus Graeco-Romanum*). Balsamon too prohibits it and says that it is of the sixth degree (page 469 of the same book). If it be objected that civil authorities have permitted it, it may be replied that they ought not to show their faces at all in front of Ecclesiastical judges like Patriarchs and Bishops. As for the Synodal decision made in the time of Theodosios of Constantinople and cited in evidence by Demetrios Chomatianos (a 13th century archbishop of Bulgaria) in the same book and by Spanos Alexios, it was made with reference to another matter, regarding, that is, the betrothal of a person under age, and not specially in regard to this. But notice that Balsamon, who was Chartophylax at that time under the same Theodosios, and who drew up this Synodal decision, states that he was dissatisfied with it and on this account rejected it, saying that he was compelled to write it (p. 469 of the same book). See also page 216, where Nicholas, the Patriarch of Constantinople, says that such a marriage is of the sixth degree, and consequently he prohibited it.

33. For the aunt and niece become sisters-in-law to each other, which is not proper. For a second cousin is called an aunt with respect to the daughter of her second cousin, as we have said.

34. Because the kindred become confused and an aunt and a niece become sisters-in-law to each other.

35. For the aunt and the niece become sisters-in-law to each other, while one of the brothers becomes an uncle of the other, and the other one a nephew-a thing which is not proper. Wherefore most holy Sisinnius the Patriarch, together with his Synod of thirty bishops, strenuously prohibited this, and ruled that if the second of two such weddings should come to be performed, the parties thereto must be separated, even though they have children, and the priest who blessed the wedding must be deposed (see page 199 of the said book).

36. UNLAWFUL MARRIAGES CAUSE OF MANY EVILS INCLUDING EARTHQUAKES

For the first cousins become sisters-in-law to each other, which is absurd, while their children become by the father's side first cousins, and by the mother's side second cousins, which is not proper. Note that the said most holy Sisinnius, being wise in matters divine, together with his assembly of thirty bishops, prohibited the contraction of the second of these marriages, notwithstanding that it had formerly been impudently allowed to be performed, and stated even if it should come to be ritualized, those who performed were not to be admitted to the Church unless they were first separated, even though they had children, and that the priest who blessed them was to be deposed. This decision of most holy Sisinnius was thereafter confirmed by the Patriarch of Constantinople Michael Cerularius (whom Dositheos, Patriarch of Jerusalem, greatly admires in his *Dodecabiblus* as a most holy and most virtuous gentleman), who greatly praises divine Sisinnius for having collected the canonical pronouncements of the God-bearing Fathers and having set forth a very exact and accurate procedure for marriages; and calls his decision a pillar inscription, really truthful and faultless (page 209 of the said book). Even if it be objected that Manuel Comnenus decreed that in case such a marriage should come to be performed before interrogation, it is not to be separated, but is to be canonized and even if Neophytos the Patriarch of Constantinople and Theophanes the Patriarch of Jerusalem did decree that such a marriage might be performed, what of it? Are these men to be given the preference who are not saints of our Church, nor God-bearing Fathers, over the Saints and the God-bearing Fathers? Perish the thought! The great Saint of the Church, heavenly Basil I mean, who explored the depths of the Spirit, according to the Theologian, whose tongue is a law unto the Church, according to St. Sisinnius, and the sound of whose words is tantamount to God-written tablets engraved by God's finger, asserts, as we have said previously, that wherever the kindred becomes confused, there a wedding is illicit. Likewise Sisinnius, who himself is praised as a most holy Saint wise in matters divine by Cerularius, as we have said. Michael Cerularius, too, who was also a saintly gentleman, as Dositheos bears witness – these three most holy and God-bearing men prohibit any such marriage, on the ground that it confuses the kindred and soils the blood of kinship. And who else can be hearkened to in preference to them? or be found a superior lawgiver? For in connection with marriages by affinity the only thing demanded by the older authorities was that they should result in no confusion of kindred.

Christian brethren, I beg of you, for the love of God, not to importune the holy bishops often by use of external means, to allow you to contract such unlawful marriages when they do not like to do so. For the aforesaid St. Sisinnius asserts that it is on account of these violations of the law that earthquakes, plagues, famines, wars, droughts, and other manifestations of divine wrath befall us; and that all those who want to have such marriages are prompted not impassively, but either by a desire of glory or of wealth or of nobility or of beauty or of some other passion. That is why such persons never make any headway in life, but, on the contrary, the wrath of God pervades their houses and annihilates them, since from the beginning they do not acquire the blessing of their spiritual mother the holy Church, but instead her curse, which roots out the foundations of their houses, as Sirach says: *"but the curse of the mother roots out foundations"* (3:9). Blessed are in truth those prelates who can be persuaded neither by gifts nor by threats and human fear to permit such unlawful marriages. All those persons, in fact, who suffer damage, or infamy and wounds, for keeping the divine laws and Canons are indeed Confessors and will be deemed to be really worthy of the crowns of martyrs.

37. For the aunt and the niece become sisters-in-law to each other, while the brothers become between them uncles and nephews, a thing which is absurd.

38. Re SEVENTH DEGREE

For the aunt and the niece become sisters-in-law to each other, while the brothers become uncles and nephews to each other, a thing which is absurd. Nevertheless, some authorities do not separate such a marriage if it comes to be performed before interrogation, saying that confusion of kindred in the case of the sixth degree must always be avoided, but in the case of the seventh it may sometimes be overlooked, or disregarded, owing to its remoteness.

39. ILLICIT WEDDING

This wedding was incorrectly allowed to be performed, one reason being that it is of the sixth degree, and another is that the kindred become confused. For the uncles become nephews, by the wives, and the nephews become uncles, by the husbands. Likewise the wives become aunts and nieces to each other, and this is not proper. As regards wedding by affinity the sixth degree is allowable, but not generally; it is allowable in cases where it causes no confusion. The present one, however does cause confusion. So it ought neither to be allowed, because of the impropriety of it. For in what respect may it be said to differ from that unlawful wedding in which an

uncle marries his niece, and a nephew his aunt? In no respect, of course; and consequently it too ought to be prohibited just as is this.

40. All that we said in regard to the case above, applies also to this marriage; wherefore it ought to be prohibited too, in spite of the fact some authorities have permitted it uncanonically.

41. But if the uncle marries the niece beforehand, the nephew cannot afterwards marry the aunt, owing to the resulting confusion of kindred. These weddings, however, are allowed to take place by most authorities, because the kindred remain unconfused, notwithstanding that Michael Chumnos, a Metropolitan of Thessalonica, did prohibit such a marriage; but the opinion of the majority prevails. There was also an order permitting it issued by Emperor Alexios Comnenus in response to a question of Bardas Xerus, according to Balsamon (page 488 of *Jus Graeco-Romanum*).

42. For the great granddaughter would become a sister-in-law to the grandmother, and a great granddaughter at the same time, which would be absurd. Even their children, because of the fathers, would become second cousins; whereas because of the mothers they would become an uncle and a nephew to one another -- a thing that is not proper.

43. THE OTHER STEPMOTHER

It is not only the wife of one's father that is called a stepmother, but also that of his grandfather and of his great grandfather. But some authorities call the grandfather’s wife his step-grandmother, and others call the great grandfather's wife his great step-grandmother, or, in Greek, *metryiodismamme.*

44. COMMON CHARACTERISTICS OF BLOOD RELATIONSHIP

Those who wish to find out the degrees pertaining to relationship involving three kindred need to remember the common characteristics of blood relationship, or, in other words, they need to find out the beginning or starting-point of the lineage, and to count the births. Likewise they need to remember also the common characteristics of relationship by affinity involving two kindred: namely, that the wife of my brother is a sister of mine, owing to the fact that my brother has had carnal intercourse with her. And that, when the sister of my brother’s wife is to be considered in relation to me, she is of the fourth degree, because then my brother comes to me and we become two perfect degrees, whereas my sister-in-law goes

with her sister and they too become two perfect degrees, as we have already stated previously. But in addition to these facts they must also remember yet this special characteristic of relationship involving three kindred; to wit: that of the three kindred which become united or joined together in connection with this relationship, the brother and the sister aforementioned, Anna and Thomas, are said to be the medial line or kindred, while Peter and Martha are said to be outer lines or kindred. So whenever it happens that these kindred marry one another, then anyone who wants to know whether they may marry lawfully or not, must pay attention to the medial kindred; and the further they are removed from there, the more eligible they are to marriage; whereas the more they approach it, the more their marriage is prohibited. For example, in the case above, if, after the death of Thomas and of Anna, Peter wishes to marry the wife of his wife's brother, Martha, he is forbidden to do so; but he is allowed to marry the sister of the wife of his wife's brother Mary, because she is further removed or more distant from the medial line than Martha is. For the latter is of the second degree, while she is of the fourth degree as respects Peter. For inasmuch as Peter and Martha have had sexual intercourse with the brother and sister concerned, they have no separate or special degree betwixt themselves, because a married couple has no degree with respect to itself, as we said in the beginning. This, indeed, is an axiom which one ought to remember on account of its being necessary and of great utility in connection with this relationship involving three kindred. On the contrary, they are regarded as brother and sister, and accordingly have the second degree of brothers and sisters. But when Peter marries the sister of the wife of the brother of his wife, then the couples are dissolved; and the brother and sister of the one kindred become separate from the brother and sister of the other kindred, and the degrees appear to be perfect, i.e., fourth.

45. ILLEGAL MARRIAGES

Spanos Alexios is not right in saying in his treatise on marriages that custom has allowed this marriage to be performed. For according to the Second Book of the Basilica, Title I, any custom that conflicts with a written law is necessarily invalid. And inasmuch as this custom conflicts with the pronouncements of later lawgivers who laid down the law that marriages involving three kindred must be prohibited as far as the third degree, therefore it is necessarily invalid and of no effect, on the ground that it is illogical and illegal; and see the Footnote to Canon I of Sardica.

46. All that we said in regard to the former marriage applies also to the present. For the custom is illegal which allowed it, and on this account it must be prohibited.

47. DIFFERENCE BETWEEN SECOND AND THRID DEGREE

The said Alexius is wrong in saying that this marriage is of the third degree; for it is only of the second degree. For inasmuch as a husband's sister with a sister-in-law is of the second degree, he too after having previously had intercourse with the husband's sister has the same degree as respecting the sister-in-law, on account of his uniting with her into one flesh.

48. We refer to Patriarch Nicholas; Balsamon in his replies to Marcus of Alexandria; John of Kitros in his replies to Constantine Cabbasilas; Demetrios Chomatianos in his treatise concerning degrees; Neophytos the Patriarch of Constantinople; and Theophanes the Patriarch of Jerusalem – all of whom are to be found in the book of *Jus Graeco-Romanum*; and a certain Manuel, a deacon and great Chartophylax of the Great Church, who served during the patriarchate of Jeremias the Patriarch and who agrees with this opinion, in his brief doctrine concerning marriages.

49. CALCULATING DEGREES OF RELATIONSHIP

The degrees of this relationship may be counted as follows. The godfather in relation to his godson or goddaughter is of the first degree; but in relation to the child's parents he is of the second degree; in relation to the child's brothers and sisters, he is of the third degree; his sons and daughters on the other hand, in relation to his godchild are of the second degree; and in relation to his brothers and sisters, of the fourth degree. So says Armenopoulos, Book IV, Chapter 6.

50. EXTREMELY SERIOUS VIOLATION

Note that Leo and Constantine the Emperors in their *Ecloga Legum* (Title XXVIII, page 130 of *Jus Graeco-Romanum*) assert that if any man take to wife a daughter of his godmother, or have carnal intercourse with her, he is first to be separated from her, and afterwards both his nose and hers are to be cut off.

As for how they are to be canonized, see the amercements sanctioned by John the Faster.

51. CIVIL AND ECCLESIASTICAL LAWS DIFFER

The law prohibited lineal relatives from violating this spiritual relationship up to this third degree; and most authorities agree with it, as we have said. But Patriarch Neophytos and the patriarchal note issued in the patriarchate of Patriarch Nicholas prohibited this relationship as far as the eighth degree, as we have said: for instance, a grandson of the godfather (or of the godchild) might not marry the daughter of the goddaughter (or of the godfather), because they are of the fourth degree. The grandson of the godfather might not marry the granddaughter of the goddaughter of his grandfather, because she is of the fifth degree. The great grandson of the godfather might not marry the granddaughter of the goddaughter of his grandfather, because she is of the sixth degree; and so on. But John of Kitros wants to have even collateral degrees prohibited in connection with baptismal relationship (page 325 of *Jus Graeco-Romanum*). Yet it is the decision of the majority that holds sway.

52. GODFATHERS BETTER NOT TO BAPTIZE MALE AND FEMALE

I am amazed that both Jeremias and Neophytos the Patriarchs allowed this marriage to be approved and carried out, on the pretext that it could not be guarded against when one and the same godfather often baptizes a male child perhaps in Constantinople and another female child perhaps in Venice, both of which children may later happen to meet each other in Constantinople or in Venice, and get married. But this could result even in the case of carnal brothers and sisters. For a carnal brother might leave home when young and spend a long time in a foreign land far away, but later there might come to that land also his carnal sister, either after being enslaved or in consequence of some other circumstance, and thus, without knowing that they were brother and sister, they might get married to each other. Hence, if perchance this should occur in the case of carnal brother and sister, the marriage would surely be dissolved. How much more should not spiritual brother and sister be separated if they should happen to get married, without giving any consideration whatever to the fact that they became united unwittingly? As much as spiritual relationship is greater than carnal relationship and superior thereto.

For it was on this account that Canon LIX of the 6th Ecumenical Synod prohibits the performance of baptism in prayerhouses, but allows it in catholic churches, in order that the names of godfathers and godchildren may be recorded there by the priests, as well as the date, and in order to have a considerable number of witnesses to the baptism of the children baptized; and accordingly to prevent at any time the occurrence of this absurd and incongruous predicament as a result of all these baptisms wherein spiritual brothers and sisters might get married to one another or to the godfather: just as it is the custom to do nowadays in Moscow by making this record. God grant that our own holy prelates may be led to put such a holy custom as this into practice in our own provinces for safety's sake. But that spiritual brothers and sisters belonging to one and the same godfather may not marry one another, nor be engaged to one another by way of betrothal, is confirmed by Leo and Constantine the Emperors (*Ecloga Legum*, Title XII, page 102 of Book II of *Jus Graeco-Romanum*). To prevent the occurrence of these tragedies, it is a good thing and an advantageous practice to keep everywhere in the world that correct and prudent custom which obtains in the Orient; it consists in the fact that strangers from a different country, or from a different kindred and kinship, even though Orthodox Christians, are not permitted to baptize children; instead, they are baptized by their own relatives, carnal uncles, for instance, of the children being baptized, or first cousins, or second cousins, and other relatives excluded from marriage, since, sustaining a carnal relationship and on this account being forbidden to marry, are in consequence also forbidden to marry because of their spiritual relationship; and thus they avoid falling into any violation of the law, as respecting baptism.

53. But neither do the monks undertake the sponsoring of children from the baptism, see the footnote on the third canon of the 4th Ecumenical Synod.

54. Is not this worthy of inquiry and surprise as to why, on the one hand, the recent Legislation of Leon the wise commands that they should also hold, in the relation by adoption, the same things that follow even in that of the holy baptism relation, and, according to the note, the fact is during Nicolaus of Constantinople but the law indeed did not prevent the lateral relatives by being taken to marriage by that of the baptism relation; but, here, did it prevent in that of the adoption relation and the lateral relatives? But this on the one hand, had probably prevented them, and because according to the laws, the relation by adoption seems to be a closer one than that of baptism (even though this has ceased in our own times, and it is scarcely found), for this, indeed, in that of the baptism relation, only prevented the

deeply related up to the third degree, and the lateral (relatives) it perfectly did not prevent, but that of the adoption, it also prevented them of the lateral(relation); consequently then, that they, which had inherited their property by them of the adoption relatives, be made evident, as also in that of the blood (relation), but in them of the baptism relation, of the lateral, it did not prevent, that not even the relatives according to this should even inherit their spiritual fathers and relatives.

55. And plainly speaking, according to Blastaris, that of the adoption relation must be kept, just as that of the blood (relation), so much in the degrees of wedlock as much also as in the inheritance of the parents, as the loving parent laws teach.

56. Book I (on page 513 of *Jus Graeco-Romanum*).

57. Books II and VII (ibid.).

58. Persons thus betrothed cannot be seperated, even though it should turn out that one of the parties to the betrothal has become possessed by a demon, according to the laws (Blastaris, Chapter 15, alphabetical section Gamma).

59. For Balsamon asserts (in his Reply 48) that a certain clergyman who became betrothed by written bonds to a woman seven years of age, and after her death married another woman, was not allowed by the Synod to become ordained a priest on the ground that he was guilty of digamy (i.e., of getting married twice), since the Synod declared that a woman seven years old is capable of sexual love and can sustain defloration and is apt to be tempted by thoughts of fornication. Note, however, that, according to the Novel of Emperor Alexius Comnenus the accursed custom ought to be prevented which prevails in many regions of allowing fiancés to enter the homes of their fiancées before they have been blessed, because as a result of frequently seeing and talking with them they inflame them with sexual love and often have sexual intercourse with them before the wedding. Hence, in order to eradicate this gross violation of the law, the local bishops and especially the parents of the children, ought not to allow them to converse with their fiancées. This too we ought to note, that a wedding may be performed even without a betrothal and engagement, according to the Synodal decision of Nicholas the Patriarch of Constantinople, who held office during the reign of Alexios Comnenos, which says: *A pledge* may be given not only in connection with a wedding, but also in connection with any other exchange and negotiation, not as a matter of necessity but as a matter of willingness.

So just as in the case of other negotiations we do not say that a transaction is null and void or invalid simply because no *pledge* were given, so too in the case of a wedding a marriage cannot be dissolved even though an engagement was never actually contracted (page 216 of *Jus Graeco-Romanum*).

60. But Title V of Book XXVIII of the Basilica says that I may not take to wife the fiancée of my father or of my brother (or, according to others, of my son), since the former sustains the relationship of a stepmother with respect to me, and the latter that of a sister-in-law. And again: I may not marry the mother of a girl who used to be my fiancée, since she has become my mother-in-law. And again the civil law says elsewhere that an adoptive father may not marry the fiancée of his adopted son, even though the adoption be dissolved; for she is to be regarded as his daughter-in-law, and as the wife of his own son. See also the two Synodal decisions of John Xiphilinos regarding betrothal (page 211 of *Jus-Graeco-Romanum).*

FORMS OF SOME LETTERS

Form of a Commendatory and Release (Release) Letter

Apostolic and Synodal Canons bid men in Holy Orders who are desirous of leaving their country or home to provide themselves with commendatory and release letters to be obtained from those who ordained them. The commendatory letters are for the purpose of commending, or verifying, their dogma, their life, and their ordination; in exceptional cases, they may also have the purpose of upholding their traduced or calumniated reputation. The purpose of the letters release is to certify to the permission that they have received from them to perform the duties of Holy Orders wherever they may be going. Following, therefore, the divine and sacred Canons, and addressing the men in Holy Orders and laymen everywhere, by the present Commendatory and at the same time Release Letter, we too first of all commend the bearer thereof as a most reverent and in all respects most devout one among Hieromonks (or as a very reverend one among Priests) the Reverend (So-and-So) and vouch for the fact that he is tenacious of the Orthodox dogma, and is of a pious and unassailable reputation; and that he has been legally and canonically ordained by us by virtue of the grace of the All-holy and officiating Spirit, according to the joint testimony of his Spiritual Father and of other credible witnesses, by steps as an Anagnost, a Subdeacon, a Deacon, and a Priest, in the all-venerable temple of (such or such a Saint). Consequently we dismiss him and give him authority, wherever he may go, to exercise the functions of the priestly order and office without hindrance, together with the canonical permission and consent of the local Bishop. Hence in witness hereof and for the sake of safety these presents were placed in his hands by us (see also Apostolic Canon XII) (March, . . A.D. . .).

Form of a Facultative Letter

Our mediocrity (or humbleness), through the grace of the All-holy and officiating Spirit, entrust thee, one in all respects devout among Hieromonks (or among Priests) Rev . . . (So-and-So) as an honest gentleman, and worthy of reverence, with the ministry of Spiritual paternity. As such indeed you are obliged to undertake the examination of the thoughts of all men who come to you with a view to confessing their own sins, and to probe the depths of their hearts, to search their mind and to ascertain their acts: for the purpose, be it understood, of checking and restraining as far as possible the origins and causes, and to direct canonically the end and operations of these also with regard to the habits and moods of those approaching you, and to administer to them the proper remedies; and to become all things to all men, in order to win all men, at times by reproving them, at times by reprimanding them or begging them, and in every manner negotiating their salvation. Hence you shall bind whatsoever requires to be bound, and shall loosen whatever requires and deserves to be loosed.

You are further obliged so to investigate and scrutinize those coming to the office of the Priesthood, as the divine and sacred Canons demand; lest at any time you become implicated in the sins of others and consign or abandon your own soul together with theirs to the everlasting fire. Furthermore to tonsure monks, after testing them and in the presence of their sponsors, in accordance with the Canons, as usual. And in all matters you art obliged to associate with men in all reverence and decency that befits spiritual gentlemen, as having to render an account to God. Hence, in witness hereof there was given you our present Facultative Letter.

(Note that the style “mediocrity” is affected by Patriarchs, and even by the Archbishops of Thessalonica and of Monembasia, in accordance with some royal love of honor, but only in their own territories; the style “humbleness,” on the other hand, is affected generally by all Metropolitans, Archbishops, and Bishops.)

LINKS or **Topical_Index**

Form of a Canonical Testimonial

The Apostles preaching God and arranging divine things right, and the association of the God-bearing Fathers who came after them have canonically prescribed that no one shall be deemed to deserve the divine degree of Holy Orders without much investigation arid strict examination, lest the most divine functions be performed by men who .are unworthy. Now, therefore, my spiritual son (So-and-So), a son of (So-and-So) of the district (So-and-So), having come to me, asked to receive the great office of the Priesthood, and after I had him stand before the sacred icon of our Lord and God and Savior Jesus Christ, and having probed the depths of his heart, and not content with this having also obtained information from other credible witnesses who have firsthand knowledge of his conduct both in public and in private, and having found nothing in him that would present an obstacle with respect to laws, I certify him to be worthy of the Priesthood and to be of mature age, just as the sacred Canons bid. Hence there was given to him the present document in evidence thereof, confirmed by mine own hand and signature, and by the testimonies aforesaid of credible witnesses. And thus it is signed by both the Spiritual functionary and the witnesses, ... A.D.

LINKS or Topical_Index

Form of a Letter for Indigents

Most honorable Clerics, most reverent Priests, and all other blessed Christians of our province, grace be unto you and peace from God. The bearer of our present letter most honest brother in Christ (So-and-So), being of (Such-or-Such) city, as a result of unseasonable circumstances and troubles incurred a very heavy debt of (so many) . . . dollars*, as we have learned well enough and have been informed by persons familiar with his affairs. Hence, not having any other recourse for help and mercy, the unfortunate man is appealing to the Christ-loving compassion of you charitable Christians. All of you, therefore, without exception having welcomed him with a benign countenance, showing that you have been taught by God to love one another (I Thessalonians 4:9) as the Apostle says, be pleased to grant him alms each of you in proportion to your means (Mathew. 5:7), for the sake of the Lord who immortalizes the merciful and charitable. For you are well aware that *"alms rescue from death,"* as Tobit says (Tobit 10:8), and that, as the author of Proverbs says, *"he that bestows alms upon the poor man is lending to God"* (Proverbs 19:17), whose grace and mercy, and our own prayerful wish and blessing, be with all of you. Amen.

*In the original it says "piasters" (of Turkish money).

[LINKS](#) or [Topical_Index](#)

Form of a Last Will and Testament[1]

Because of the fact that the first-formed man Adam, becoming a prey to the Devil's envy, transgressed God's vivifying commandment, all of us who are descended from Adam by successive generations of lineage, not only have been rendered mortal instead of being as before immortal, but, alas! we are even delivered to death on a day when we do not expect it and in an hour whereof we know not. Wherefore, too, through the prophet Isaiah the Lord once told King Hezekiah: *"Set your house in order: for you are going to die, and are not going to live"* (Isa. 38:1). Once, indeed, He Himself through Himself said in the Gospels: *"Watch, therefore, since you know neither the day nor the hour wherein the Son of man comes."* (Matt. 25:13). Conscious of this, I too, (So-and-So) . . . . fearing lest at any time, because of the uncertain contingency of death, my affairs be left intestate, and being of sound mind and having sturdy wits, I am making my present last will and testament. Accordingly, first of all I leave unto all my Christian brethren, including even those who hate and those who have wronged me, my hearty pardon. Next, as regarding my movable and immovable property, I make the following arrangements and give the following orders. I leave to So-and-So . . . . . . and to So-and-So . . . . . . (Here is to be inserted both the legal legacy to his relatives and a list of the gifts and alms that he wishes to bestow. And at the end is to be added the following)[2] I desire that this last will and testament of mine shall be valid and of full force and effect in any and every court and before any and every authority. As for anyone that should attempt to have it set aside, he shall have to give an account in the day of judgment to the Judge who respects not persons and he shall have the curses of the holy three hundred and eighteen God-bearing Fathers. Wherefore it has been avouched with my own hand and the signatures of other credible witnesses for safety's sake, this. . . .day of (July), A.D. (1793).

So-and-So having read this last will and testament and having been, pleased with all that is therein written, I have signed it with my own hand, and I bid and wish it to be valid and effective.

Here follow the signatures of witnesses thus:

So-and-So being present at the making of this last will and testament of So-and-So, at his request have signed it with my own hand.

(As touching the matter of how heirs inherit property, see the Footnote to Canon XXX of Carthage.)

LINKS or **Topical_Index**

Form of a Dowry Contract

When our Lord Jesus Christ was attending a wedding in Cana, and changed the water there into wine, and revealed through this beginning of signs His glory, as the most superb of the Evangelists John historically records: the wedding was accounted worthy of divine blessing and honor, and was elevated to the high status of a Mystery, significant of a greater Mystery; and St. Paul shows this by shouting, at times, *"Let marriage be held in honor among all, and let the bed be undefiled"* (Hebrews 13:4); and, at other times, *"This is a great Mystery; but I am speaking with reference to Christ and the Church"* (Ephesians 5:32). Hence those persons who are joined in marriage in accordance with the divine Canons and laws, are said to be blessed and fitted by the Lord, if, at any rate, it is true, as the author of Proverbs says, that *"by the Lord a woman is suited to a man"* (Proverbs 19:14). Since, therefore, we, Peter and Mary, are about to join our son John to honest Helen, a daughter of Paul and Elizabeth, by such a legal and lawful and canonical wedding, we pay him beforehand our hearty and soulful paternal prayers and blessings, that he may have these throughout his life as a support and a saving equipment. For, according to Sirach, *"A father's blessing supports the houses of children"* (Sirach 3:9). Next, we give him by way of dowry, this and that (here are to be inserted the articles of dowry desired as much by the parents of the husband as by the parents of the wife. Afterwards at the end is to be added). We are giving all these things voluntarily as parents and fathers of the above husband John and of the above wife Helen, that both of them may have them throughout their lives, to hold and to possess as their own property; accordingly, from this day henceforth we are totally alienated from such well bestowed articles of dowry, both movable and immovable, as concerns us and as concerns our children (i.e., any remaining children that the couples in question may have in the way of brothers and sisters of persons being wedded). For, according to Solomon, *"houses and riches fathers apportion to their children"* (Proverbs 19:14). May God, who said to Adam and Eve, *"Increase and multiply"* (Genesis 1:28), increase and multiply them, with an abundance of good children, which to all parents is the most desirable of all boons, and may He graciously favor in like manner also their descendants even to the third and the fourth generation, and bless them, as He blessed Abraham and Sarah, Isaac and Rebecca, Jacob and the twelve Patriarchs; and may He give them concord, sympathy, and a peaceful and virtuous

life, fulfilling in connection with them that blessing of the Royal Prophet David, which is to say, that the husband be fully supplied in his house like a cedar of Lebanon, and that his wife be fully supplied "like a fruitful grapevine within the borders" of her house, and their sons, *"like olive saplings round about their table"* (Psalm 128:3), and, generally speaking, that *"by bringing forth good children they themselves may be saved, continuing in faith and love and sanctity with sobriety"* (I Timothy 2:15), as St. Paul says. Hence, for evidence and safety, the present dowry contract was drawn up, being signed by credible witnesses, in the year of the Lord . . . (1864), in the month of August.

Form for a Canonical Divorce

With our humbleness in the chair and surrounded by a simultaneous session of the most honorable Clerics, most reverent Priests, and most honest Magistrates (and Provosts), there appeared before all of us most honest Sir George, of the village or parish (*name*), accusing his wife Mary of the crime of adultery, and asserting that he found her really defiling her part in the bed of her husband and being caught in the very act of being polluted with adultery by another man. When interrogated about this, he also produced credible witnesses to the fact, named (So-and So and So-and-So and So-and-So), who with fear of God and a heavy conscience, before all of us testified as concerning this man's wife that she has not truly kept due faith with her own husband, but, having abandoned her own sobriety, has acted as an adulteress. And therefore our humbleness, after being told and informed of these facts, allowed this case to be postponed. And indeed after later employing various arguments and inducements and ways and means, with a view to persuading the said George to take back and accept his wife (for this is permissible according to the divine laws), overlooking this misdeed of hers, seeing that she bitterly repents it, and promises never again to do such a thing, and after having negotiated all these aspects for a sufficient length of time, yet unable to induce him to be persuaded in her favor. Hence, following the decision rendered by our Lord in the Gospels, wherein He says that *"whosoever shall divorce his wife, except on the ground of fornication, is causing her to commit adultery"* (Matthew 5:32; cf. 19:7, 9). And reflecting that this is the only legal and reasonable excuse for separating a husband from his wife – the ground, that is to say, of adultery, just as the Lord declared; yet at the same time exercising due foresight lest anything more terrible may result hereafter from their cohabitation, seeing that adultery engenders jealousy in most cases, and that jealousy leads to murder: on this account and for this reason our humbleness pronounces the said George to be divorced and set free from his wife Mary, in accordance with the decision of our Lord and the divine Canons, Apostolic as well as Synodal; and furthermore gives him permission to take another woman to wife, whereas with regard to his aforesaid wife Mary our humbleness will never give her permission to take another man to husband, on the ground that she has become the cause of this separation and divorce. For she ought, instead of having another wedding and enjoying nuptial pleasures, to continue thus weeping and mourning throughout her life over her sin, since what

God had joined she put asunder (Matthew 19:6), and since otherwise too, she committed adultery while her husband was living, whom she herself divorced by reason of her licentiousness, a fear subsists lest she become an adulteress again in case she is allowed to become a wife to another man (Romans 7:3), according to St. Paul, who elsewhere says that *"if a woman be divorced from her husband, let her remain unmarried"* (I Corinthians 7:11). Hence in evidence thereof the present Divorce was drawn up, and was given to the repeatedly aforementioned George [3] in the year of the Lord . . . ' ' (1796) and in the month of August.

LINKS or Topical_Index

Form for a Canonical Resignation

I am well aware, Your Superlative All-Holiness and most divine Lordship, and divine and sacred Synod of the holy Prelates, that it is not permissible for Bishops who worthily and fitly fill the office of Chief Priesthood, and who shepherd and tend the rational flocks of Christ, while inwardly bearing their own conscience in the consciousness that it does not stand in peril of being deemed to deserve deposition for any improprieties, to tender their resignation and to submit Orthodox Documents, precisely as the sacred Canons dictate, particularly the third one of Cyril, and the Epistle of the Third Holy Ecumenical Synod addressed to the Synod held in Pamphylia. For although the office of the Chief Priesthood is really great and fearful even to the heavenly powers themselves, yet as respects one who has a clear conscience to manage it and has been once entrusted with it not unworthily, he must cling to it with spiritual robustness, and, so to speak, gird himself with the pains and willingly and patiently put up with the sweat attending his stipend, and not flag or fail under the stress of his cares for want of activity or lack of interest or because of indolence, even in the face of unseemly circumstances of the rank, as the Third Holy Ecumenical Synod points out in its aforementioned Epistle.

But since I, alas! the humble Bishop (or Metropolitan, as the case may be), of (Such-or-Such) episcopate, have been conducting myself in a manner unworthy of such a lofty profession, and am conscious of having fallen into certain crimes without being detected, of which some have been exposed and blazoned abroad, so that I should have suffered a just and legal deposition, even though this escapes the notice of the majority of men, so that I should have a reasonable cause for a canonical resignation from office. On this account I take time by the forelock and submit herewith my decision to withdraw myself from the prelatical office and dignity, so that I may thereby court divine mercy. For I am told by divine Chrysostom: "For one ought to have enough reverence in the matter as to shun the burden in the beginning. But after becoming involved in it, not to await the criticism of others, as to whether any sin has been committed sufficient to justify deposition; on the contrary, he ought to take time by the forelock and withdraw himself from the office. For by so doing he will naturally thereby be courting God's mercy. But to cling to the office unwarrantably is to deprive oneself of any pardon,

and to kindle God’s wrath further yet, by adding a second and still worse misdemeanor” (Sermon on Holy Orders). On this account, being reproved and condemned by my own conscience for my unworthiness, I am not awaiting adverse criticisms from others. Instead, by virtue of my present resignation I resign from office and at the same time from the province that was allotted to me, and together therewith from the prelatical dignity, and from the very name of Bishop. For, as Canon three of St. Cyril declares, “For he who is unworthy to be in charge of the divine altar is neither worthy to be honored with the vocation of the episcopate.” Hence, in evidence hereof I have tendered also the present Resignation Libellus, signed with my own hand in the year . .

FOOTNOTES TO THE PREVIOUS SECTION

1. **THREE WAYS TO LEAVE POSSESSIONS**

Mark, therefore, that by three ways does one leave his possessions unto some (people) either by testament, or by codicil, or also unwritten. A testament, therefore, is a just will, which one makes unto some (people), when having his mind in a sound condition, to those things, that he wills to occur after his death, according to Armenopoulos (Book 5, Title I); through the testament one leaves unto some (people) firstly: the phalcidion namely, the share and inheritance unto his lawful heirs and relatives, that is, if he has four or less children, he leaves unto them the third portion of his property, and if more than four, (he leaves) the half part of his property, and the rest of the two portions, or the half, he leaves, by a second reason (same title IX), as a legaton namely, he leaves these unto them as a donation and favor, that they may remember him, unto whoever of his beloved, of relative, or even a stranger, that he wishes or wills.

Or he leaves them unto the poor; unto Monasteries; unto hospitals; unto schools and unto other such God-beloved charities.

Legaton, therefore, is a donation that is left behind in a testament XLIV Book of Kings, Title I) and according to Armenopoulos (same, Title IX); this also becomes a secret testament, which must possess the autograph and seal of the testator. But if he (the testator) is illiterate, the clerk and the witnesses should write: that they truly write these things in the fear of God, just as they have heard them from the mouth of the maker of the testament. And the open testament must be assured with the signature and seal of the Governor (that is, of the chief), and with the unanimous testimony and seal of seven or five witnesses, and, in time of necessity, even of three or two witnesses, and the testator, with his own hand writing the name of the heir (Armenop., same, Title VI). Of testaments, some, on the one hand, are being wholly torn or in parts, when the testator does not write down his adopted son as an heir in the testament, and, when he has a subordinate daughter or grandson and does not write them down as heirs, the testament is being torn in part, and for many other causes. Other testaments, on the other hand, become annulled, when the lawful second testament annuls the first, and for many other causes. And other testaments are imperfect, when there are not present seven or five witnesses; nor if they do not conformably sign and seal the same; neither if the testator does with his own hand write the name of the heir (Armenop. same, Title V). But one should not, in his testament, leave donations and legaton (s) unto some people), outside of the common and lawful, namely, firstly he must not leave the lawful part to his children and afterward, from the remaining part of his property, to take out also the dowry and the ante nuptial donation, and then if there is any left, to leave them as a donation and charity, wherever he wishes (Armenop. same, Title I, and Title IX). There can also be made a first, and a second, or a later testament; and if the later is perfect he destroys the first (Armenop. same, Title I), and if it is imperfect, he cannot tear it (same, Title V; therefore, the first becomes assured when it is being mentioned by the second. And these are indeed the things concerning the testament. A Codocil, however, is a replacing of the lacking testament, which is made when one makes his testament unto some (people), and afterwards remembers of some other matters, then he writes, in another paper, those things which he had forgotten to write in the testament, which, Codocil, is assured only by five witnesses, together also with all those that are found to be present. But there is also a Codocil frequently made without a testament to be made, when, by a necessary circumstance, he (the testator) does not reach some (people) in order to make a perfect testament (Armenop. same, Title VII); and one leaves his goods unwritten to some (people), when he commands and puts them to order in the presence of five

witnesses, according to the recent legislation of Leo the Wise (by Armenop. same, Title I), or by three witnesses also, according to the laws of Leon and Constantine (Title XVI, page 109 of the 2nd Book of Giour. Greco-Roman). Except, when the testament is certain and ratified, all things, whatsoever it orders, become valid, and all those other things, that were corrected without a testament, become void, according to the 2nd Book of Kings, Title III, and that the will and option of the dead one must remain assured; the XLII Apostolic Canon also, and the XXIVth of that of Antioch, and the 99th of Carthage, and the XXXVIIth Book of Kings, Title IV Chapter XIV witness together, and the Apostle says: *"a confirmed covenant, no man invalidates or adds to it"* (Galatians 3:15). See also the XLII Apostolic Canon and the footnote of the XXXth Canon of Carthage.

2. CONCERNING TO WHOM OUR INHERITANCE OUGHT TO GO

Some modern authorities assert that the testator must first make arrangements for the payment of his debts to his creditors by name, and of whatever damages and losses and torts he may have caused; secondly, that his servants should be paid their wages; thirdly, that alms be bestowed on account of his soul and his death; and fourthly that whatever is left is to be distributed among his legal heirs, the nearest of kin first, and the more remote after. But divine Chrysostom says in connection with wills that the name of Christ, that is, of the poor, ought to be written always underneath the person whose alms Christ is receiving, who said: *"Inasmuch as you have done it for one of the least of these brethren of mine, you have done it for me"* (Mattew 25:89). As for the words of the golden-mouthed Saint, they are as follows: "In testament leave Christ the heir" (Sermon 18 on the Epistle to the Ephesians).

And again: "When one is about to die, let an intimate of the one dying prepare his burial equipment, and let him see that the departing one leaves something to the needy" (Homily 85, on the Gospel according to John).

3. CONCERNING WHO OUGHT TO BE GRANTED A DIVORCE

If any Bishop is about to give anyone a divorce, we request that he first read Apostolic Canon XLVIII and the Footnote thereto. Moreover, let him read them. whenever there is any occasion for doing so, as they are necessary and indispensable in connection with this matter,

LINKS or Topical_Index

Form of an Antimension

A divine and holy sacrificial altar, to be used in performing the bloodless Mystery by means thereof .

TOPICAL INDEX

A B C D E F G H I J K L

M N O P Q R S T U V W

XYZ

LINKS or Topical_Index

AARON:

ABBOT (Hegumen)

ABORTION

ACTING

ACTORS

Who repent and change lives accepted

ACTRESS

Her husband cannot be ordained

ADAM

His condition and his fall

Not created sinful and mortal

Whoever claims he was sinful, mortal -anathema

ADOPTION

Relationships rising out of adoption

ADORNING

Jewlery, earings, decorating the body

The body and hair, makeup etc.

See also "Women"

AGE

From which sins are judged by God

ALTAR (sanctuary)

Sacred utensils not to be used for other purposes

Laymen not allowed to enter this area

Nuns may enter area to clean, light candles

No offering except bread , wine, oil, incense, new wheat, grapes

What offerings are permitted

Women and laymen not to enter

AMULETS

Those who wear them severely canonized

Wearing of masks, comic, satyr, etc.

Cross-dressing is prohibited

Spells, enchanters, astrology, sorcery

ANATHEMA

Canons contain only seven (except for regional synods)

St. Paul uttered the word only four times

Profound meaning of this word and its effects

An anathema can never "be lifted" because it is permanent

Anathema against Papacy remains and can never be "lifted"

ANGELS

They can be depicted in icons

Not entirely "bodiless" but have a body, occupy space

ANIMALS

Not to be brought into temple without good reason

ANNULLMENT:

If an Orthodox person is married to a Latin the marriage is to be annulled

It is not permissable for an Orthodox to marry a heretic (non-Orthodox)

Orthodox are not to be married to Roman Catholics or Protestants. If they are, must be annuled and clergy punished.

ANNUNCIATION

If this Great Feast falls on Great Thursday or Friday, fish is allowed

During the Great Fast, this is the only day that we eat fish

Fish is not to be eaten on the Lord's Day of Palms

We break the Great Fast on Saturday, the Lord's Day and this day

On this day the Virgin Mary began her destination to be the Theotokos

This event took place on the Lord's Day (Sunday)

ART

Erotic drawings, paintings, pictures, statues, etc. condemned

ASSAULTS

Against our thoughts by the enemy are not sin

ASTROLOGY

This and all other superstitions must be avoided

ATHANASIOS THE GREAT

He lists the true Books of the Holy Bible

When a youth he baptized other youths

AUGUST

The Fast from the first through the fourteenth must be kept strictly

AUGUSTINE

Latin heretics totally garbled this holy man's works

AUSPICATION or DIVINATION

All forms of this evil must be avoided, never believed or trusted

Leaping over bonfires at the New Moon

Using an augur or fortune teller to know future events

Auguries held during the Forerunner's birthday

May Day celebration, flowers and buds on doors

Satanic rackets were almost abolished by blessed Patriarch Michael

AUTHORITY

The only authority in true Christianity, without which there is heresy

AUXILIARY BISHOPS

Bishops can only act with permission of Bishop

They are allowed to ordain Readers

They shall have no right to ordain Priests or Deacons without permission

In the country they cannot ordain without written permission
They belong to the type of the seventy

Like the seventy who could not impart Holy Spirit to others

They had very strict limitations

AZYMES

Latins are guilty introducing azymes in place bread used by the Lord

Pope Leo IV was the innovator who eliminated bread and introduced azymes

Latins found original loaf of bread used, and sought to hid it

Lord did not eat the legal but a new Pascha, using leavened bread

B **LINKS** **or** **Topical_Index**

BABY

If it dies unbaptized due to parents negligence

Danger of death, must be baptized; what must follow

Women who abandon them are canonized as murderesses

Calvin wrongly taught that infants are free of sin

Babies are baptized for remission of sins. Opposing view condemned

In truth babies are baptized for remission of sins

BALLS

Christians should not attend them

BANQUETS

Christians should neither arrange them or attend them

BAPTISM

All baptismal fonts to be large and deep to insure total immersion

Infants, dying after lay baptism are to be commemorated

True Orthodox Baptism is the only one that cannot be repeated

Herein is an extensive expression of true and valid baptism

Herein is an extensive expression of true and valid baptism

True Orthodox Baptism is the only one that cannot be repeated

Roman Catholic and Protestant "baptisms' are counterfeit, ineffective .

Indispensable are holy water, triune immersion, invocation of three names

Triune immersion. No other form of Baptism is valid or acceptable

Relationships that are formed due to baptism

When there is no priest, infants can be baptized even by father

In emergency a monk or deacon can baptize an infant

Woman in danger of dying, baby is baptized and what follows

Chrysostom: Let not . . . heretics fool you, they have a baptism but no illumination

Counterfeit baptisms are totally unacceptable and without salvation

Denial of original or propatorical sin is condemned; is the reason for baptism

Emergency, can be performed by a layman

All in need of baptism. Outside the Orthodox Church, there is none

Grace given herein is lost if one is careless

Emergency or clinical, must be done properly by Priest, if infant survives

True re-baptism, only refers to those who have been truly baptized

Menstruating woman cannot be baptized until purified

(Note: nor can such women approach Holy Communion in that state)

How baptism is to be administered to a disabled person

During the Great Fast, to be done only on Sat., Lord's Day, and Annunciation

Church is the only correct place where it is to be performed

Baptisms should be performed before and within Liturgy, then Communion is given

Absolutely necessary for those not baptized in the Orthodox Church

Latin (Roman Catholic) Baptism is heretical and not a baptism at all

Water is used in the place of the Lord's burial

Immersion and emersion is only form, no other exists

Outside of Orthodoxy there is none- all our ineffective

Immersion signifies entering the death of the Lord

True Orthodox Baptism is the only one that cannot be repeated

Herein is an extensive expression of true and valid baptism

All outside of Orthdoxy are unbaptized and in need the one Orthodox Baptism

The reason why triune immersion is only valid method

A single immersion is always invalid and contradictory

All non-Orthodox entering Church are in need of this, they are not illuminated

Baptism of the soul cannot be accomplished outside of the Church

Latins (R.C._is heretical; they need Orthodox baptism. Chrismation is not baptism

Why the Second Ecumenical Synod did not disapprove of heretic's baptism

Why the Second Ecumenical Synod accepted some heretic's baptism

No heretic can confer sanctification on anyone

Basil the Great rejects baptism done by schismatics and heretics

Triune baptism of some heretics once accepted by economy as an exception

Sanctification cannot be offered by the impious (non-Orthodox)

All baptismal fonts to be large and deep to insure total immersion

Infants, dying after lay baptism are to be commemorated

In emergency, laymen can baptize, chrismate, and commune an infant

Person who is ill seeking baptism should receive it

BARNABAS

Wrote Gospel of Matthew in the Greek language

BASKANIAI

Baskaniai, evil eye, dragging bears

BATHS, PUBLIC, SWIMMING PLACES

Christian men should not bathe publicly where there are women

Priest should not bathe publicly, a cause for deposition

Married couples ought not to bathe together, a cause for excommunication

Bathing publicly, one of the first things causing heathen to condemns us

BAZAARS

Forbidden in Church and on such property

Not only bazzars but all buying, selling, eating on church grounds, etc are banned

BEARDS

Orthodox men should wear beards and not be clean shaven

Pope of Rome ordered the clergy to shave off their beards as he did

Dying or trimming a beard to look youthful is prohibited

Shaven men lack a manly face, look like more a woman

Pope Gregory VII eventually forced clergy to shave off beards

Bearded Popes did not become extinct after Gregory VII

BEASTIALITY or IRRATIONALIZATION

This is canonized for fifteen years

If one is married or older the penalty is even more severe

Fearful, for God called for the death penalty for this sin

This sin is fearful and should cause us to tremble

How a certain spiritual Father corrected this

This irrational sin is severely canonized, forcing some to dwell among the demonized

Again, this sin is severely canonized by St. Basil the Great

BETROTHAL or ENGAGEMENT

Betrothals or engagements and what is involved

What this is and the responsibility it imposes on the parties

Man must be at least fifteen and woman thirteen

BIBLE

Authentic books of the Old and New Testament

Which books are called canonical

A history and listing of the many books

In the West the Book of Sirach is called Ecclisiasticus

Revelation some thought spurious, approved genuine by Synod of Carthage

Revelation also accepted by Athanasios, Jerome, Gregory the Theologian

Revelation accepted by Second Ecumenical Synod

All New Testament books composed in Greek except Matthew, Paul's Hebrews

Matthews Hebrew Gospel not extant, unknown who translated it to Greek

James, brother of the Lord, may have translated Matthew into Greek

Old Testament books are legal, historical, moral, and prophetical

Septuagint is only authentic version of Old Testament

Hebrew versions that exist are corrupted

"They have bored holes in my hands and feet," not in Hebrew texts

Evangelists quoting Jesus, use same words of the Septuagint

"Reading Scriptures is key, opening way to heaven" Chrysostom

Which books are canonical and how this came about

BIGAMY

A second marriage is not without sanctions or canons

BINGO, GAMBLING, DRINKING

No such thing is allowed on Church grounds, as Christ demonstrated with the whip

BIRTH

Lord's birth, should never show Virgin reclining as exhausted or Child being washed

BIRTH CONTROL

By bringing about an abortion is deliberate murder

In order never to have children is punished severely

BIRTHDAYS

Of Saints and Martyrs not to be celebrated during fasting periods

Why the death of a Holy Martyr is called his birthday

Only those of Christ, his Mother, and John the Baptist are celebrated

BISHOP

Must be fifty years of age before being ordained

"Let the bishops fear the penalty of this Synod", allowing Orthodox to marry Latins

He ought to become a monastic before ordination to episcopate

Properly ordained grace is always present unless he is canonically deposed

Single bishop can ordain a bishop but only during persecution

Only a single bishop can ordain a priest or deacon

Not to resign from his see or be transferred elsewhere

If he merely joins in prayer with heretics is cause for deposition

Must not hold two bishoprics at the same time

Steward should be appointed to manage the goods of his diocese

Wife is prohibited to him and why this change came about

Ordination of but a single bishop at one Divine Liturgy

James (Iakovos) was ordained as Bishop of Jerusalem

Exceptions to his being ordained by three other bishops

Must supply needs of other bishops or priest or be excommunicated

He must not fail to instruct the clergy and laity in piety daily

He is a watchman over the diocese protecting the people

Meaning of this word which is the one who oversees

The Metropolitan should be consulted before he acts

Regarding personal goods: he must keep records

Two bishops not to be ruling in one region

How the chief of the bishops is to be called

Ordained or being ordained for money (simony), he is to be deposed

Two are superior to one

He is to be concerned with his flock with great vigilance

He must convert heretics in his district, showing progress in six months

Must not ignore heretics; must convert all during his tenure

Civil authorities not to resort to their use, how this is amerced

Single bishop cannot judge another. (Papal myth explodes)

Single bishop cannot depose anyone

One cannot depose another or a priest or other clergyman under him

His entire household must become Orthodox before ordination

Heretical relatives must not inherit their possessions

Metropolitan should not oversee huge areas

Charges against bishop by those of ill repute not permitted

Ordination by only two bishops is improper

Behavior that is mutually proper for bishop and layman alike

Traveling to establish himself in a larger city is forbidden

Praying with heretics is strictly forbidden

The Holy Canons refer to him as the President

Laymen must go through all the ranks before being elevated

Bishop, Priest, Deacon not to undertake any type of worldly care

Must not celebrate Pascha with legal Jewish Passover, but after it

Must not officiate in an undedicated temple

BLAMING

Ourselves is a part of our salvation

BLASPHEMERS

We who are Christians ought to rebuke them

The Latins (Roman Catholics) blaspheme against the Holy Spirit

BLASPHEMIES

Whether in public, entertainment, we partake if we observe and hear

Nestorius did not blaspheme the Holy Spirit

BLESSINGS

Mysteries and blessings of heretics are not blessings but absurdities

There are no mysteries, sacraments or blessings outside of the Church

BLIND

Neither a deaf nor blind man can become a bishop

BLOOD

Blood sausage pudding must not be eaten by Christians

Christians must never eat or drink this

BODIES

Are not to be buried in churches (temples)

BODY

Certain bodily defects do not bar one from becoming a bishop

Nothing is unclean if it is not unlawful

St. Athanasios speaks, there is nothing God made that is unclean

BON FIRES

Jumping through them is a superstitious evil

BONES:

Near the Pyraminds, come out and stand up on Orthodox, not Latin Holy Thursday

Latin (R.C.) church celebrates with Jews not with the true Catholic Church

Westerners celebrated Pascha Mar 25, dried out spring becomes filled on April 22, Orthodox Pascha

Miracle in Belgrade proved our Pascha correct, Latins in error

BOOK OF DAYS

All such demonic books and ideas must be discarded

BOOKS

Which are to be read or referred to in the Church

Gospel of Thomas written by heretical Manichees

Revelations of Abraham, Isaac, Jacob, and the Theotokos not to be read

Theological Verses of the babbler Chrysomalles not to be read

Injunctions of the Apostles by Clemens not to be read

Voltaire and all other atheistic works are to be burned

Atheistic, sensual, heretical, worldly books and novels should be burned

BOY

If when young he suffers arsenocoetia is not to be ordained a priest

BREAD

Left from the oblation is not to be given to non-Orthodox or unbaptized

Given by the Lord to his disciples was found and where

Christ used leavened not unleavened bread as the Latins assert and use

These and many other superstitions should be extirpated

BRYCOLACES

Demonic superstition of those who open graves to put them to death

BULLFIGHTS AND ALL SPECTACLES:

These and other spectacles ought not to be attended by Christians

C **LINKS** **or** **Topical_Index**

CALENDS:

These are among the many pagan superstitions

CALENDAR

Encyclical condemned its change to the Pope's calendar

This miracle proves Latin calendar unrecognized by heaven, Orthodox calendar verified

New Calendar of the Popes is an unpardonable sin

St. John Chrysostom condemns the papal calendar change, long before it occurred

Fearful sin of division, first the Latins, and then some Orthodox followed this division

CALUNDUS, NONNUS, INDUS

Pagan Rome invented these superstitions

CANDLES

There is no sin in lighting one for three people

If divorced for adultery, (the only valid ground) innocent party may marry but not with candles and nuptials

Nuns may be permitted to light candles and clean the Holy Bema

Beware of diabolical things such as reading certain verses and burning pitch candles

Theotokos should be depicted as a Maiden not as a candlestick or ark

CANONICALS

Clerics, monks, nuns, if they marry must be separated

Clergymen are called "canonicals" that is, covered by the Canon

This name is also given to monastics, especially nuns

CANONS

The canon for being involved in an abortion is ten years

St. Photios the Great holds these Canons as same in authority as Scripture

Punishment can be decreased or increased according to the degree of repentance

A ten year canon is imposed for murder by abortion, Basil the Great

Those who scorn the sacred Canons fall under this anathema

They cannot by themselves defrock anyone, as written in third person

They are to be kept rigidly by all Christians, from Patriarchs to laymen

Terrible penalties on those who mock , ridicule or fail to keep them

The canonical penalty for usurping Church property

These have superior authority above customs

"Those who shun or mock the Canons are to be excommunicated,"

CANONS OF THE SAINTS

St. Peter the Martyr of Alexandria

St. Athansios the Great

St. John the Faster

St. Gennadios of Constantinople

St. Theophilos of Alexandria

St. Cyril the Divine of Alexandria

St. Nicephoros the Confessor

St. Timothy of Alexandria Questions and Answers

St. Amphilochios

St. Gregory the Theologian

St. Gregory of Nyssa

St. Basil the Great

St. Gregory of Neocaesaria

St. Dionysios the Alexandrian

St. Tarasios of Constantinople

CARDS

And dice or gambling in its many forms are forbidden to Christians

CARTOONS:

Christians not to listen to or watch actors, actresses etc. depicting pantomines, violence, bloodshed

CASTRATION

This Canon VIII of the First-Second is similar to the Apostolic

Apostolic Canon 22

Apostolic Canon 23

Apostolic Canon 24

This is cause for the deposition of any clergy who so mutilates himself

There are various types of castration

Origen deposed due to self-castration

CATECHISTS

Must be appointed by the bishop

They were called exorcists and why

CATECHIZATION

The length of time needed varies

CATECHUMENS

How they are to be instructed

There are four different classes

Confessed adulterers and others must leave with them

CEMETERIES

It is very improper for Christians to go there to weep and mourn as if without hope

CHARISMATICS (as a sect)

A Protestant delusion brought into the Church by innovative clergy--unclean

Contrary to Divine Canons and Church order

Good order and understanding is the rule

CHARGES

Against bishops, priests, and the proper way in which this is to be done

CHARMS

So- called "lucky" and all related things are evil and forbidden

These are demonic devices and curses upon users

CATHOLICS (ROMAN)
GOTO
PAPACY

CHEESE AND DAIRY

All cheese, eggs, fish and dairy is always forbidden during the Great Fast

CHEESE WEEK

Prevailing custom is erroneous. Wed and Fri not to be broken

CHILDREN

Not to be given in marriage outside of the Church to heretics

From what age sins are judged by God

If sodomized they cannot be ordained

If sodomized he cannot be ordained

Matrimonial unions with heretics who are outside the Church

Priest's children are punished more that others

Priest's and all Christian children not to witness, theaters, movies, indecency

They must always care for and show honor and reverence toward parents

Some learn right and wrong earlier, others later

If unbaptized infant dies, parents are under severe penalty

CHRISM

Not a single drop of this holy substance exists outside the Church among the heretics

CHRIST

Depicted in Nativity icon being washed after birth is absurd

Should not be depicted in icons as an animal lamb

Arius, the heretic denied that he was of the same essence as the Father

Concerning the two distinct natures in the God-man

Two nature, two wills, two energies

Had naturally curly hair, curly whiskers and a beard

He alone is the true ecumenical Patriarch and Head of the Church

Bearded, but not long hair, as all Orthodox Christian men should be

One person, two natures, an excellent clarification

Pope of Rome, Honorios was anathematized for asserting He had but one will

The Lord threatened but never struck anyone.

CHRISTIAN

No one should be brought to the Faith by force

CHRISTMAS

Icons should not depict the All-pure Virgin reclining as if exhausted

Ions should not depict Christ being washed after birth

CHRIST-DENIERS

If they return to the faith, and are near death, should be communed

When they return they return to the stage they were at when they denied

CHRYSOSTOM

The reason why the Saint never appeared for trial.

CHRISTOTOKOS

The name through which Nestorius insulted the Godman and his Mother

The fearful and horrible death of this heresiarch

CHURCH

No Mysteries or sanctification outside of Orthodoxy, others are totally ineffective

Those who are not in it or leave it are dead as a limb cut off from our body is dead

Those who shun her and pray elsewhere fall under an anathema

She is the Mother of the Bible, for she herein gives birth to it

It is a place of short term refuge for many

The grounds are not for establishing family residence

Canons are imposed on those missing attendance for three successive Lord's Days

Behavior in the temple. No crying out but silent prayer in humility is proper

This refutes the folly of the so-called "charismatics."

Building should not be used as a tavern, or buying, selling, parties, dances, etc.

Martyr's relics are absolutely necessary or they are not truly churches

Church fathers are not the sole criterion of truth

Sinless and infallible are its qualities, being the Body of Christ, and ruled by Holy Spirit

Outside the Church there is no Baptism or Chrismation

Not a single drop of this holy chrism exists outside the Church among the heretics

Papacy is not the One Holy Catholic and Apostolic Church, or even any part of it

CLERGY:

Are never without grace unless canonically deposed

Nothing they lend to anyone should be returned to them with any interest

They must not eat in taverns or similar places

If ordained with money (simony) passing they must be deposed

Must not give themselves as security or become negotiators of marriages

They were specially honored by a special honorable and distinguishing hair style

Only readers and psalters can marry, no one higher

CLERGYMEN

Their mysteries are invalid if they are justly deposed

When they are deposed they must not serve in any manner at all

CLOTHING

The appropriate clothing suitable for Christians

CLOUD CHASERS:

Collaborating with demons to do evil work

CO-HABITOR

Gifts should not be accepted from unmarried who live together

COMEDY

In its many different forms, is harmful and evil, condemned in this Canon

COMMUNION

The wonder of the Lord's undefiled Body was a double one

Attending Liturgy and not partaking are grounds for excommunication

Communion cup should not be used for any other purpose

Solomon's prophecy fulfilled: "Come, eat my bread and drink my wine"

Christians of early times believed correctly and communed daily

Denied for three years to those who kill (not murder)

Menstruating women are not to be given Holy Communion

Priests ought not to celebrate without boiling hot water

Preparation: If one swallows water when preparing for Communion

Money: Accepting money for these Mysteries is grounds for deposition

Spilling: Following this is the extremely strict duty of priests involved

Priests must use wine only and very hot or boiling water

St. John Chrysostom did not introduce the tongs (or spoon)

Has been shared between dioceses at one time

Both priests and laity are to partake of these fastingly

Advice to Priests concerning the fragments

Never to be exchanged for the gift of money

Wafers and all unleavened bread must never be used

Partaking of them frequently whenever possible is correct

Antidoron not to be given to men barred from the Holy Communion

Priests must never celebrate this without water

Vomiting after partaking is canonized for forty days

If one swallows water before, can he commune?

Let not the Communion be imparted to a dead one. Christ said: "Take eat…"

Water not to be added at the time of the Cherubic hymn

We should prostrate before God in humility and gratitude for this gift

Armenian custom of using wine without water was condemned

Priests greatly err in using lukewarm and not boiling water

We should accept this as coming from our Savior's side, hence it is warmed

Soldiers who have killed in war denied Communion for three years

Denied to bishops who fail to convert all non-Orthodox in their dioceses

Manner of giving to one who is disabled

Laymen are allowed to give this to the dying

Pascha or New Week, faithful should partake every day all week long

Union of wine with water must take place only once in the Liturgy

This must not be offered to the bodies of the dead

Faithful should prepare and partake every time it is offered

Everyone present in church at that time should partake

If spilled the things necessary to be done

People not to receive them into vessels of gold, but in person

Should be given to one even on the point of death --even his last gasps

CONCUBINE

She is not the same as a prostitute

Christians are not allowed to keep them

CONFESSION

No money or any type of gift is to be passed

Sinning with our body, we must also confess with our body

In pardoning sinners, spiritual Fathers should lay their hands on them to comfort them

Should start at 6-8 years today (18th century) due to the great iniquity of out time

CONFESSORS

Must exercise much prudence in their duties

Should study Canon 35 as these sins are very common today

CONSENT

Our consent to sin is the cause of many canonical penalties

CONSPIRACY

This canon is in regard to clerical conspiracy, having no place in the Church of God

CONSTANTINE THE GREAT

Called First Ecumenical Synod vs Arius, and setting Pascha date

CONSTANTINOPLE

Given the name New Rome by the Fourth Ecumenical Synod

Given equal seniority and honor with old Rome

CONVERTS

They must learn all of the dogmas of the Church before they are baptized

All are in need of baptism, for there is none outside the Orthodox Church

There is but one baptism and but one Holy Catholic Church

The water can only be and must be sanctified through an Orthodox Priest

No one outside of the Church can sanctify the Holy Myrrh

COPTICS

They and all Monophysites and Monothelites are enemies outside the Church

CORPSES

Are not to be buried inside the churches

COUNCILS Click to Synods

COURTS

Clergy must not use these for Church matters

CREED

Goto [Symbol of Faith]

The Original Symbol of Faith, called also The Creed of the First two Ec. Synods

CRIPPLED

Such a handicapped man is not permitted to become a bishop

We should always show them real kindness and mercy when needed

Mocking them in any way is a great and fearful sin

CROSS

Should not show the entire body form of the Lord thereon

Must at least have Christ's name thereon

When unpainted with an icon of Christ thereon, it is inferior to an icon of Christ

This sign was once made upon our person with a single finger

Signing ourselves with the Cross mentioned by St. John Chrysostom

Should not be marked on the ground where people walk

St. Nicodemos' of papal anti-Christian practices and the Pope of Rome

CROWNS (Stephanos)

CUP

CUSTOMS

CYPRUS

Regarding its early problems and the solutions

CYRILLIC

The Slav alphabet designed by SS Methodios and Cyril

D **LINKS** **or** **Topical_Index**

DANCES

Christians not to arrange or attend indecent theatrical dances

Church grounds are not to be used for this purpose

Christians should neither promote nor attend bloody spectacles

Christians should refrain from them

Festivals which dispense food, drink and dancing are forbidden

DEACON

Should not be ordained until his entire household is Orthodox

Must be at least 25 years of age prior to ordination

He may only take a wife prior to ordination

He is not to give blessings or offer sacrifice

Must not ever give Holy Communion to Bishops or Priests

If he fornicates, how he is canonized, deposed, etc.

Must do nothing without the consent of the Bishop

Their being married was called for prudent by St. Paphnutios

They are not to gamble or become intoxicated

In icons, seven deacon with censer, orarion, bareheaded may be portrayed

DEACONESSES

Their problem with menstruation caused the cancellation of this office

They were never permitted to serve inside the sanctuary

They assisted women at baptism to preserve modesty when disrobed

They were also called upon to render service to widows

They cannot bless or do anything that priests and deacons do

They were not female deacons and were not ordained as deacons

DEAD

We should not go repeatedly to the cemetery to weep for them

St. Ephraim did not judge himself worthy to be buried in a temple (church)

We do not confer a benefit on the dead by burying them inside the temple

Holy Communion not to be given to a dead person

Holy Communion can be give right to the point of death

DEATH

Death of an Orthodox Christian is not a death, but merely sleep.

Of an unbaptized child, parents are severely penalized

God is not the author of death

Adam was not created either sinful or subject to death

Adam died in the flesh on account of his personal choice

To Orthodox Christians is in reality called the day of our birth

Involuntarily causing this (called manslaughter today) canonized for eleven years

Among Orthodox Christians is considered not death, but sleep

St. Ephraim did not judge himself worthy to be buried in a temple (church)

Involuntarily causing this is canonized ten years

DEDICATION

Donating anything to God causes the donor to lose all control over it

The so-called "small dedication" of a temple is unlawful

A temple cannot be dedicated by a priest but only by a Bishop

Defensors and what their important role was

There were two different types of defensors

DEMONS

One who is released and cleansed from them can be ordained

A person possessed can receive communion if prepared and calm

One possessed is not to be baptized unless he is cleansed from the unclean spirit

If one is permanently energized he must not pray with the faithful

Those who were possessed were called "weather-bitten" and why

The heretic Origen taught of their false restoration to heaven

DENIERS

Of Christ, whether willful or by force, how they are to be canonized

Of Christ, concerning how they are to be treated

If ordained, and becomes known he was a denier, he is to be deposed

DEPOSED

Concerning any clergyman who is unjustly deposed

Their mysteries if performed afterward are invalid, if justly deposed

If justly deposed faithful must not pray with them

From Holy Orders due to fornication, but not denied Holy Communion

Excommunication can accompany this penalty

Mysteries performed by them must be repeated canonically

DEUTERONOMY

Bishops, priests, should read and learn from this to teach the fear of God

DEVIL

Superstitious people, he cannot in any way raise the dead

What wretchedness and lack of knowledge , superstition, the Bricolaces

DICE

Christians should never play dice or any other form of gambling

Unfit behavior, getting drunk, gambling, etc.

DIDACHE

Facts concerning this teaching from the Apostles

In the Acts of the Apostles, St. Paul quotes from it

He calls the Injunctions of the Apostles, the Didache

DIGAMY

Digamy, that is, a second marriage was not without a canon

DIOCESE

The important meaning of this word and its many important significations

DIONYSIOS

This Synod gags those who said his writings are false, for they are genuine

DIVINE GRACE:

Divine grace does not depart unless defrocking or deposition occurs

No properly ordained Patriarch, Bishop or Priest is graceless unless canonically deposed

DIVINATION

Every form of this curse should be disbelieved and never trusted

DIVORCE

Form for a canonical divorce which is allowed only due to fornication or adultery

It is much better if this never occurs

Prohibited directly from the Lord, except for fornication or idolatry

Clergy are not to divorce their wives with certain exceptions

A Priest must divorce his adulterous wife

Compulsory divorces on papal priests defied the Holy Spirit

This is forbidden to Bishops, Priests and Deacons

Papacy has an illogical scandalous double standard

If a layman divorces his wife and marries another, he is to be excommunicated

DOCTORS

Doctors, nurses and others assisting in abortions are canonized as murderers

Of the soul, must understand it and know how to cure it

Of the body must understand and know how to cure it

Why Christians should no go to Jewish doctors

DONATION OF CONSTANTINE

The Catholic Church or Papacy is founded on these fraudulent documents

This mythical document helped to establish their institution

False documents and what the Latins accomplished through then

DONATISTS

What their heresy was about, especially get all sinners out of the Church

This is the original source of Luthero-Calvinists (Protestant) views

DORMITION OF THE THEOTOKOS

Fruits were once offered, but later this became the tradition on Transfiguration Feastday

There were spurious accounts of the Dormition of the All-pure One

How the Dormition Fast is to be kept

DRAGGING BEARS:

This had to do with warding off the evil eye or baskaniai

DRUNKENNESS

The real cure for this terrible and destructive malady and passion is in fasting

This is a cause for deposition of clergy

If drunkenness, overeating persist, can cause excommunication

DYING MAN

He can be given Holy Communion even though he has eaten

E LINKS or Topical_Index

EASTER

goto Pascha the Orthodox name for this Feast of feasts

ECONOMY

If genuine and proper, it never transgresses the law

It is not at all opposed to rigorism or strictness

True and correct meaning of this abused term

It is not meant to be a law, but an exception to a law

It is not simply something good, but something needful for the moment

It is to be used where there is no violation of the law

It was sometimes used in time of great danger

It is limited and should never be perpetual

We have employed economy long enough, St. Gregory

ECUMENICAL

Those who oppose such synods fight against the Holy Spirit

They judge everyone without exception

Superior to any Pope or Patriarch, because it deposes them

ECUMENICAL PATRIARCH

John the Faster subscribed this title to himself

Pope rebuked St. John the Faster for using this title, said Christ is only Ecu. Patriarch

ECUMENICAL SYNODS

Exact definition as to what constitutes an Ecumenical Synod

EGG

And all dairy products are always forbidden during all fasts or excommunication

ELDER

In Holy Scripture this means Bishop

ELIZABETH

She died forty days after Zacharius' murder in the temple

EMPEROR

None of his decrees can overthrow a canon

Communing in sanctuary only allowed at his anointing

ENCHANTERS

Enchanters, sorcerers, magicians, fortune telling, card, tea reading, etc

Christians should avoid every form such curses

Those involved in this deadly operation are seriously canonized

ENEMY

Obligation of a Christian who has an enemy and he should die

ENGAGED

Woman cannot be taken by any man after this takes place

EPIPHANY Goto THEOPHANY

EPISTLE

St. Athanasios the Great (deals with what is clean and what is unclean

St. Tarasios of Constantinople to the Pope of Rome (deals with simony)

EQUINOX

Pascha must be obseved after the vernal equinox, not with the Jews

Definition of the two equinoxes of the year

ERRORS

Behold the source of un-Orthodox errors of kneeling and memorials on Lord's Days

EUCHARIST (See also Communion)

Must not be given to the dead

Celebrating priests must partake of this

Faithful and all who atten must partake or leave before

Continuity of communing this is most essential

Solomon prophesied about this Mystery

EUNUCH

EUTYCHES

EVIL EYE

EVIL SPIRIT

Burrowed deep in the heart of every unbaptized non-Orthodox

Only triune baptism preceded by Orthodox exorcism will remove them

EXARCH

The meaning of this title

EXCOMMUNICANTS

The reason why we do not pray together with them

If one become such for the sake of the Faith he ought to rejoice

EXCOMMUNICATION

The Correct meaning of this term

This can also accompany depositions

EXECUTIONER

This is not a task for a Christian

F **LINKS** **or** **Topical_Index**

FASTING

Apostles forbid fasting Lord's Day, Saturday except Great Sat. Penalty is excommunication

Forbidden Sat, Lord's Days (except Great Sat.) "Such is Christ killer", St. Ignatios

Dormition (Falling Asleep) of the Theotokos Fast and how kept

Prohibited on Saturdays and Lord's Days, St. Epiphanios

We cease fasting on Saturdays and Lord's Days to rest, St. John Chrysostom

The Great Fast of Forty Days before Pascha

Fast of Peter and Paul and the Holy Apostles and how it is kept

Fast of the Nativity of Christ (Christmas) and how it is kept

Primarily we fast for our sins

Reason why we do this on Wednesdays and Fridays

The Great Forty Day Fast constitutes one tenth of the year

Great Fast, Fish is to be eaten only on the Annunciation Feast

Annunciation: Fish is eaten on this day of the Great Fast, even if it falls on Great Friday

The three stages, Fasting, Leaving off, Abolishing

Fish is not eaten on the Lord's Day of the Palms

Great Fast, is properly broken with wine, oil and shellfish, not dairy or meat

Pascha, during New or Bright Week, no fasting is permitted

Pentecost Week, no fasting is permitted

Christmas to Epiphany Eve, no fasting is permitted exept day before Epiphany

Those who fast only first seven days of the Fast are condemned as transgressors

When we relax fasting on Wednesday and Friday

Many details of fasting are explained herein

What fasting really consists of

Pope Innocent illegally abolished Wednesday, substituting it with Saturday

Never allowed Saturday or on the Lord's Day, except Great and Holy Saturday

We fast Wednesday, the day our Lord was betrayed

We Fast Friday, the day the Lord was crucified, suffered and died

The Lord's Day, Resurrection day, we do not fast or bend the knee today

During the Great fast a sick person is allowed the use of wine and oil

FATHERS

FESTIVALS

FORNICATION

This sin or adultery bars one from Holy Orders for ever

We should avoid eating with one who practices this sin

FORTUNE-TELLING

A demonic superstition that leads to many terrible evils

FRIDAY

How Friday fast is to be kept

G **LINKS** or **Topical_Index**

GAMBLING

Every form of this is forbidden under penalty of excommunication

GAY Goto HOMOSEXUAL

GOOD LUCK

Charms, beads numbers, goto **AMULETS**

GODPARENTS

If a father-in-law baptizes one child, and the son-in-law another, these may marry

If a father baptizes his own child, he is to be separated from his wife

If a boy and girl are baptized by the same father, they cannot marry

For other examples Click here

GOSPEL   Goto   BIBLE

GRACE

Having abandoned and been cut off from the vineyard, they have lost all grace

Grace remains with all Orthodox clergy until they are deposed

Chrysostom: Grace remains until defrocking takes place

GRAVE

To disturb them looking for valuables is punished like fornication

Two type of grave-robbing, pardonable and unpardonable

GREAT

Friday, if it falls on Annunciation Feast day, oil and fish are used to honor the Feast

Saturday should be passed without any nourishment

Friday should be passed without any nourishment

Week, to be spent fasting, praying with genuine contrition

Fast, during this wine, oil and shellfish are allowed

Thursday, on this day we do not relax the fast

Saturday, we ought to fast completely

Friday, we ought to fast completely

H LINKS or Topical_Index

HECTONATCHS

Who the were and how they were regarded

HERESY

MONOPHYSITES

Condemned by the Fourth, Fifth, Sixth and Seventh Ecumenical Synods

Schisms are even worse than heresies and why

Honorius Pope of Rome anathematized as heretic. Their primacy and infallibility evaporates

Where was the primacy, authority, infallibility of the Pontiff?

Heresy involves errors directly or indirectly regarding the articles of faith or dogmas

Obviously the Ecumenical Synod is superior to any Bishop or Patriarch

Bishop who publicly embraces it must be abandoned by the faithful

The difference of the Latins (Roman Catholic) is a heresy, as our predecessors held

All the "blessings" of heretics (those outside the Church) are really misfortunes

Pope Honorius of Rome, condemned as Monothelite heresy by 6th Ecum. Synod

Pope John himself in 879 firmly condemned any change in the Sacred Creed

Papal "et filioque" is a corruption of the Creed and degrades the Holy Trinity

Jesus Christ refutes the Papacy on filioque, long before they adopted it.

Even the very existence of the Roman Church is proof of heresy

Latins need baptism as they cannot perform any baptism or blessing at all

Latins move heaven and earth to establish the innocence of Honorius the heretical Pope

Heresy involves a difference in faith and dogma

St Basil the Great defines heresy

St. Nicodemos the Hagiorite, compiler of the Rudder, defines heresy

Latinzers are those Orthodox who seek union with the Pope of Rome

Latins (Roman Catholic) no longer have the grace of the Holy Spirit or a priesthood

Simony, the buying and selling of Holy Orders is also a classified as a heresy

Heresy involves any difference of faith

HERETICS

Donatist also held the view of the heretic Arius

How they are defined

"We have split ourselves off from the Latins (Roman Catholics) **for no other** reason than the fact that they are not only schismatics but also heretics". St. Mark of Ephesus

Should not be present at the Divine Liturgy

Novations: they denied repentance after Baptism

Carpocrations, Pelagians, Armenians, Albigensians, Anabaptists, Sacramentarians, all denied original (propotorical) sin

Encratites loathed and would not eat meat

Manichees would not allow married men to become priests

Donatists said that sinners were infectious, must be cut off from the Church

From Donatists came Massalians, Euchites. Claimed the theoretical Church was extinct, now is found only in the synaxis

Note herein: Luthero-Calvinism borrowed their idea

HOLY GIFTS

See Communion, Eucharist

HOMOSEXUAL (SODOMITES)

Brothership by adoption is forbidden to prevent this evil

Any man who has been so mad as to copulate with another man

How such abominable acts are canonized

Homosexuals are sodomites, enemies of both God and all mankind

This is a fearful, an abomination despised of God; let us tremble

Sodomites, beastialists, murderers, sorcerers, adulterers and idolaters, deserve same condemnation

God himself came down to see whether this was going on

Pious Emperors put sodomists to death

Theodosios the Great stripped them of all their possessions

Boy who has been sodomized cannot be ordained

St. John Chrysostom says of this: "A young man would be better off dead."

St. Gregory of Nyssa says of this sin: "Let us shudder, tremble in horror"

St. Basil For this sin canonizes as adulterer for fifteen years, fasting and repenting

HOMOSEXUAL PENALTIES

Man with two brothers

Man with brother -in-law

Man with his brother

Older brother with younger brother

Man with his own wife

I LINKS or Topical_Index

ICONOCLASTS

Protestants have been seized by this same profane spirit

Anathematized by the Seventh Ecumenical Synod

ICONS

An idol is one thing, a statue another, an icon is something different

The Theotokos should never be shown reclining in Nativity of Christ Icon

Before painting icons, one should become familiar with the Bible or ask an educated person

Iconographers not depict one thing and then something different regarding the same thing

Nothing at all should be depicted contrary to the Bible and Gospels

Mid-Pentecost icon not to show Lord as a beardless youth, for he was a full-grown man

Paul should not be shown at Ascension or Pentecost as he was not there

Paul not to be shown as he converted after Ascension, Pentecost and stoning of Stephen

We ought to reverence holy icons with trembling

Of the seven Deacons, can show the censers and Mysteries

Christ must not be depicted being washed in Nativity Icon

The great decree of the Seventh Ecumenical Synod on icons

The honor offered to them redounds to the original

We ought to bow, kiss, embrace, and adore them

Meaning of this word in the Greek language

We honor Holy Icons with our senses so we must keep them clean

How we reverence them; the verb "proskino"

We adore them relative to the original

Blessing, sprinkling , anointing them is a Papal custom, not Orthodox

Icons depict the hypostasis not the nature

They are not for visual pleasure, but for fond embracing and kissing

They are in themselves holy, require no priestly blessing

Resurrection icon is not Christ taking Adam and Eve from Hades

Christ's Body did not descend to or ascend from Hades

Pentecost icon should not show a man labeled "O Kosmos"

Pentecost icon should show Joel the Prophet and his words about Pentecost

Icons of Saints are images of their souls

They can be burned when image is gone, though some bury them from reverence

They should not be blessed or sprinkled by Bishop or Priest

Sprinkling them with holy water is a Papal custom

No sacred prayer is to be said over them

ICONOGRAPHERS

Must not depict Christ as an animal lamb

Should not show the Evangelists as animals alone

Theotokos should not be shown by things that depict her, but as a Maiden

Nude, semi-nude, erotic and sensual things must not be painted

Those who paint such pictures are to be excommunication

IDOL:

An idol is one thing, a statue is another, and an icon is totally different thing

INFANTS

Click to Baby

INFALLIBILITY

Infallibility must be in the Church or we have no hope of salvation

INTERCOURSE

Should be avoided when wife is pregnant

Times when married couples ought to abstain

Married couples who come together should not commune the next day

Between brother and sister is canonized as murder

This is not sinful within marriage, but always outside of marriage

Married couples should abstain during fasts by mutual agreement only

Married clergy must not be prevented from intercourse with wives

INTEREST

Holy Communion is to be denied to those who charge this to their brothers

Christian are forbidden to charge this among themselves

One who charged interest wishes to be ordained, must first give all interest to the poor

A clergyman must never charge interest

Jews did not charge interest to their fellow Jews

Christian must avoid charging this to each other

Inhuman with a vengeance is interest charged by the rich to the poor man

J **LINKS** **or** **Topical_Index**

JACOBITES

Concerning their heresy

JEWS

The miracle of the oft baptized Jew

Concerning those who hypocritically become Christians

Christians are not allowed to marry them

Christians must not have them for their friends

Christians must not use them as their doctors

Christians must not accept medicine from them

Christians must not eat their matzos

Their ceremonies and feasts are not to be honored

Orthodox Christians must not pray with them

JEZEBEL

She wickedly used makeup to trap silly men.

The saint says that lipstick rouge, eye shadow, hair dying, like Jezebel, are grave sins

Patriarch of Constantinople, wonder-worker , accepted title of Ecumenical Patriarch

The Canons of St. John the Faster as accepted by the Ec. Synods

JOHN THE BAPTIZER

Orphaned and raised in the desert by an angel

JOHN THE FASTER

Patriarch of Constantinople, wonder-worker , accepted title of Ecumenical Patriarch

The Canons of St. John the Faster as accepted by the Ec. Synods

JUBILATION

This is the real and proper spirit for Pascha Week

Christian life should copy the jubilation of Pascha and New Week

JUDGMENT

From what age sins are judged by God

K **LINKS** **or** **Topical_Index**

KILLING

Any human is usually a murder

Killing with a single blow, clergymen are deposed, laymen excommunicated

Involuntary killing is canonized for ten years

L **LINKS** **or** **Topical_Index**

LANGUAGES

Of the Old Covenant

Of the New Covenant

LATINS

goto PAPACY

LAW:

Old law is for Jews not for Christians, who are not under the Old Law

LAYING ON HANDS:

Spiritual fathers should do this to penitents in order to comfort them

LAYMEN:

Not permitted to give themselves Communion

Not allowed in the Holy Sanctuary area

At one time they communed like the priests

Allowed to give Communion to the dying

Can ascend right up from layman to Patriarch

Can baptize, chrismate and give Holy Communion

LENIENCY:

Advised for those who freely confess their sins

LENT:

goto FASTING

LESBIAN: goto HOMOSEXUAL

Their sodomy is fearful, hated by God, we ought to tremble

LETTERS:

Required by priests or readers who travel and celebrate

Used by bishops to help traveler

LITURGY:

Only to be celebrated by a fasting man

May not be offered in a private house

It ought not to be changed

Priests not to celebrate it without hot water

LORD'S DAY:

Many wonders took place on this day

Creation began, Israelites crossed the Red Sea, the Annunciation, the Resurrection,

St. John's Revelation

Has many mystical meanings

Is the correct name for Sunday

LOVE POTIONS

Used to entice others into their clutches, can be cause of death

LOVE OF MONEY

Begets many terrible vices and blaspemies such as simony

In the Acts of the Apostles, Peter deposes Simon the sorcerer for simony

Begets the deadly sin of simony -selling the unsellable grace of God

Simony, like the sin of Judas; buying and selling the unsellable grace of the Holy Spirit

Bishops and Priests lose all their holy qualities by involvment in simony

Selling the grace of God, ordaining for money has a single penalty

In Old Covenant, apostate King Jeroboam sold the priesthood

Prophet Elisha's servant Gehazi's love of money cursed him and his family with leprosy

St. Basil the Great: No one can buy grace; gratis you received, gratis you shall give

Serious and deadly crime of simony is a Jewish and Egyptian custom

St. Gennadios: Simoniacs are to be deposed and placed under anathema

Sixth Ecu. Synod deposes both the one ordained and the one who ordained for money

The Holy Spirit is not our property to buy and sell as merchandise

The greed of love for money can curse our descendants

LUCKY PIECES

goto AMULETS

Lucky Pieces: Christians should not depend on such demonic superstitions

M **LINKS** **or** **Topical_Index**

MACEDONIUS

His heresy condemned by the Second Ecumenical Synod

MARCELLUS

His heresy condemned by the Second Ecumenical Synod

MARRIAGE:

Marriage of Orthodox to Roman Catholics is forbidden, must be annulled

"Let the Bishops fear the present Synod," forbidding marrying Orthodox to Latins

Children having same sponsor may not later marry each other

Priests and deacons can only be married prior to ordination

Both the priest and his wife should have been virgins before marriage

The Papacy blasphemes in forbidding married men to enter the priesthood

Man who is twice married after Orthodox baptism may not become a clergyman

Spouses must tolerate each other, even if demonic, diseased, endure insults and abuse

Those preparing for marriage ought to confess, fast and prepare themselves for Liturgy

Which marriages are prohibited to those who would become ordained

Allowed to priests and deacons only before ordination, never after

Ecu. Synod commands marriages to non-Orthodox to be annulled and voided

If husband and wife are infidels, and one comes to the light, must not be separated

Marriages should not be celebrated on Wednesdays, Fridays and all fasts

The Papacy sins in barring married men from the priesthood

Prohibited in the Church except Orthodox to Orthodox

If marriage is found to be Orthodox to non-Orthodox it must be dissolved (annulled)

A woman cannot marry her deceased husband's brother

Crowns are not to be used in a second marriage

Those who disparage honorable marriage in any way fall under this anathema

Those who are legally twice-married, how they are treated

Concerning intercourse, when couples by mutual agreement ought to abstain

A brother cannot marry his brother's wife's sister

Third marriage is not under a law and is not comdemned, and why

Concerning unlawful unions, as sin and priests should not perform them

Second marriages to be canonized, abstention from Holy Communion for two years

Trigamists are canonized with abstention from Holy Communion for three years

If two men are engage in homosexuals acts, one cannot marry the other's sister

Preparation for Marriage ought toe be confession, fasting for Divine Liturgy

Divorce is allowed only for fornication or adultery

MARTYRDOM

Does not mean dying but witnessing; the law of martyrdom

A most profound explanation of this term

One should not prematurely jump to it

MARTYRS

Sufferings (in Synaxarion) to be read in the Church

MARY

From ancient time she was always called “Ever-Virgin Theotokos”

Origen was the first to call the Virgin Mary "Theotokos"

MASKS

Christians should not wear masks (i.e. balls & Halloween, secret societies

MASTURBATION:

MATHEMATICIANS:

Not to grow long and womanish hair

MENSTRUATING:

Women must never even go near the Holy Mysteries

Women never to commune during menstruation

She cannot be baptized until purified

Such women not to receive Holy Communion at that time

They cannot commune with the Mysteries during these days

Must not suckle her newly baptized baby but give it to someone else

Sexual intercourse forbidden during this time

Who conceive give birth to defectives: Fathers of such defective,

Ordered stoned to death by Moses: husbands not to touch their wives

They should not even enter the temple of God

METROPOLITAN:

About this noble title

Not to postpone the ordination of bishops

Should not have jurisdiction over large areas

He is not to plunder deceased bishops property

MID-PENTECOST:

Icons not to show the Lord as a beardless youth

MIMICS:

And actors who repent and change life, are to be accepted

MONASTIC:

Regarding husband and wife or husband or wife joining the order

Clothing, what its significance is

Their priests should not bless weddings

Should not leave monasteries to go into world to beg alms

MONASTERIES:

Must remain such forever

Not to be built on property without owner's consent

MONASTERY:

Regulations regarding monks and nuns

Monks and nuns should not eat with each other

Monk wanting to speak to a nun must do so only in presence of the abbess

MONEY:

Mysteries: no transaction is allowed for any Mystery

Clergy who ordained for money are detested by God

Loans: by Christians to each other must not incur interest

Paying for ordination, is like the sin of Caiaphas, the Christ killer

Paying for ordination, is the cause of all disasters

Money: paid for ordination is similar to crime of the great heretics

Paying for ordination is a crime similar to that of Judas Iscariot

MONKS:

Conditionally permitted within the Sanctuary

Nuns and monks not to live in the same monastery, lest adultery creep in

Dedicated to Christ alone and thus can never marry

Desert: monks permitted to carry Holy Mysteries to partake

Rules: regarding husband and wife becoming monks

Clothing: what their clothing means

Hair: their hair should not be long

Habit: meaning of Angelic habit to glorify God, not the flesh

Possessions: of his own goods are disallowed

Trial: the three-year trial period, important facts

Women: entering monastery, justify his leaving it

Abbot: if he is heretical, justifies his leaving monastery

Personal: property, must not take from one to another monastery

Abbot: (head of monks), how he ought to be selected

Of monastery, need not be a priest

Their Hegumen by the laying on of hands by the bishop, has permission to ordain anagnosts and sub-deacons but only in his own monastery

Pious monks must select their Hegumen

MONOPHYSITES:

Forerunners of the monothelites

Miracle of St. Leo (Pope of Rome) his letter against this heresy

St. Leo's letter aroused joy in the Holy God-bearing Fathers

Are anathematized by the following Ecumenical Synods

Fourth

Fifth

Sixth

Seventh

MONOTHELITISM:

Heresy for which the Pope of Rome, Honorius, was condemned

MONTANUS:

The terrible heresy he practiced

MURDER:

This crime can separate one from the Holy Mysteries until end of his life

Smothering: a child, if a woman does this by accident

Understanding voluntary and involuntary murder

Abandoning a child causing death is murder

Killing in war is not murder

Voluntary and involuntary, the differences

Abortion: all abortion is murder, no matter what the reason

Poison is much worse than a club or knife and why

It is when one knowingly causes disease (i.e. plague, venereal, aids, etc)

May be either deliberate or undeliberate a single blow even in self defense is a murderer

Willful murder of father is canonized for thirty-five years

Concerning the executioner of a criminal and the speculators

A woman who overlies and smothers her baby; her penalty

MUSIC:

Church music, what is proper and what is improper

Church music should not be theatrical

Only the human voice is acceptable in the Church

The dragging out of psalms, hymns etc. is nauseating and unacceptable

No musical instruments especially organs are allowed in the Church

Music should move fast, readings should be slower

Divine Fathers eliminated instruments as being too artificial

Crying or singing out loud against nature is forbidden

MUTILATION:

The heretic Origen castrated himself

Is evil for it is self-murder

The source of such self-mutilation

One who does this to himself not to be ordained

MYRRH: (See also Chrism)

Concerning its preparation by the bishop

Not to be used for repentant sinners by confessors

Denote descent of the Dove on Christ after Baptism

MYSTERIES:

Non-existent outside of Orthodoxy, being totally ineffective

Unless clergyman is deposed, they remain valid and effective

N LINKS or Topical_Index

NUNS:

Monks, nuns, not to dwell in the same monastery, lest adultery creep in

If raped by barbarians or disorderly men

Altar area: they may enter in order to clean if required

Neither they nor lay women are to be separated from the Church due to past sins

They must report adultery or abortions to superiors

O LINKS or Topical_Index

OATHS

Must not use, but if they were used, what St. John Chrysostom says about them

Nowhere in the divine canons are they required

Christians should never make them

Must be kept unless unjust

OIL:

Oil and everything else can be blessed and sanctified nowhere else except in the Orthodox Church; all else is profane

OLD COVENANT:

Is divided, legal, historical, moral, prophetical

Septuagint is only canonical version of the Old Covenant

Septuagint is accpeted as God-inspired

The translation from Hebrew to Greek is a great miracle

Even Philo the Jew praises the Septuagint

St. Augustine also recognizes its divine validity

Both St. Justin and Tertullian recognized its authenticity

The Jew corrupted the Hebrew scriptures

The divine Evangelists quote Scripture from the Septuagint

St. John Chrysostom also witnesses the vailidty of the Septuagint

All divine Scripture is inspired by God.

OLD LAW:

Is for the Jews and not for the Christians

ORATORY:

Prayer house. to be built only with bishop's consent

ORDER:

Good order is always necessary for Christians

ORDERS: See also **PRIEST**

Holy Orders, what they are called

ORDINATION:

One who has taken an actress for wife cannot be ordained

One who has taken a widow for wife canot be ordained

One who has taken a divorced woman for wife cannot be ordained

One who has taken a prostitute for wife cannot be ordained

One who has taken a maidservant for wife cannot be ordained

All should agree with ordination, bishops, priests, laity

Must never be done in secret

No Clergy ordinations during Great Lent except on Sat. Sun. and Annunciation

Must be ordained together with parish assignment

For money, is like the sin of Caiaphus, the Christ killer

For money, is the cause of all disasters

For money, is greater crime than any heresy

For money, similar to the crime of Judas Iscariot

Not to be prohibited due to marriage

One who has taken a widow or divorcee cannot be ordained

Twice-married after baptism cannot be ordained

Is possible regardless of pre-baptismal sin

ORIGEN:

He castrated himself

Heresy: Souls were pre-existent, and upon death enter another body

Heresy: that there is an end to divine punishment in Gehenna

Heresy: Demons are going to recover theorginal dignity of angelic grace

Heresy: Souls will be resurrected naked without a body

Heresy: That the heavenly bodies have souls

He taught many false notions

ORIGINAL SIN

"Propatorical Sin" is correct term

Sin: an important study re Adam and sin

Disobedience was, is and will be the cause of sin

ORTHODOX

She alone is the true Catholic Church

The one and Only True Church headed by Jesus Christ

No one at all can be baptized or sanctified out side

There is only one baptism, all others are not baptisms

No heretic outside can sanctify oil or anything else

Not a single drop of holy Chrism exists outside the Church

She alone is the true Catholic Church

Heretics and all outside are enemies of Christ

Outside of her, no one can give what he does not possess

If there was any baptism outside, there would necessarily also be imparting of Holy Spirit

There being one baptism and One Holy Spirit, there is also one Church

Whatever is done relating to God and man outside of the Church is false and totally empty

All outside we disapprove, refuse, reject, and treat as profane

Outside of Orthodoxy there is only death not salvation ot eternal life

P LINKS or Topical_Index

PACHOMIUS:

An angel taught him about monasticism

PAINTERS:

Nativity icons should not depict the Virgin reclining as though exausted

Nativity icons should not depict Christ being washed, which is absurd

PAPACY:

Followers are not in the true Catholic Church; they are unbaptized thus unsaved

It is not the One Holy Catholic and Apostolic Church, nor even any part of it

Failing to baptize them is unlawful. It is not economy

They sin greatly be eating forbidden blood

Wafers: (communion) are banalities and unholy

Wafers: They continually break this canon with their wafers

Filioque: Papists refuted by the Third Ecum. Synod on Holy Spirit error

Blasphemies: They blasphemously claim that the Sixth Ecum. Synod sinned

Blasphemies: They sin against the Holy Spirit in saying that the Ecumenical Synod sinned

Great Sin: They sin against Christ Himself, disallowing married priests

Orthodox Christians are forbidden to marry with them;

They are all in need of_baptism

They are following the Pope to where? He has no authority whatever from God

They are heretics for they departed from the Faith, must be baptized if they return

Allowed Orthodox priests in Lechia, married twice to remain priests if they accept Papism

Their sacraments are not sacraments but totally ineffective

Being unbaptized, we do not rebaptize them, we simply baptize them

They make sign of the Cross backwards, against tradition

Their heresy is here overthrown

They and every other heretic are in need of saving Orthodox baptism

Their priests sin in shaving off beards

"No one will believe that God has given all jurisdiction to a single bishop"

The monarchy usurped by the Pope comes crashing down

They are indeed heretics and not only schismatics

We do not rebaptize them, we baptize them

Condemned in advance, their proud innovations, impeccability, infallibility, monarchy, and the corruption of numerous holy books

PAPER OF JALU

Priests are to be deposed who read these things to sick people

PARASYNAGOGISTS

How they are defined

PARENTS:

If child dies unbaptized out of neglect, parents are severely canonized

Must not leave their property to their heretical children

Must not prevent their children from becoming monastics

Not to give children in marriage to non-Orthodox heretics

PASCHA

Not to be celebrated before the Equinox or Jewish Passover

We are told to diligently determine the correct date

Latins (R.C.) fall under the anathema in celebrating with the Jews

The Fast preceding is for our sins, not for the Cross or Resurrection

Must not be celebrated before vernal equinox or with Jewish Passover

Many canons forbid celebrating with the Jews

The Latins or Papacy deviated from the true Pascha date, calendar

The Saturday before Pascha is the onlyone we fast. If we fast on other Saturdays we become Chrst-killers

Many miracles occur on Pascha confirming the Holy Orthodox Faith

How the date of Pascha, Feast of feasts, is decided

Pascha Liturgy ought to end by 2 AM

How Pascha was celebrated in Moscow

Preparing for Pascha (Holy Week), bread, salt, water toward evening

The Latins are outcasts for celebrating Pascha in violation

PASCHA (NEW) WEEK:

We ought not to work but celebrate the Mysteries during New Week

No fasting is permitted during this entire week

During Pascha season one of the two synods to be held each year occur

We do not fast on Wednesday or Friday of Pascha (New) Week

Married couples who were incontinent during Great Fast, not to commune of the Mysteries on Pascha

Kneeling not allowed during Pascha or on any Saturday or Sunday

Synod of the bishops to be held during Pascha season each year

Faithful to spend New Week at leisure, delighting daily in the Mysteries

Synod held during Pascha must conclude by fourth week

Holy Mysteries are not to be transported and shared

Synod must be held each year during Pascha

PASSION:

How it gets rooted in the person and becomes a habit

PATRIARCH

When they were first called by this name

PATRICIDE

Canonized for 35 years

PAUL:

Saint should not be depicted in the Dormition icon

He should not be depicted in the Ascension or Pentecost icon

PENTECOST

Ought not todepict Paul or a figure below called "O Kosmos"

PERJURERS:

How they are amerced

Are canonized for 10 years

PETER:

Martyr of Alexandria, after his death persecutions stopped

The fifteen Canons that we received from him

PHYSICIANS

goto DOCTORS

PICNIC:

Bazzars, Festivals, selling food, not permitted Church building, grounds

POPES:

Pope Honorius espoused the monothelite heresy

Pope Marcellinus was an idolater

Pope Liberius espoused the Arian heresy

Pope Anastasius II collaborated with the Arian heretics

Pope Agatho wrote to Pogonatus that Pope Honorius is indeed a heretic

Pope Leo II accepted the condemnation of Pope Honorius

Pope Gregory Dialogos, did not compose this for it but precedes his time

PRAYER:

Christians forbidden to pray with heretics or schismatics

Not only prayer, should not fraternize at all with heretics

Must not pray together with deposed persons or heretics

Prayer with excommunicants causes our own excommunication

If a bishop or priest merely join in prayer with heretics, he is to be deposed

PRE-EXISTENCE OF SOULS

This ancient error was accepted by the heretic Origen

PREGNANT:

The woman alone is baptized, but not the child in her womb

PRESANCTIFIED:

It is not of Pope Gregory Dialogos, but precedes his time

Ordinations not to be done at this Liturgy

Lamb: used in this Liturgy ought to be wetted in the Holy Cup

Liturgy: this must not be celebrated in the morning

Used daily in Great Fast except, Saturday, Lord's Day, Annunciation

PRESIDENT:

Name used for a bishop in the divine canons

PRESUMPTION:

When the soul converses with passion and what to do

PRIEST:

Prohibition of married priests is a practice of the heretics

Their children forbidden from spectacles, theaters, bullfights, horse races, and other such things

Adulterous wife, he is required to divorce her

Age must be at least 30 years before ordination

"Let them fear the penalties present Synod" and not marry Orthodox to Latins (Roman Catholics)

Army and secular positions are forbidden him

Arsenocoetia, to a young boy bars him from priesthood

Assignment to two churches is not allowed

Every baptism performed by heretics, must be rejected by him

Leaving his church to go elsewhere is forbidden

Leaving his flock to die for Christ is forbidden

Lending money to anyone, he can never collect any interest

Liturgies he performs must only be where bishop approves

Liturgies; he should celebrate them every day during Pascha Week

Marriages; if unlawful he must never celebrate them

Married priests are forbidden by the heretics (i.e. Latins)

Marriage; why it is forbidden after ordination

Marriage is allowable, but only before ordination

Marriages allowable are only Orthodox man to Orthodox woman

Married priests should not be shunned by the faithful

Marriage after his ordination causes his deposition

Masturbation; how it is amerced

Mysteries; the priest's very important duties if they spill

Mysteries; if priest is unworthy faithful ought to receive

Not to take another priest to court

Not to eat in taverns

Not allowed to celebrate any unlawful wedding

Ordained men should be totally irreproachable

Ordained unworthily, they remain true priests until deposed

Thirty years of age is minimum before ordination

Caring for bishops and fellow priests is imperative

Carnal intercourse before marriage causes his deposition

Charging money for any Mystery, he is to be deposed

Clerical garments (rason) should be worn by him at all times

Communion only to those fasting (on an empty stomach)

Concubine's child is not barred from the priesthood

If condemned by bishop, he must not serve

Christ; every priest must imitate Him

Inheritance must not go to his heretical kin

Interest charged to others is totally forbidden

Not to be disallowed from having intercourse with his wife

Killing a robber is cause for his deposition

PROPATORICAL SIN

See Original Sin

PROTESTANTS

Their forerunner was Montanus who rejected holy tradition of the Church

Unbaptized, they are all in need of triune immersion in the Church

PROTESTANTS AND PAPISTS:

In rejecting holy tradition they are under anathema

Rejecting Holy Tradition, they reject everything else including the Bible

PSALMS:

Private ones not to be used in the church

PSALTER OR CHANTER:

Intercourse with fiancee before marriage, he cannot advance

Q LINKS or Topical_Index

Questions and Answers of St. Nicephoros of Constantinope

R **LINKS** **or** **Topical_Index**

RANSOM:

Those who paid to avoid persecution are blameless

RAPE:

Forced rape incurs no penalty at all to the victim

Man who rapes and then marries woman is canonized, (not the woman) and may remain married

READER:

Concerning pre-marital intercourse with his fiancee prevents him from advancing to the ranks of clergy

After reading he must not bow to the people

RE-BAPTISM:

Only baptism not to be repeated is the genuine Orthodox

The Church does not rebaptize outsiders but baptizes them

all who enter the Church must be baptized, not rebaptized

Latins (Roman Catholic) are to be baptized as they are unbaptized

If it was not Orthodox it is not rebaptism

RELICS:

How they are to be deposited in the temple

REPENTANCE:

Fasting, prostrations, deep sorrow and many tears are also needed

There is joy in heaven over a single sinner who repents

Every repentant sinner must eagerly be welcomed back

Actors, actresses, mimes upon returning to God, to be welcomed

The Publican was saved by deep repentance and great humility

Robber sweat and suffered on the Cross, repenting, turning to Christ, he was transferred to Paradise

True repentance must be accompanied with weeping and mourning

Voluntary sorrow and weeping in repentance lessens penalty

True repentance is in the disposition of the soul, sorrow and decision to never repeat the offense

Contrite repentance is always acceptable, as the robber, Manasses the publican

Priests must treat contrite penitents decently, let them return, be saved

God accepts sadness of countenance for our sins

RESURRECTION:
See also Pascha

Week, (Bright Week) to be spent feasting on Mysteries, no fasting, only Christ and His glory

Cessation of fasting should take place after the Resurrection Liturgy

Eating eggs and meat after "Christ is risen" before Liturgy is condemnable

Red dyed eggs tradition is from Jews self curse, "Let His blood be upon us and upon our children

Resurrection Icon is not Christ taking Adam and Eve out of Hades

The Body of Christ did not descend, only the soul descended into Hades

His Body in the tomb, His Soul in Hades and yet He is in the bosom of the Father

REVELATION, THE BOOK OF

Truly is a book of the New Covenant

Synod of Carthage accepted it as canonical

St. Athanasios the Great accepted it

Dionysios the Areopagite praised it

Though Gregory the Theologian fails to mention it in his epic verses, he quoted it at the Second Ecumenical Synod before 150 Fathers.

St. Gregory accepts Revelation elsewhere

St. Jerome also accpeted and approved it

Cyril of Alexander does the same

Clement of Alexandria accepts Revelation

Many other s harmoniously accepted this holy book

REVELATION (S)

Ordinations can take place contrary to instructions if by divine revelation

Denying divine revelations, Voltaire and modern philosophy is without merit

Special revelations if from God ought to be accepted

All Holy Scripture was written under divine inspiration

Divine revelation showed people not to bury body in Church building

Confession is the revelation of secret sins, not public sins

Vain revelations should be rejected as useless

RIGORISM: (STRICTNESS)

Concerning the canons what strictness, the norm, really is

Concerning the Sacred Canons what economy really is

Strictness and economy are not opposed to one another

ROBBER:

If Christian kills a robber he is canonized for three years

ROMAN CATHOLIC

goto **PAPACY**

ROME:

This refutes its false supposition that all appeals go to the Supreme Pontiff in Rome

RUDDER:

This Book: Ships are steered correctly with a rudder. But with this Book the whole Church is rightly guided aright.

RULERS:

Christians must not insult king, emperor, president or any other ruler

S LINKS or Topical_Index

SABELLIUS:

His heresy condemned by Second Ecumenical Synod

SACRAMENTS:

(See also Mysteries)

Sacraments or Mysteries outside the Church are ineffective

SACRED CANONS:

Must all be honored and never mocked, this being a deadly sin

Concerning those, filled with venom who laugh and scorn the canons

"That the divine Canons must be kept strictly by all. For those who fail to keep them are made liable to horrible penalties."

"These instructions regarding Canons have been enjoined upon you by us, O Bishops. If you adhere to them you shall be saved, and shall have peace; but, if you disobey them, you shall be punished, and shall have perpetual war with one another, thus paying the penalty deserved for heedlessness."

(The Apostles in their epilogue to the Canons.)

"If anyone be caught innovating or undertaking to subvert any of the said Canons, he shall be responsible with respect to such Canon and undergo the penalty therein specified in order to be corrected thereby of that very thing in which he is at fault"

(Canon II of the Second Ecumenical Synod).

"The third provision of Title II of the Novels commands the Canons of the Seven Synods and their dogmas to remain in force, in the same way as the Divine Scriptures."

(In Photios, Title I, Chapter 2.)

"Leo the Wise (in book fifth of the Basilica, Title III, Ch. I) say:
'*I accept the Seven Holy Ecumenical synods as I do the Holy Gospel'."*

"It has been prescribed by the Holy Fathers that even after death those men must be anathematized who have *sinned against the faith or against the Canons*."

(Fifth Ecumenical Synod in the epistle of Justinian,
page 392 of the second volume of the synodals).
See fearful discourse, beloved.)

LINKS or Topical_Index

"Anathema on those who hold in scorn the Holy and Divine Canons of our Holy Fathers, who prop up the Holy Church and adorn all the Christian polity, and guide men to divine reverence."

Synod held in Constantinople after Constantine Porphyrogenitos, page 977, of

the second volume of the synodals, or the Volume of the union.

"In act IV of Canon IV it is written; and the most glorious rulers have said: It pleased the most divine Despot of the inhabited earth (i.e., Marcian) not to proceed in accordance with the divine letters or pragmatic forms of the most devout bishops, but in accordance with the Canons laid down as laws by the Holy Fathers. The synod said: 'As against the Canons, no pragmatic sanction is effective. Let the Canons of the Fathers remain in force."

And again:

We pray that the pragmatic sanctions enacted for some in every province to the detriment of the Canons may be held in abeyance incontrovertibly; and that the Canons may come into force through all . . . all of us say the same things. All the pragmatic sanctions shall be held in abeyance. Let the Canons come into force . . . In accordance with the vote of the Holy synod, let the injunctions of Canons come into force also in all the other provinces'."

"It has seemed best to all the Holy Ecumenical Synods that if anyone offers any form conflicting with those now prescribed, let that form be void."

(CanonVIII of the Third Ecumenical Synod.)

"Pragmatic forms opposed to the Canons are void."

(Book One, Title II, ordinance 12, Photios, Title I, Chapter 2.)

"*For those Canons which have been promulgated, and supported, that is to say, by emperors and Holy Fathers, are accepted like the Divine Scriptures. But the laws have been accepted or composed*

only by the emperors; and for this reason they do not prevail over and against the Divine Scriptures nor the Canons."

(Balsamon, comment on (the above Chapter 2 of Photios).

"*Do not talk to me of external laws. For even the publican fulfills the outer law, yet nevertheless he is sorely punished" (Chrysostom, Sermon LVII, on the Gospel of St. Matthew); and again: "For emperors often fail to adapt all the laws to advantage"*

Sermon VI, on the statues).

"Blastaris says, however, that laws that tend to favor piety lend a great impulse (i.e., help) to the Divine Canons, on the one hand, by concurring with them and affording them support, and, on the other hand, by supplying things that they may be lacking in some place or other" (Chapter 5 of canto XX).

"That the divine Canons are above even the Typicon, when the latter happen to be at variance with them, especially if individual or regional."
]

For Blastaris says: *"From the Novel 181 of Justinian you can tell that typicon made by the Ktitoros in the monasteries are to be tolerated or welcomed unless they are opposed to the Canons somewhere"*

(Chapter 5 of canto XX.)

Every ship is steered on course with a rudder,
But with this Book the entire Church is guided aright.

"As many as conform to this Canon, peace upon them, and mercy" (Galatians 6:16).

Of St. Gregory the Theologian

"How absurd is it not that one is not permitted to be ignorant of any law of the Romans, not even if he be exceedingly boorish and unlearned, nor that there is any law to help one who does anything because of his ignorance: whereas, on the other hand, mystagogues may be ignorant of salvation, of the principles of salvation, notwithstanding that in other respects they are among the more simple and possess no deep intellect"

(Discourse addressed to Athanasios the Great.)

SACRED OBJECTS:

Must not be bought, sold or secularized

SACRILEGE:

It is much more than just stealing

Stealing common owned money from the temple is theft, not sacrilege

Stealing anything sacred is the crime of sacrilege

Severe penalties, blindness, beaten, shorn, exiled

Just what sacrilege consists of

Wrongfully deposing a Bishop to rank of Priest is sacrilege

SARDICA:

Synod held there (347 AD) was regional, not ecumenical

SATANIC

Dances and wriggling of the body are condemned

SATURDAY:

Fasting not permitted except on Great Saturday

Christians must not rest and Judaize this day

Prohibited on Saturdays and Lord’s Days, St. Epiphanios

Latins introduced the wrong custom of fasting on Saturdays

We must not fast Sat (except Great)or Lord's Days, Basil the Great, John Chrysostom

If one fasts on Sat. and Lord's Day, he is a Christ-killer, St. Ignatios

Even the Apostles themselves did not fast on Saturday

Romans were fasting on Saturday, Ecumenical Synod ordered cease or face depostion or excommunication

SCHISM:

Not even the blood of martyrdom cleanses one from it

This is often the beginning of a fall into heresy

Those in schism still belong to the Church

St Basil: this applies to intestinal disputes

St. Basil the Great defines schism

SCHISMATICS

How they are defined

Orthodox Christians must not pray together with any of them

Why this is a worse evil than falling into heresy

Schismatics long separated and heretics are all in need of baptism

Church does not accept long standing schismatic and heretics; she baptizes them

SCRIPTURE:

Holy Scripture should be taught daily and on the Lord's Day

Must be explained according to holy tradition of the Fathers

Not to interpret them differently that the Fathers

In doing this the laity will be able to adjust their life for the better

Not only on the Lord's Day but every day of the week

This will enable the laity to keep away from what is bad for the soul

The lives of people will change from viciousness to virtuousness

SECULAR:

Affairs, business, investments, etc., for profit is forbidden to clerics

SELF-ACCUSATION:

Is a most important part of our salvation to always blame ourselves

SELLING:

Of anything is not allowed abywhere on Church grounds

SEMINAL EMISSION Goto WET DREAMS

SENSUALITY:

Is pagan, hedonistic and despised by God, today we are like Sodom and Gomorrah

Sight of women naked or partially naked, or being kissed by men, destructive

All types of sensuality lead to a large variety of sins

The five senses of the body, but first the eyes impress what is seen

SEPTUAGINT:

The only preserved translation from incorrupt Hebrew text

A great wonder, for the Holy Spirit guided its 72 translators

The great wonder of its translation, all 36 copies were the same

Not just wonderful translators, but divine power guiding them

Languages which were originally used in it

Listing of its genuine books

SERMONS:

We should continuously admonish and exhort each other every day

SEVEN:

Is the number of times we should pray daily

SEXUAL:

There is one lawful sexual activity - conjugal relationship of husband and wife

Various sexual sins are enumerated in this Canon

Intercourse: when married ought to abstain

Fornication and adultery are similar

Sodomy and bestiality sins of madness

Misconduct, canonized according to the sin

Intercourse between brother and sister, canonized as murder

HOMOSEXUAL GOTO

SHAVING:

Off the beard overthrows God's law

SICK:

Person who is ill seeking baptism should receive it

Those who are may use wine and oil during Great Lent

SIGN OF THE CROSS:

Why we go from right to left

Latins make it backwards, contrary to holy tradition

Was made with two fingers at one time(Peter Damascene)

SIMONY

St.Tarasios' epistle to Pope Adrian on this subject, calls it heresy

St. Gennadios' epistle on simony to the Pope of Rome

Holy Orders; being bought and sold, a morbid crime like that of Judas

Guilty: bishops, priests, deacons, one penalty, they must be deposed

Canon: a single penalty declared at Fourth Ecumenical Synod

Like Judas: sold Christ, this is buying and selling God, the Holy Spirit

Heresy: St. Tarasios calls this crime heresy

Deposes all: this morbid crime deposes all who were involved

SIN:

Details concerning propatorical (original) sin

Man was created without death-- immortal, sin brought death

Has many offshoots and errors, those who treat sinners must learn

Heretics Latins and all non-Orthodox cannot remit a single sin

SINS:

That cause clerics to be deposed, they must be unimpeachable

Deposition and excommunication not to both apply for same sin

SINNERS:

Who arduously repent to be canonized more leniently

Sins of the affective faculty of the soul

Not to welcome repentant sinners is cause for depostion

SOLOMONIC BIBLE

A satanic superstition which must be discarded

SOOTHSAYERS

Christian must fell from this uncleanness

SNAKE CHARMERS:

One of the many demonic ways of beguiling mankind

SODOMY Goto HOMOSEXUAL

SORCERY

This and other superstitions

SOULS

Pre-existence was an ancient error held by heretic Origen

SPIRITUAL SENSE

Divided into allegorical, tropological and anagogical

ST. AMPHILOCHIOS

His Four Canons

ST. ATHANASIOS THE GREAT

His Three Epistles

ST. BASIL THE GREAT

His Ninety-two Canons

ST. CYRIL OF ALEXANDRIA

His Five Canons

ST. GENNADIOS CANONICAL EPISTLE

His One Canon

ST. DIONYSIOS THE ALEXANDRIAN

His Four Canons

ST. GREGORY OF NYSSA

His 8 Canons

ST. GREGORY OF NEOCAESARIA
His Twelve Canons

ST. GREGORY THE THEOLOGIAN
Which Holy Scripture Books are Acceptable

ST. JOHN THE FASTER:
His thirty-five Canons

ST. LUCIAN:
Liturgy was conducted in prison, his breast being the altar

ST. NICEPHOROS THE CONFESSOR
His Thirty-seven Canons

ST. PETER THE MARTYR
His Fifteen Canons

ST. PHOTIOS:
Recognized and proclaimed the lawful Patriarch of Constantinople

ST. TARASIOS
His Epistle

ST. TIMOTHY OF ALEXANDRIA

Eighteen questions and answers

When husband and wife ought to abstain

ST. THEOPHILOS OF ALEXANDRIA

His Fourteen Canons

STAGE SHOWS AND THEATER

No Christian is permitted to attend any form of such performances

Theatrical exhibitions, pantomimes, comedy, etc. attendance forbidden

STATUES:

An idol is one thing, a statue another, an icon is something different

Iconoclasm: no religious statues were destroyed; they did not exist

Blood-streaming woman made a bronze statue of Christ; was venerated but no one copied.

Statues and sculpted works of the Latins violate C82 of the Sixth Ecumenical Synod

Not used due to their likeness to idols according to some.

STAVROPIGIAS:

Explanation as to what these are

They are to be subject to the regional bishop

STEALING:

From the Church is sacrilege and how it is canonized

STEPHANOS: (papalethra)

This hair arrangement to be worn by all clergy only.

This was the honorable sign of a clergyman

STEWARD:

There should be one in every church to manage affairs

Every Monastery should also employ one.

If Bishop fails to employ one, his Metropolitan should do so

STRANGER:

Should not be admitted without a proper letter

STRIKING:

Some Saints did so but rarely

Jesus never struck anyone

Clerics should not strike anyone, but

Imitate the meek Christ

SUB-DEACON:

Must be twenty years old prior to ordination

SUBSTANCE:

This word means "hypostasis" and not essence. God is not consubstantial but co-essential, or of one essence.

SUICIDE:

Attempted is canonized just like murder

There are many different possibilities when it occurs

SUNDAY, KYRIAKI: (The Lord's Day)

We should travel only as much as is necessary

Kneeling not permitted except to bestow honor or a kiss

Fasting never permitted Sunday or Saturday, exept Great Sat.

"Kiryaki", is correctly called the Lord's Day

Fasting on Saturdays and Lord's Day "Such is a Christ killer," St. Ignatios

Fasting always prohibited on Saturdays and Sundays, St. Epiphanios

We cease fasting on Saturdays and Sundays to rest, St. John Chrysostom

Fasting on this day for supposedly ascetic exercise, anathema

SURETY:

Offering ourself for this purpose may be good or bad

SYMBOL OF FAITH (CREED)

The Original Symbol of Faith of the Orthodox Catholic Church

St. Gregory of Nyssa completed, and Second Ecumenical Synod adopted it

It has remained unchanged since 381 AD in the Holy Orthodox Catholic Church

It was finally and completely sealed at the Second Ecumenical Synod

Not one of the Church Fathers would change anything in this Creed

Latin heresy: added "et filioque" contradicting Jesus Christ himself

Heretics composed thirty creeds against "of one essence with the Father"

Should not be worded differently nor paraphrased in any way

Not even a single syllable can be changed

An anathema falls upon any one who would dare to change it

The Latin (RC)change falls under this anathema

For us to pardon the Papacy for its addition is unpardonable

Latin Popes themselves condemned this addition to the Creed

Latin Popes fought valiantly against any addition to the Creed

SYNODS: (not Councils):

Are to be held twice each year

They are for disputes, discussions and decisions

Apostolic Synod was issued through St. Clement

They must be held twice each year

Three were held during the time of St. Photios the Great

First was held in 33 or 34 A.D. to replace Judas Iscariot

Ecumenicals prove positively that Apostolic Canons are genuine

SYNODS -- ECUMENICAL:

First Ecumenical Synod held in Nicaea, 325 A.D. goto

Second Ecumenical Synod held in Constantinople, 381 A.D. goto

Third Ecumenical Synod held in Ephesus, 431 A.D. goto

Anathematized anyone who would dare to change anything in the Symbol of Faith (Creed)

They refused to insert the sacred name of the Virgin "Theotokos" into the Creed

They condemned the Papal heresy re the Holy Spirit before it appeared

The Latins (R.C.) slander the true Church calling it Nestorian

Fourth Ecumenical Synod held in Chalcedon, 451 A.D. goto

Fifth Ecumenical Synod held in Constantinople, 553 A.D. goto

Sixth Ecumenical Synod held in Constantinople, 680 A.D goto

Qunisext (5th &6th) completed the work of the Sixth goto

It included the entire Catholic Church

It is truly an ecumenical synod

It concluded the work of the Sixth

Seventh Ecumenical Synod held in Nicaea, 783 A. D. **goto**

No Pope ever attended any of the Seven Ecumenical Synods, (except in their mythology)

All who oppose them are proven to be fighters against the Holy Spirit

The Ecumenical Synods are the final Judge over Popes and Patriarchs

The Ecumenical Synods judge everyone without exception

Superior to any Pope as they have proven by deposing them

The word "ecumenical: its true and dual meaning

Much strife that arose due to not understanding its dual meaning

This Synod made decisions accepted by Rome. Neither Pope nor delegates attended

SYNODS -- REGIONAL:

First and Second in Constantinople 861 A.D. goto

Constantinople, Holy Wisdom in the temple, 879 A.D. goto

Carthage I goto

Ancyra goto

Neocaesarea goto

Gangra goto

Antioch goto

Laodicea goto

Sardica goto

Constantinople 394 A.D. goto

Carthage II at the time of St. Cyprian goto

T **LINKS** **or** **Topical_Index**

TAVERN:

No cleric may operate one

Bishops, priests, deacons not to eat in taverns

TEMPLE:

Must not be consecrated without relics of Holy Martyrs

Place of refuge for many

Grounds are not for family living

Building, should not be used as a tavern, or for buying selling, parties, dances, etc

Martyr's relics are necessary for divine services or they are not temples

THEATERS:

Christians are not permitted to attend

They promote lewdness, fornication and every evil

Are demonic spectacles (T. V. and videos are theater in the home)

THEOPHANYor EPIPHANY

The eve of this Feast is a very strict fast

Fasting if the eve falls on a feasting day

THEOTOKOS:

She was not born sinless; this idea being a 19th century Roman Catholic or Latin heresy

Name was adopted by Third Ecumenical Synod

Name first applied to the Virgin Mary by Origen

Divine birth-giving unlike all other births, for it was the sinless Christ the Savior

Suffered no child-birth ills or weakness of any kind , before, during and after

Should not be depicted lying as if exausted by childbirth pain

THIEF:

Canonized for only one year if he voluntarily confesses

THIRD MARRIAGE:

Called trigamy is not under a law, yet not condemned and why

A third marriage is canonized as not really being marriage

THURSDAY:

Of Holy and Great Week must be kept, as it is a strict fast day

This ongoing wonder puts the Latins (R.C.) to shame

The fast of Thursday of Holy Week must not be broken

TONSURE:

Special tonsure of clergy and how it ought to be done

TRADITION:

Even the Holy Bible is a written Orthodox tradition

Three types: Divine, Apostolic, Ecclesiastic

Unwritten: See Canon XCI, XCII of Basil

TRANSFIGURATION:

TRANSMIGRATION:

TRISAGION:

TWICE-MARRIED:

U **LINKS** **or** **Topical_Index**

UNBELIEVER:

Orthodox Christians forbidden to marry an unbeliever

This includes all who are not Orthodox Christians

Protestants and members of the Papacy are classified as unbelievers

Marriage must not take place except Orthodox to Orthodox

Marriage to unbeliever are to be deemed void

UNCLEAN:

Food, if a rat or vermin falls into it must not be eaten

Nothing is unclean of itself

It is a great sin to abstain from marriage, from meat, from wine, from lawful intercourse as being unclean

To call what God has ordained "unclean" is a blasphemy

Lawful intercourse between husband and wife is not unclean

UNCTION:

Mystery to be performed with seven priests, but one suffices

UNLEAVENED:

Unleavened wafers of the Jews are never to be eaten

Wafers instead of bread of the Papacy violates Canon 70

Jesus did not use Jewish wafers at the Mystical Supper; used leavened bread

Wafers: were not introduced by the Latins until 1053

Orthodox leavened bread (artos) vs Papal unleavend wafers, (azymes)

UNWORTHY:

If found, such persons must be expelled from the Priesthood

V **LINKS** **or** **Topical_Index**

VENTRILOQUIST

One of the many satanic practises that led to eternal death

All forms of magic , all superstitions are satanic

VESSELS:

Sacred; never to be used for any other purposes

VIRGIN:

Theotokos: her child- bearing was painless, virginity forever intact

Those who remain virgin and abominate marriage; anathema

Zacharias placed the pregnant Virgin among the virgins, St. Basil

If she is under father's control and runs after a man

Nun who is dedicated to Christ and lapses is an adulteress

Honorable marriage is good; virginity is superior

When she was first called Mary the Virgin Theotokos

Dedicated to Jesus Christ may she may never marry

VIRTUE:

How virtues and vices exist in the human soul

Skilled spiritual physician must understand these things to treat the sick

Vices of each part of the soul differ

VOMIT:

If this occurs after Holy Communion, it is canonized 40 days

If it occurs due to drunkeness, it is canonized by fasting and almsgiving

If one believes and then returns, he is like a dog who returns

VOWS:

Good ones must be kept. A bad oath must never be kept

It is a great sin to violate vows made to God

A father can cancel a daughters vow

A husband can cancel a wife's vow

W **LINKS** **or** **Topical_Index**

WAFERS:

From the time of Christ, Papacy had used only leavened bread and not wafers

Papal Church is guilty of introducing Jewish wafers

Unleavened, not used by the Latins until the year 1053

The learned Eustratios Argentis wrote strongly against Jewish wafers

From the time of Christ, Papacy had used only leavened bread

Latins are blameworthy and reprehensible, using Jewish wafers

Latins found the original leavened loaf in Constantinople and hid it for they were ashamed

WAR:

Killings in war are not really murders

Why Basil, following Holy Scriptures canonizes those who kill in wars

WASHING MOUTH

Preparing for Holy Communion and involuntarily swallowing water. Should one commune?

WATER:

Leavened bread and wine mixed with water to be used for Holy Communion

The Armenian heresy errs greatly in not mingling wine with water

Three things in Baptism-Sanctified water, triune immersion, invocation of Father, Son and Holy Spirit

Strict fasting consists of bread and water

"Come, eat my bread and drink wine which I have mingled for you" (Proverbs 9:5)

Water added after Great Entrance must be boiling hot

On Papal Easter, spring remained dry; on Orthodox Pascha, water flowed abundantly

Earlier Latins were first to innovate the Aposotlic Triune Baptism by immersion with the pouring of water

In the water of Baptism, a man dies and is buried with Christ in the sacred waters

Water for Baptism not to be held in shallow vessels

Night before communing, no water should be drunk after midnight

During days of Lord's Passion, we eat water, salt and vegetables only

Heretical Aquarians offered water but not wine

"Zeon" that us used in Eucharist means "boiling water"

Gazing into a bowl of water to foresee events is a wicked superstition

Priest blessing icons with holy water is a Papal affair

The disappearing water of the Jew being frequently baptized for show to make money

"WEATHER-BITTEN":

A term that was used for demonized people

WEDNESDAY:

Fast day, remembering the betrayal of Jesus Christ

WEDDING:

Clerics must depart if satanic games, music, dancing etc. are introduced

Priest must not celebrate an unlawful wedding

Christians attending weddings must not waltz or dance, but sup and dine in a decent manner

Not to be celebrated during the Great Fast

Fasting includes, from weddings and the married from intercourse

Weddings must not take place during a fast period

WET DREAMS:

<u>Communion denied one day. Chant 50th Psalm and do 49 Metanies</u>

<u>The emission of semen when one is awake and the causes thereof</u>

<u>If from erotic thought, layman should not communicate on the next day</u>

<u>Whether one ought to communicate depends on probable cause</u>

<u>It may be faultless or sinful and the difference</u>

<u>May be considered as clean or unclean</u>

<u>Occurring while awake is canonized</u>

<u>It is only when we commit sin that we become impure</u>

<u>If there is a cause on our part for emission, we are to blame</u>

<u>The Devil sows thoughts in souls to bring this on</u>

WHEAT: **(and grapes)**

<u>Why they are offered on the Transfiguration Feast</u>

WHOREMONGERS: **(procurers, pimps)**

<u>Are to be excommunicated</u>

WIDOW:

One who marries a widow or divorced woman, a harlot, housmaid or actress cannot be ordained or hold any ecclesiastical postion

The Church is obligated to care for and not neglect widows and orphans

WILL:

Christ had two wills, one divine and one human necessarily derived from His two natures

The Holy Trinity has but one will necessarily derived from the one nature

Being a single hypostasis with two natures, Divine and human . . . John the Damascene

WINE:

We must not abhor wine and the severe penalties for doing so

It is the misuse of wine or anything that becomes sinful

Wine and bread, but not honey or milk or anythign else are allowable

Not drinking wine, or eating meat on Fast Days due to abhorrence for them is condemned

WITCHCRAFT:

Christians must avoid this deadly form of demon worship

All superstitious thoughts and actions are condemned

WITNESS:

One must be examined very carefully as many cannot bear witness

No heretic can bear witness against a bishop

One person cannot bear witness against a bishop

A witness must be trustworthy

The word of false witnesses is always unacceptable

A Bishop or priest is to be suspended who gives false witness in a secular court even if no oath were taken

Witnesses must be trustworthy, excluded are, low-minded, dissolute, obscure, unknown, gladiators, buffoons (clowns and comedians), , dancers, or certain convicts, etc.

WIVES:

Wives ought to reverence Christ by means of the reverence they show toward their husbands

Husbands must not dishonor their wives by committing fornication with other women

Their honor is betrayed by the husband's adultery

Adultery is not just when a man sins with a woman other than his wife. Even if the other is single, it remains adultery.

WIZARDS

All so called superstitions about magical powers are wicked

WOMEN

No double standard or masculine superiority; both are one and the same clay

When pregnant and further along, must not lift heavy weights

Pregnant and a catechumen, if ready may be baptized whenever she wishes

Not to be separated from church for most sins and the reason

Miscarriage: should do everything possible to avoid this

Kissed and hugged, merely felt by man to be canonized as for masturbation

Pregnant, if necessary may use wine and oil during Great Lent

Menstruating, must not be baptized or commune with Mysteries

Menstruous, must not communicate the Holy Mysteries

Menstruating, must not even approach the Holy Mysteries

Hair not to be cut off or wear man's style of clothing

Husband must not be abandoned for any reason, nor her hair cut off

Betrothed, no man can take her as his wife

Whore and hag Jezebel, not to be like her in painting face etc.

"I did not paint you a bitch, but created an image of myself." St. Gregory the Theologian

Here is a very edifying section concerning women

Makeup, cosmetics, perfumes, dishonor God who created her

Rouge, lipstick, mascara, perfume, eye-shadow, all are forbidden

Are not to dance

Are not to wear men's clothing

Talking and singing forbidden in churchand why.

Men's clothing not to be worn in any form at any time or place

Forbidden to seize a woman by force

Miscarriages, involuntary are canonized one year

WORDS OF THUNDER

And all such demonic books

WORDS OF LIGHTNING

And all such demonic books

WRESTLING:

With sin: deserves a crown and not punishment

X Y Z LINKS or Topical_Index

XEROPHAGY: (Dry food)

The last week of Great Lent should be confined to this

Details about fasting and xerophagy

ZACHARIAS:

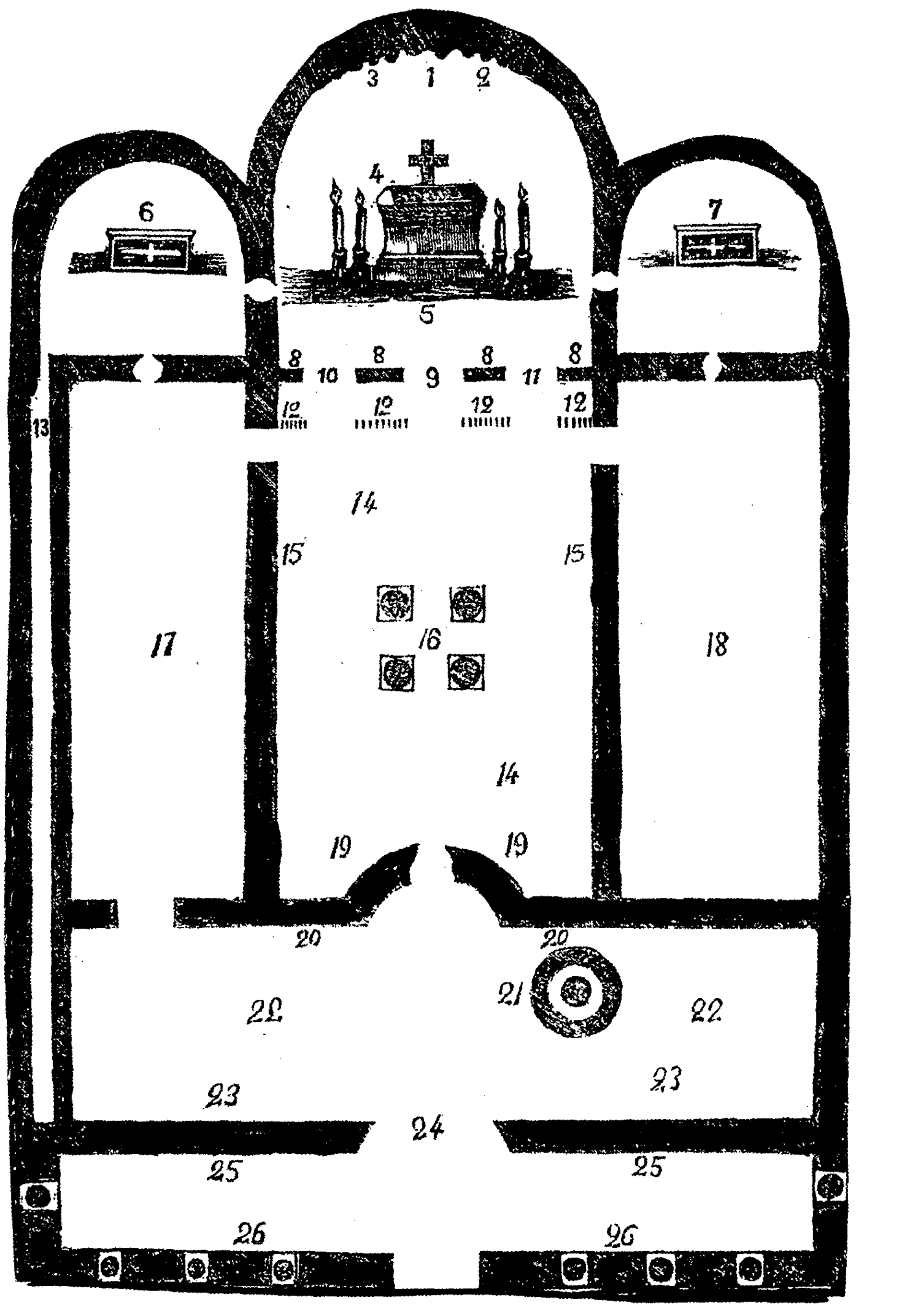
Murdered by the Jews because he placed the pregnant Virgin Mary with virgins St. Basil the Great

Rodoald of Porto and Zacharius of Anagnoea were in Constantinople helping against the iconomachs

Zacharius was put to death after it was found that Elizabeth fled with John (the Baptist)

Return to:

LINKS TO EVERYTHING **or** **Topical_Index**



LINKS OR Topical_Index

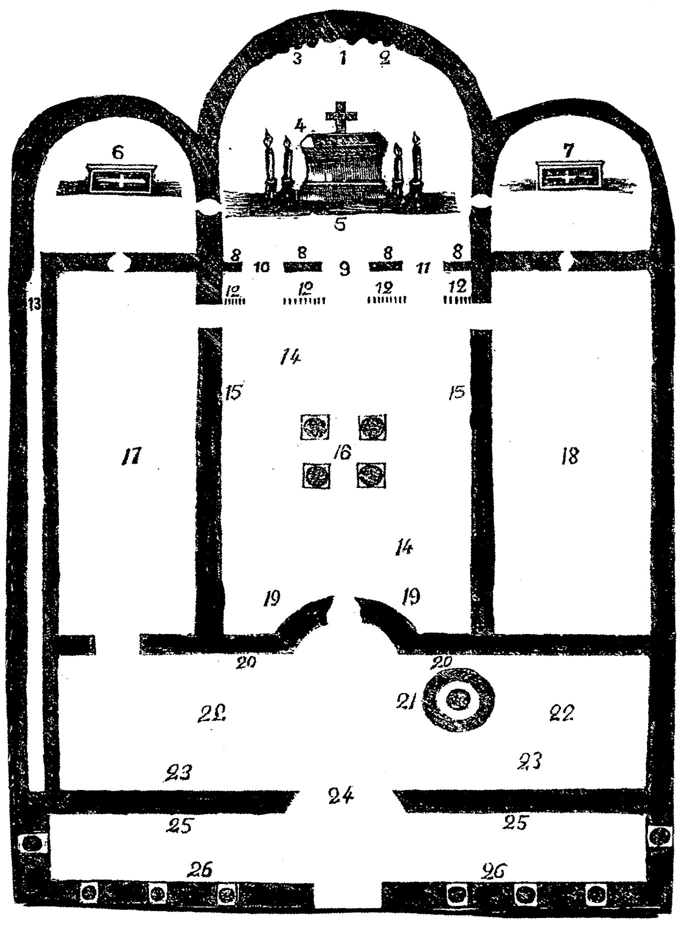
IAMBOI

“The Church is another Ark
“a diversified order”

“a city of initiates and faithful
"consisting of those being initiated
in the faith of Orthodoxy”

1. Throne.
2. 3. Synthronon (seats for clergy).
4. Altar.
5. Sanctuary (Bema).
6. Prothesis (side Altar for preparation).
7. Sacristy.
8. Doors in Iconostasis.
9. Royal Door.
10. North door of Iconostasis.
11. South door of Iconostasis.
12. Gates.
13. Sacristy in Ancient Church.
14. The Church proper.
15. Individual.
16. Pulpit.
17. The North Transept.
18. The South Transept.
19. Doors.
20. Individual pews for candidates for baptism.
21. The Baptismal Font.
22. Narthex.
23. Individual pews for the Catechumens.
24. Main doors.
25. Individual stalls for penitents.
26. Propylaion or Ancient Church vestibule.

NOTE: This diagram is taken from the Exomologetarion of Chrysanthos of Jerusalem.



LINKS OR Topical_Index

Some of the Translations Changes

Anagnost	Reader
Conduct service	Liturgize
Convent	Monastery
Councils	Synods (except later Latin)
Cowl	Hood
Deaconry	Diaconate
Deflower	Defile
Depose from office	Depose
Dimissory	Release
Doxologize	Glorify
Dramshop	Barroom
Easter	Pascha
Godliness	Piety
Intemerate	Undefiled
Macarize	Immortalize
Matins	Orthos
Monachal	Monastic
Shewbread	Loaves of presentation
Sacred (most cases)	Holy
Paten	Diskos
Plighted	Betrothed
Prologomena	Prologue
Righteousness	Justice
Rituals	Typikon
Sidewise	Lateral
Sunday	Lord's Day
Testament	Covenant
Theotoke	Theotokos
Ungodly	Impious